



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 255.

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THE BELOVED SON.

"This is my beloved Son, in whom I am well-pleased."—Matt. 3:17.

It is the Father's voice that cries
Mid the deep silence of the skies :
"This, this is my beloved Son,
In Him I joy, in him alone.

"In Him my equal see revealed,
In Him all righteousness fulfilled,
In Him, the Lamb, the victim see,
Bound, bleeding, dying on the tree.

"And can you fail to love again?
Far fairer he than sons of men!
His very name is fragrance poured,
Immanuel, Jesus, Saviour, Lord!

"He died, and in his dying, proved
How much, how faithfully he loved;
At my right hand, his glories shine;
Is my beloved, sinner, thine!"

O full of glory, full of grace,
Redeemer of a ruined race,
Beloved of the Father, come,
Make in these sinful hearts a home!

Beloved of the Father, thou,
To whom the saints and angels bow;
Immanuel, Jesus, Saviour, come,
Make in these sinful hearts thy home!

H. Bonar.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

In the course of the afternoon we had rather an unpleasant scene. The actors in it were the sheikh and one of our chief men,—a man of two camels, whose name was Aaudheh. The former,—said to be the owner of a thousand camels,—is a young man,—soft and indolent,—given more to smoking than to useful deeds,—but good-natured and most obliging to us. The latter was a middle-aged and middle-sized man, but fierce in temper and rough in manners,—rather thin in face and body, but tough and wiry in his frame-work. He was by no means obliging, and sometimes he was rude in words, both to us and to his fellows. Often did he complain about the overwork which he said that his two camels were undergoing, though they were neither overloaded nor overwrought, and one of them was as ill-tempered as its owner. He tried once and again to get us to stop short at three or four o'clock, threatening to go back, and letting it be known that he did not care for dragoman or gentleman, as all that he wanted was to get his camels fed. Between this man and the young prince of the desert a discussion arose by the way. The latter was anxious to take us all the way to Hebron, the former was determined not to move an inch beyond the contract, or rather, if possible, to avoid coming up to it. The road to Medeenat (or "the city," as they called Hebron),—the dangers of it, the troubles of it, and the like, were all discussed, but in language which left us for the present in total ignorance of the meaning of the conversation. By degrees the parties grew hot, at least the serf did; but his chief kept cool, though speaking sharply, as we could discover by his accents. The dragoman and some of the Arabs were trying to cool the rising wrath, and to soften the hard words. But in vain. The conversation grew hotter,—till at last, at some fierce word uttered by Aaudheh, and enforced by the flash of his fierce Arab eye, and the significant flourish of his disencumbered arms, the sheikh slid down from his dromedary and drew his sword. Aaudheh, who was walking by my side, was unarmed, at least he had no jambeh, or scimitar, although his baroudeh or matchlock

was slung over his shoulders. But he saw the other's movement, and instantly seized two or three stones which, in his angry hands, would have been missiles. I seized one arm, and an Arab seized another, whilst two others did the same to the sheikh. The sheikh yielded at once; but the serf struggled to get free. Seeing, however, that the feeling was against him, he consented to be pacified at last, and threw aside his stones as the sheikh sheathed his scimitar. Peace was restored, and we proceeded. Aaudheh scowled and seemed dissatisfied, because he had been compelled "to keep the peace." The sheikh looked troubled; and said a few words mildly to the other,—to the effect that he was ashamed of having exhibited such a spectacle before the howadji (gentlemen)—and that if Aaudheh insisted on renewing the strife, he must do so in some private place. This, however, was not a satisfactory adjustment of the matter,—but we could do nothing by the way. In the evening, however, we went out, after dinner, and took our seat among the Arabs, round one of their blazing fires,—those of us who smoked, sharing their pipes, and those who did not, their coffee. We spoke with the dragoman about the occurrence of the day, and he along with Mustapha, undertook to effect the reconciliation. Accordingly we sent for Aaudheh, who was seated round the other fire. He came, and we found that he had cooled. He was willing to "be friends," as also was the sheikh to "be friends" with him. So he stepped across to the place where the latter was, and they took each other's hands at once. Having done this, they threw their arms round each other's neck, and kissed on both sides of the face several times. They then sat down side by side like brothers; and so the last trace of the cloud passed away. The scene was like that of Esau and Jacob embracing each other.

Afterwards, the sheikh, Aaudheh, and some of the Arabs came into our tent, where we had a good charcoal fire, as the night was cold. Mr. Beddome produced his flute, and the children of the desert listened with delight to his music. It sounded most sweetly in the solitude,—only the notes of such an instrument seem almost too soft and refined for such a place and such an audience.

Wady Seram, Wednesday, Feb. 13.—Rose before seven, and walked out. Climbed a rocky hill, where I had a fine view of sunrise, and watched the light gradually stealing down the sides of the hills. To the west there appeared a beautiful serab,—a small wild lake, with a girdle of lovely hills, such as one meets with so often in our quiet glens at home. During breakfast, we were cheered by the lark, as he soared and sung in the flushing daylight. Walked on before our camels, and examined the terraces more fully. Near the northern extremity of the wady, we saw several inscriptions in a character very like those at Wady Mukatteb. There was the same frequently recurring of goats and camels. Near these there was a cave, into which we looked, but found nothing. On both sides of the wady we saw ruins to a large extent, indicating the sites of some considerable villages or towns, and on these ruins there were inscriptions like those already noticed. The buildings in some cases had been large in size, more like villas than common houses. They were not in the low ground, but all on the elevated parts, to

be beyond the rush of the winter-torrent. Their foundations were on the rocky flats and slopes, with which the low hills that hem in the valley abound. The Lord's parable of the wise and foolish builders occurred to me as I looked at the ruins. A house built on the sandy or lower parts of the wady would be immediately assailed by the rising stream as soon as the rains commenced. Against it "the stream would beat vehemently," because it would be in its very channel. Of course it would fall, and the "ruin would be great," because the rush of the torrent, undermining its very foundations, as well as beating against its walls, would sweep every stone away. A house built upon the rocky slopes of the wady, would be, in a measure beyond the reach of the flood at first. And when the flood did arise, and the stream beat vehemently upon the house, no injury would be done, for the rocky foundation would hinder the undermining process, and thus the walls could withstand the violence of the flood.

It is curious to observe how carefully the towns of the East have avoided the lower grounds, and always chosen the heights. In some cases this has, no doubt, been simply for protection against the assault of an enemy; but in general it is because of the invasions of the floods. With us a lower site is of less consequence. We can safely build upon the very margin of the stream, because we know that it has its regular channel, by which it will pursue its wonted way and leave our homes untouched. But in these eastern regions, where the rains are not spread over the year, but come down at certain seasons like waterspouts or cataracts, there is no channel for the stream; or rather the whole breadth of the wady is the channel for the time, and no building is safe in any part of it. Nay, the soil is not safe, but is swept off by the current, and hence the terraces of these wadys are not so much intended as the means of creating an artificial soil, as of retaining the natural soil of the valley in its place, and preventing the cultivated fields from being converted into a bare rock.

Having crossed a small height, we came into Wady El-Hafir or Hafir, where we found extensive ruins and terrace-walls as in the preceding valley, with like traces of cultivation and like spots of verdure. These stretch for miles along the wady, as if there had been an unbroken continuity of dwellings or villages in this region. How changed from the fruitfulness and populous life of other days!

About twelve o'clock, we came nearer El-Aujeh, and got a good view of it, though we did not go out of our way to examine it. The telescope did us sufficient service. There are two sorts of peaks; the higher looks like a castle, but turns out to be only the peculiar castellated formation of the rock. The lower is an old fortification, and both in situation and appearance was not unlike Home Castle in Berwickshire.

We now came to immense beds of lilies and hyacinths, of various kinds, tall and broad-leaved; one species only was in bloom, thrusting up its lilac flower amid a profusion of leaves, upon a tall stalk, some two feet long. The plants grew thickly together and covered miles of the sand. No grass was visible between.

The road here winds along the slope of the low hill on which these lilies were growing;

and here one of our camels, who had always shewn his unwillingness to be loaded, now gave proof of his unwillingness to be relieved of his load. He commenced prancing furiously, apparently with the intention of disburdening himself. Nor did he fail; for in a minute barrels of water and cages of fowls came to the ground. No one, however, was injured; the camels stood the shock, nor did the fowls take any harm. The animal was soon seized and reloaded, in spite of all his objections and expostulations. We had an opportunity of seeing the awkwardness of the camel's movements, of which Jerome speaks, and which he tells us had made "a camels dance" a proverb in olden times.

Between one and two we came into Wady-el-Ab'deh, where doubtless stood Eboda, mentioned by Ptolemy as a Roman city, and which either took its name from or gave it to the wady. It would appear that in this region the Romans had established themselves in great strength, their footsteps being visible everywhere. It is not unlikely that the "wilderness of Beersheba" extended itself in this direction, and the cultivation of which we see traces, was begun in the days of Abraham and Isaac. As the region formed a sort of neutral ground or common, between Egypt and Palestine, it was a lively spot for the patriarchs to fix upon, where, undisturbed, they might obtain sufficient pasture for their flocks. Though occasionally molested by the Philistines, they yet, in general, seemed to have had this semi-desert in peaceful occupation; and through them these plains were brought under a partial tillage, which went on for ages, reaching its height under the Roman conquest, and after that gradually sinking back into a sterility probably greater than that from which it was at first reclaimed.

The wady was sandy, but still marked by a considerable amount of vegetation. It was studded everywhere with the lilacious plants, which I have already noticed, as well as with crocuses and similar small bulbs. Nor were these stunted and meagre; they were tall and bushy, as if the soil were quite congenial. It was pleasant to hear the hum of the bee, and to mark it as it went singing along through the air or stooping among the camel-shrubs, which were growing plentifully, and claiming this territory as the desert. We felt that this was border-land. The intermixture of the lily with the tarfa and the ritt'm, seemed to imply the contention for the mastery, between the sand of the desert and the soil of the land flowing with milk and honey.

All suddenly at this spot our men, leaving the camels, made a rush towards a huge mound or cairn of stones on our right. Their manner was so furious that I thought there was something wrong, and that possibly they might have seen some serpent or wild beast lurking among the debris. They cast stones, they lashed the mound with sticks, they spat, they cursed, they yelled. Then, in a few minutes, they returned peaceably and pursued their way. Having asked an explanation of the scene, I was told that this was the tomb of Sheikh Amri, a cruel chief of other days, whose memory is so hateful to the Bedaween, that they cannot pass the cairn which covers his bones without this frantic explosion of abhorrence.

After passing some more terrace-walls we came to the dry bed of a river. The channel was not very broad but tolerably deep,—much

deeper than we had been accustomed to see in the desert. Its bed was beautifully pebbled, and its banks fringed with various shrubs, that shook their green leaves over its white stones. Had there been but the pleasant flow of water, however small, there would have been as picturesque a glen as our own island could furnish. Even as it was, the scene was most attractive, forming such a contrast to the wastes which we had traversed; and we could almost supply its one defect by fancying

"The burn stealing lone thro' the lang yellow broom."

We now passed up a sandy eminence and came into Wady-en-Nehiyeh at a quarter before three. On all sides were hillocks of bright yellow sand, of a softer and moister kind than any which we had hitherto seen. The shrubs were finer and more plentiful, indicating a moister if not a better soil. The ritt'm especially shot up in beauty, and liliaceous plants were scattered profusely around. Several small flowers also were making their appearance here and there. But who had sowed them? It seemed as if the soil of the desert were filled with innumerable seeds which need but the rain to call them up. We observed grass upon the more sheltered and better watered places, while large flocks of sheep, with thick tails, were feeding in all directions. We were evidently passing out of the desert into a region which, perhaps, had once been more fully cultivated, and which was quite capable of yielding something to the hand of the tiller. But though the lower parts were thus somewhat greener, the hill-slopes were as bare and stony as ever.

A little before four I left the party and ascended the ridge to the right, to examine what appeared in the distance like ruins on the long, level top, which was perhaps about three hundred feet in height, and to which there was a gradual slope over rough, loose stones, which covered the whole slope.

There were some fifteen inscriptions in all. They bore very considerable resemblance to the Mukatteb ones, though they were not exactly the same. They looked sharper and more recent. I walked along this flat ridge for about a mile, and came upon several circular mounds which had the appearance of ruins. One of these was of considerable size. The inscriptions were on flat pieces of horizontal rock, not on the side of any eminence. The ridge was above Wady-en-Nehiyeh.

Descending, I rejoined the party, of whom I had not allowed myself to lose sight; and, as we moved northwards, we came upon some ploughed fields to the left, where there was a man with an axe cleaving the baked soil—"breaking up his fallow-ground," or rather cutting up the ground when brought by rain and sun into that state described in the Book of Job: "When the dust groweth into hardness, And the clods cleave fast together."—(Job 38:38.)

The birds were singing blythely and hopping from shrub to shrub. About five o'clock we passed into Wady-er-Ruhaibeh, and encamped. The evening was fine, and the sky without a cloud, yet the heat was moderate. The air seemed to breathe of spring. All was freshness and balm. I walked out, and took my seat upon a sandy hillock, with the ritt'm and shia pressed down under me for my carpet, till the darkness came down.

We traversed this day a region of much beauty. We are still indeed moving through border land, for fruitfulness and barrenness are fighting hard for victory over each other. There is yet more of the latter than the former, but the progress is visible. We have got real verdure at last, though it is but scanty. We miss the unbroken plains of grassy pasture, for which no mere patches of green can make up. We miss the green knolls and the glad river-sides of the north. We miss, too, the daisy and the primrose. But, notwithstanding, the scene has been brighter to-day than any through which we have come for many weeks, and we feel as if we were really "coming up out of the wilderness" by a gradual but cheering ascent of road, which is, mile after mile, throwing off the lean and scorched nakedness of the desert, and putting on the rich clothing of Syria's happier soil.

(To be continued.)

Christ and the Cross—As Paul Viewed Them.

The heart of the apostle Paul appears, as though it were always on pilgrimage to Calvary. Throughout his writings—whether he seeks by doctrine to enlighten the faith of man, or by precept to guide their practice—no theme possesses in itself sufficient interest to render him unmindful of "Jesus Christ and him crucified." So to speak, he builds up every separate truth of Christianity as an eminence, on which he may stand and catch a glimpse of the cross.

The epistle to the Hebrews strikingly exemplifies this observation. The sacrifice of Christ forms the chief subject of that epistle. Its necessity, its dignity, its efficacy, constitute the burden, or at least the culminating point of the apostle's argument; and he establishes these positions with the most luminous analogies and most cogent reasonings. Now, one would think that here, where this theme stood so long before his mind—here, if ever—it would prove to Paul an exhausted theme. But when he passes, in the close of the epistle, from that high discussion to the enforcement of duty, he returns, again and again to the sacrifice of Christ, as if he deemed it a topic always fresh—attractive always.

If he exhorts believers to draw near before God, with a true heart, in full assurance of faith—it is because they have "boldness to enter into the holiest by the blood of Jesus."

If he warns them against apostasy—he enforces the warning by reference to the punishment, sorer than death, of which those must be thought worthy "who have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing."

He exhibits the faith of the Old Testament saints, "of whom the world was not worthy." He gathers them about our path, as a great cloud of witnesses, under whose notice we run the race set before us. But he cannot withhold the counsel that we should look even from them, to "Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

He unfolds the privileges which give to the dispensation of the Gospel its superiority over the dispensation of the law. That the demand for "reverence and godly fear" may weigh upon our consciences with utmost solemnity, it does not suffice him to tell us that we "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, and to God the Judge of all, and to the spirits of just men made perfect." His heart constrains him to add, as rising above these things, that we are come "to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel."

Instructing believers "not to be carried about with divers and strange doctrines," he reminds them that "Jesus suffered, to sanctify the people with his own blood," and admonishes them to manifest similar constancy and patience in the endurance of reproach and persecution for the sake of truth. "By him, therefore," he proceeds—that is, by this Jesus who suffers; and through suffering sanctifies—"let us offer the sacrifice of praise to God continually," even "the fruit of our lips, giving thanks to his name."

It is thus that the apostle seems to think that no subject touched by his pen, has accomplished its mission or answered its purpose, until it supplies him with an opportunity to recall "the offering of the body of Jesus Christ, once for all, to take away sin." We have need to catch his spirit in this matter. It is as "lifted up," that Christ draws us to himself. Only when we see "the blood of the cross" flowing between us and the iniquities that would beguile us, have we constraining and irresistible motives to refrain our feet from evil. Let us contemplate His sacrifice of sorrow and shame until it makes transgression an abhorrence in our eyes: until we can say from the heart—

"Oh, how I hate those lusts of mine

That crucified my God;
Those sins that pierced and nailed his flesh
Fast to the fatal wood!

Yes, my Redeemer, they shall die,
My heart hath so decreed;
Nor will I spare those guilty things
That made my Saviour bleed.

While with a melting broken heart,
My murdered Lord I view,
I'll raise revenge against my sins,
And slay these murderers too."

Religious Herald.

"Sleep, Sleep, Sleep."

Once upon a time, these words, uttered in a Fifth avenue church in this city, created "no small stir" among an aristocratic congregation, and woke up the slumberers among them in a most unmerciful hurry. The thing happened in this wise: It was a very warm afternoon in the early spring, the air was oppressively heavy, and the sermon, though an interesting one, had been longer than usual. Before its close there was unmistakable evidence that a number of the hearers heard better with their eyes shut. The clergyman saw the state of things, and determined to wake them up. By-and-by the sermon, like all things earthly, came to an end, and the sleepy individuals bent their heads and went off faster than ever. About the third sentence of the prayer, the clergyman besought forgiveness for "the thoughtless ones who profane the sanctuary by their drowsiness, and who sleep, sleep, SLEEP, through its solemn services," raising his voice at each repetition of the word, till the last "sleep" rang through the building. The effect was electrical. The sleepers awoke in a perfect agony of terror, almost starting to their feet in their excessive fright. For my part, though I can safely say that I was wide awake and had been through all the service, I felt as guilty as if I had been fast asleep, and strongly disposed to go and tell my pastor that he need not have done that for my benefit, nor included me in such a whole sale condemnation, since I, at least, made a point of never giving way to drowsiness under his preaching. For several Sabbaths after that, you may depend upon it no one went to sleep. I think it was the following Sunday our pastor took occasion to speak on the subject, not alluding to the particular fact, which we all remembered with great distinctness, but in a general way pointing out the impropriety and sin of going to sleep in church. He gave us several instances of the different methods adopted by clergymen to prevent drowsiness among their flocks. That one was in the habit, whenever he observed the premonitory symptoms, of announcing in a loud voice the price of grain or some other piece of intelligence equally interesting to the community. Another sat down and wept. That was very foolish, certainly. Just as if he, and he only, were the one to blame in such a case. Now, unfortunately, it cannot be denied that clergymen frequently preach very dull sermons, causing the truth to appear as little interesting and awakening as possible. Nevertheless, I maintain that so long as our churches are so oppressively warm, and so improperly ventilated, as they are at present, just so long will it be impossible for our congregations always to keep awake. The spirit is willing but the flesh is weak, very weak, and should be aided in its attempts to keep awake, instead of, as now, having every encouragement given it and every facility afforded it for going to sleep.—*N. Y. paper.*

Baptism: by Tholuck.

Baptism is the oath of allegiance which those take who have consecrated their own lives to the King of life. According to St. Peter, it is "the answer of a good conscience toward God." What a beautiful, expressive symbol! As one descends into the baptismal waters, and rises again from the pure wave, he leaves behind him all that has clung to him from birth, religion, friendship, custom—"all things must become new." Faith lifts the Christian into a new world. "Therefore if any man be in Christ, he is a new creature." Baptism expresses this significant truth. The Apostle Paul still more clearly explains this beautiful symbol, when he

says: "We are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As Christ left in the grave every sorrow which sin had brought to him, so we leave behind us in the watery grave, the sorrows and pleasures of sin and the world; and as he arose to a glorified life, so we are "quickened together with Him" to a spiritual life. This is the confession, this the prayer, this the vow, which each one offers at his baptism.

Breathing blessings upon the newly baptized, the church salutes him with the fraternal kiss. He has forsaken all for Christ; now he finds father, mother, brother and sister again. The favors and gifts of the church, its offices, its services and sacraments, are henceforth offered to him. No longer a wild growing plant, he has been transplanted into the garden of the Lord; no longer a stranger he has become a child of God. The tribulations of Christ he freely accepts, but His joys and consolations are also his. He has become partaker of the cross, but also of the crown.—*New York Examiner.*

The House of Clay.

Curious letter from a gentleman to a lady.

Dear Madam: As you have been very kind in honoring me with your friendship, I think myself in return bound to throw off all disguise and inform you of my real circumstance. You will be surprised at the commencement, and perhaps think I joke; but you may depend upon it as actually the case, and if there was necessity for it, I could bring our worthy parson to vouch for the truth of the whole. I live in a poor sorry house of clay, which stands on the waste, as most other cottages do; and what is worse, liable to be turned out at a moment's warning. It is a sort of freehold tenure, and the custom of the manor is this: For the first forty years I am to pay no rent, only to serve and attend the courts, which are held once a week, and sometimes oftener if demanded; and when I have nothing to pay, it will not be long before my person is seized, and out, will be the word. I might have had the tenement, such as it is, upon much better terms, had it not been for a fault committed by my great grandfather and his wife, who were concerned something about a tree, which they had no business with, as I have heard say, and so forfeited their privileges to my sorrow. However, I must rub on as well as I can, and endeavor to keep my house in tolerable repair as long as the lord of the manor gives me leave.—My kitchen, where I prepare my victuals, is a little roundish room, something in shape like an oven; however, it answers the purpose it was designed for, so that is enough. My attics, indeed, are but indifferently furnished; but they are rooms people now-a-days seldom regard; but the worst part of the story is, that it costs me a power of trouble in thatching; for as my covering stands pretty much exposed, the building decays faster than ordinary. I have one apartment, however, which I reserve for my choicest friends; it lies on the left side of my house, and is very warm, where you will always be a welcome guest, and may depend upon a lodging as long as the edifice is in possession of,

Dear madam, yours, &c.,

No Reparation for an Evil Death.

If an ignorant peasant, who had never drawn a bow, should be commanded to shoot at a mark far distant, upon condition that, if he hit it, he should be highly rewarded with many rich gifts; but if he missed it, and that at the first shot, he should be burned alive, in what straits would this poor man find himself! How perplexed that he should be forced upon a thing of that difficulty wherein he had no skill, and that the failing should cost him so dear as his life; but especially that it was to be only once essayed, without possibility of repairing the first fault by a second trial! This is our case. I know not how we are so pleasant. We have never died; we have no experience or skill in a thing of so great difficulty; we are only once to die, and in that all is at stake; either eternity of punishment

in hell, or of happiness in heaven. How live we, then, so careless of dying well, since for it we were born, and are but once to try it? This action is the most important of all our life.—Upon it depends eternity; and, if missed, without repair or amendment. These human actions which may be repeated, if one miss, the other may hit; and that which is lost in one way may be regained in another. If a rich merchant had this year a ship sunk in the ocean, another may arrive laden with such riches as may recompense the loss of the former: but if we once fail in death, the loss is never to be repaired. That which is but only one is worthy of more care and esteem, because the loss of it is irreparable.—Let us, then, value the time of this life, since there is none other given wherein to gain eternity.—*Jeremy Taylor.*

Mounds of Nineveh.

The Bible has made us familiar with the wars of Sennacherib against Israel and Judah; the capture of their cities; the long and obstinate siege of Lachish, during which Sennacherib extorted from Hezekiah thirty talents of gold and three hundred talents of silver; that he sent forces to take Jerusalem, where 185,000 were destroyed in one night by the "angel of the Lord;" and that Sennacherib, returning to Nineveh, was slain by his own sons while worshipping the very idol he had trusted in.

Twenty-five centuries have passed. The mighty power of Nineveh has disappeared; its walls and temples have been destroyed; not even a village bears the name once so famous; and infidels denied that Nineveh had ever existed, and called the Scripture narrative a fiction.

But the mounds of ruin are now excavated; the remains of buried palaces explored. Their walls are found to have been formed of large stone tablets covered with historical and other inscriptions. The key to decipher many of these inscriptions has been discovered, and these ancient records confirm the Scripture.

Over one highly finished bas-relief representing the king on his throne in state, with the officers around him, and many prisoners before him, some of them in the hands of "tormentors," is this inscription:

"Sennacherib the mighty king of the country of the Assyrians sitting on the throne of judgment at the gate of the city Lachish—I give permission for its slaughter."

Another tablet says, "Because Hezekiah king of Judah did not submit to my yoke, forty-six of his strong-fenced cities, and innumerable smaller towns which depended on them, I took and plundered. But I left to him Jerusalem, his capital city."

The record also speaks of having exacted of him thirty talents of gold, and eight hundred talents of silver, including perhaps the spoils of the other cities of Judah.

If these stone tablets had remained exposed to the weather, they would have perished ages ago, but a sudden and overwhelming desolation entombed and thus guarded them.

Little did Sennacherib imagine that his mighty capital would be obliterated, as the prophets foretold should be; still less, that his own stone memorials of his exploits in Judah should, after so many centuries, reappear—to prove the divinity of the God whom he defied, and the vanity of the idol he worshipped.—*Messenger.*

The Right kind of a Wife.

A New York Editor says he had an introduction last week to the heroine of the following sketch:

Mr. —, a merchant, now residing in Philadelphia, who formerly lived in rather an extravagant style, was in the habit every Monday morning of giving his wife a certain sum of money for the table and other household expenses of the week; he never mentioned his business to his wife, and she, deeming him sufficiently capable of attending to his affairs, never inquired into them. About five years after marriage, through some slight mismanagement, and the rascality of his confidential clerk, Mr. — suddenly broke, and his fall was mentioned "sym-

pathizingly" on 'change, and, like all such matters, there all sympathy ended. The merchant kept the affair a secret, and the first intimation his lady had of it was a news paragraph in the Ledger. Shortly after dinner was over, on the discovery of the startling fact, Mrs. — requested her husband to remain in the parlor a few moments, as she had something to say to him. She then left the room, hurried up stairs, and shortly after returned, with a splendidly bound Bible in her hand. Handing it to her husband she said:

"George, the day after our marriage you gave me this precious book as a token of your love, and as a rich fountain to look to in the day of trouble. Its pages have been precious to me; and as your brow looks sad to-day, I now return it to you, that you may glean from it some consolation in the hour of gloom." She then left the room.

The merchant opened the book carelessly, and a bank bill fell out. He picked it up and glanced at its face—it was a \$10 bill. He opened the book again, and another note of the same amount was before him. He opened it at the first page, and continued to find an X between every two leaves till he had arrived at the commencement of the book of Revelations. He was saved—could commence business, and had a capital of \$9,000.

He rang the bell—a servant appeared.

"Request your mistress to come to me immediately," said the merchant.

The lady obeyed, entering the room with something between a tear and a smile.

"Kate! Kate! where did you procure all this money?"

"This is the weekly saving of our household expenses for the last five years," was the modest reply. "Every week I put ten out of the twenty dollars which you gave me into our Bible bank, that when a day of trouble came upon us, we should have something to save us from the wolf."

"But why put it in the Bible, Kate?"

"Because it is a good bank, one which will not suddenly break," replied the lady.

"You are an angel, Kate," cried the delighted husband, clasping her to his heart.

And so she is. Does any one doubt it!

The above is a very beautiful story, but some how or other we are unfortunately addicted to the habit, whenever we see figures, to examine the problem and see if it is worked out right. According to the above, this couple had been married five years, or 260 weeks, and the wife had laid aside \$10, per week, which would amount to only \$2,600!

Again: an elegantly bound bible would have about 1000 or more pages in it, and a bill between every two leaves, would enable it to contain about 500 bills, which, at \$10 each, would be \$5000. This is not \$9000, and to have amounted to this would have required a marriage of ten years. Why could not the inventor of the story have written that they had been married ten years, and that \$5000 was the sum found in the Bible? Had he done this the story would not have been spoiled by its discrepancies and some people might have credited it. As it is the husband is represented as giving his wife one thousand and forty dollars a year for five years, or five thousand and two hundred dollars in all.—She paid all the table and other household expenses out of it, living in *extravagant style*, and saved nine thousand dollars out of it, or nearly twice as much as the whole amount he had given her.—*Ed. Her.*

It is much of its duty, for a church to preserve and enact, steadily and always, a pure testimony for Christ. How often in his ministry does the Saviour speak of preaching the gospel in all the world, for a witness to all nations; eis marturion autois; for a testimony against them, as it is sometimes rendered.—Once, Luke 9:5, it requires this solemn rendering more palpably; where, instead of the simple dative plural, autois, it is much more burdensome and emphatic eis marturion ep'autous; for a testimony upon them. It will be a very crushing weight, upon them, in the day of Judgment, if they die in their sins!—God's word shall not return to

him void. It shall accomplish, he says the thing which I please; it shall prosper in that whereto I sent it. Whether of judgment or of mercy, it shall do his work, who speeds it on his own errands. And his own servants shall not lose their reward. If their testimony is pure and true, and their motive right, it shall turn to them for a testimony and a praise, in the day of reckoning. They indeed desire not the ruin or the misery of men; but they do desire the glory of God, and in this shall they be gratified, as truly as God shall be glorified.

Letter from Dr. Duff.

Letters from Dr. Duff respecting the progress of the Mutiny, and coming down to dates as late as July 3, are received, and we make a few extracts:

It is not easy to imagine or realise the strangely saddening and depressing influence produced on the minds of all here by the daily reports of the deplorable events now everywhere occurring in the north-west. And what gives intensity to the sadness is, that there is scarcely any one amongst us who has not a father, mother, brother, or sister, a son, daughter, or some other relative or friend, either already numbered among the victims of atrocious massacre, or in a position of imminent peril. To all this also has to be added the succession of dangers through which we ourselves have passed. All the relations now made serve to show that these dangers were in reality vastly greater than any one at the time was fully aware of, or could bring himself to believe.

An eye-witness to the brutal conduct of the mutinous sepoys at Allahabad, who himself had a narrow escape from their ruthless hands, thus writes:—"A next-door English neighbor of mine was visited one night by a gang of upwards of two dozen sepoys, fully equipped with destructive arms. On the hue and cry being given, I went up to the terrace of my house, and saw with my eyes the rascals cutting into two an infant boy of two or three years of age, while playing with his mother: next, they hacked into pieces the lady; and subsequently, most shockingly and horribly, the husband." The writer made his escape by a back-door, and, by means of a bamboo, he managed to cross the Ganges, and make his way through multiplied difficulties to Benares.

At one of the stations, a lady, in panic terror, had hidden herself in an obscure corner of the house. Through a chink or crevice in the partition she saw the bleeding head of one of her children rolled as a ball across the floor; and on emerging from her hiding-place beheld the fragments of another scattered about her!

Here is another variety of incident in the terrible tragedy now enacting in the north-west, as related by an eye-witness:—"An officer and his wife were attacked by man sowars, or mutineers of native cavalry. The brave officer singly shot dead seven of them on the spot, and at last was overcome by a number of the rebels. Instead, however, of allowing himself to be disgraced by the scoundrels, under the pressure of the awful emergency he first killed his wife, and then put an end to his own life!

Similar to its main object was another case, of which certain information has reached us. A small party of gentlemen, with a young lady lately resident in Calcutta, and well known to some of us, effected their escape to an isolated house, where they were hard pressed by the ferocious mutineers. In case of their being eventually overpowered by numbers, they entered into a mutual though dismal agreement, to kill the lady to save her from the brutal outrages of the murderers, and then to sell their own lives as dearly as they could.

The troops at Seetapore, in Northern Oude, after the bloody butchery they had committed there, proceeded towards Muhundie. They met on the road the refugees from Shahjehanpore, and the civil officers of Muhundie, fleeing from the latter place; all of whom they deliberately slaughtered, save one, Capt. Orr, who witnessed the horrible scene.

June 29.—Still no cessation of heavy tidings from the north-west. In one of our journals to-

day appears the letter of a correspondent at Allahabad, who after stating that the destruction of property there was total, thus proceeds:—"Did the report reach you of the massacre of the Futteghur fugitives? It passed in atrocity all that has been hitherto perpetrated. A large body of Europeans, men, women, and children, in several boats, left Futteghur for this; they were all non-military residents of the place. On arrival at Bithoor (near Cawnpore) the Nana Sahib fired on them with the artillery the Government allowed them to keep. One round shot struck poor Mrs. —, and killed her on the spot. The boats were then boarded, and the inmates landed and dragged to the parade ground at Cawnpore, where they were first fired at, and then literally hacked to pieces with tulwars, or axe-like swords.

July 1.—To-day news have reached us of the native troops having risen at Bareilly, the largest station in Rohileund. They first of all took possession of the guns, and then set at liberty 3000 prisoners in the jail, who laid the station in ruins. Many of the British officers and other residents, it is supposed, made their escape.

Indeed it may be added, that from every station where as yet there has not been actual mutiny, the handful of Europeans who have not been able to escape are living in hourly expectation of an attack.

July 2.—At an early hour of this deplorable rebellion I was led—from the analogy of the Vellore mutiny, as well as various minute circumstances which had come within my own cognizance—to infer that the cartridge affair and its alleged caste-breaking tendencies were a mere shallow but plausible pretext in the hands of evil-minded designing men, and that the real originating cause of the whole mischief would be found of a purely political character. To this persuasion I gave free expression at a time when few were prepared to entertain it. Every disclosure, however, which of late has been made goes to demonstrate that it has been the result of a long concocted Mohammedan conspiracy against the supremacy and rule of Great Britain in India.

Information received from arrested spies and papers found in their possession serves to implicate the ex-King of Oude, and especially his Prime Minister the Nawab Ali Nukhi Khan—one of the cleverest and wildest of Asiatic intriguers. Indeed, it is said that since his imprisonment in Fort William the latter openly avows that he had a principal share in contriving and working out the deeply laid plot, and that he glories in having done so, adding that he has woven a web around the British Government which it will not disentangle for many a day.

To all appearance the titular Emperor of Delhi and members of his family have also been deeply implicated in the dark and foul conspiracy. In time the whole truth may gradually be unfolded. Meanwhile, gleams of light like the following shoot out upon the subject. An officer who escaped from Fyzabad states that, in a conversation with the sabadar of his own regiment, the latter said, "as you are going away forever, I will tell you all about our plans. We halt at Fyzabad five days, and march via Darriabad upon Lucknow, where we expect to be joined by the people of the city. Proclamations have been received from the King of Delhi, informing all that he is once more on the throne of his fathers and calling on the whole army to join his standard. Rajah Mann Sing has been appointed Commander-in-Chief in Oude." The sabadar farther added,—"You English have been a long time in India, but you know little of us. We have nothing to do with Wajid Ali (the ex-King of Oude) or any of his relations. The kings of Lucknow were made by you; the only ruler in India empowered to give sunnuds (titles of kingship) is the Emperor of Delhi; he made a king of Oude, and it is from him only that we shall receive our orders."

July 3.—For the last two or three weeks, no communication has reached this Government from the Governor of Agra. Already some of the fugitives of the north-west have arrived in Calcutta; and their oral accounts more than confirm the distressing accounts which from time to

time have appeared in our public journals.—The condition of the north-west is, according to the testimony of these respectable eye-witnesses, beyond measure deplorable. It seems to be one universal scene of violence, depredation and plunder,—no Government, with its wholesome restraints, anywhere—no administration of justice—no control of police authority,—no collection of revenue,—no traffic,—no buying or selling,—every man's hand uplifted against his neighbor,—might being right, the strongest is for the moment the sovereign power! Oh! what need of humiliation before God! What need of the prayers of God's people! Oh for the penitential spirit of Nehemiah and Daniel of old, and their gifts of copious and appropriate utterance! Truly the floods of the ungodly "have lifted up their voice; the floods have lifted up their waves." What, then, can be our consolation? What but that of the Psalmist,—“The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea.”

Under much pressure and sorrow of spirit, I remain, yours very affectionately,

ALEXANDER DUFF.



The Advent Herald.

BOSTON, OCTOBER 3, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Justificatory.

In the *Herald* of July 18th, an inquiry was made by Elder D. Bosworth, whether the interrogations in Isa. 33:14,—“Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?”—were equivalent to asking, “Who shall dwell with God?” which he had heard given, erroneously, he thought, as the sense of the passage.

This was editorially replied to in the negative. It was shown that the terms “devouring fire” and “everlasting burnings” are not denominative of God; that the application of the term to Him by a metaphor, to illustrate the punishment of sin, does not, by any law of language, make it significant of Him when it elsewhere occurs; that, by a well-established law of trope,—the figure being always in the predicate and everlasting fire being the subject of enquiry,—it could be only understood as literally expressed; and that the “who,” which is the nominative of shall dwell, is in opposition with the “he” in v. 16, and therefore expressive of the “sinners” and “hypocrites” in Jerusalem. The request was also made that one who had been in the habit of giving this exposition, would show wherein the text was misapprehended.

The week following, the one, whose attention was thus directed to the subject, responded, argued the question, and gave his understanding of the interrogations, to be

“Simply this, Who among us will be permitted to dwell in the presence of the overwhelming, burning, everlasting glory of God. Though, possibly, this may not be the meaning of the text.”

The reasons given for this view, were replied to in a kind, courteous and Christian manner, in the *Herald* of July 25th, the laws of tropes, as applicable to the case, were more fully unfolded, and the brother was invited to show wherein those laws were incorrectly affirmed or applied. He has made no attempt to show their inaccuracy or inapplicability, but, in the *Herald* of Sept. 19th, made six enquiries thus:

1. What is “the majestic shade” of Samuel?
2. How can the wicked “dwell with devouring fire,” as in Isaiah 33, if that fire is the “fire of hell,” which “burns eternally”?
3. Does not the very question imply that they cannot dwell with such fire?
4. If they can dwell with such fire why is the question asked?
5. Does not the connection show that they will be utterly consumed?
6. How much is left of thorns after they are “burned in the fire”?

“The Request” thus made, was very cheerfully “Complied with”—the questions all having reference to the present subject, with the exception of the first, which had respect to a phrase editorially used in the *Herald* of June 27th. In another column of the present No., the brother takes exception to the answers given to his interrogations, in a “Rejoinder,” that is doubtless intended to be received as a frankly spoken but kind and courteous document. And therefore the following is penned as a

SURREJOINDER.

Endeavoring ever to keep in mind the standing paragraph at the head of the editorial columns, there will be a constant endeavor to conduct all editorial responses “in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into hasty speech, or unbrotherly disputation.” It is believed that a violation of this rule will be vainly sought for in any editorial; and however far short any effort has fallen, the intention has ever been to honor God and advance His truth, and not in any case to aim at personal victory. Being ever ready to retract any error, or to admit the relevancy of anything that is argument against any position taken, the Rejoinder is here replied to, in the belief that our brother is also ready to forsake any error, and that he has the frankness and generosity to confess to any change of opinion; for if any disputant is not thus actuated, any effort to reason with, to communicate to, or to receive instruction from him, would be so much labor lost.

It is a subject of regret, of course, to find our brother expressing his “entire dissatisfaction” with the answers given; for it is always pleasing to the maker of an honest effort, to see it crowned with success. It should, however, be borne in mind that, in answering questions under the editorial head, the giving of satisfaction to the one who asks, is no part of the object aimed at; which is simply to present truth, to unfold the teachings of Inspiration, and to defend the doctrines of revelation irrespective of whether they may please or displease. “Go preach the preaching that I bid thee,” says God to his servants, “whether they will hear, or whether they will forbear.”

One’s satisfaction with an argument, or dissatisfaction, is dependent on the stand-point from which it is viewed. If it is from the pedestal of truth and reason, a sophistical argument will give dissatisfaction; but if the stand-point is in the vale of error and sophism, dissatisfaction will be equally pointed against sound and conclusive argument.

As a more full acquaintance with truth will always dispel the dissatisfaction of the candid enquirer, the expression of pleasure or displeasure cannot weigh at all as an argument, except as it is fortified by unanswerable reason, and incontrovertible logic. That of our brother will therefore, —kindly and courteously, but with the determination to ascertain its precise weight and value—be subjected to the test of criticism, that it may be seen how far it is sound or faulty.

1st. Our brother’s first premise is that to his first enquiry, as to the meaning of the words “majestic shade,” an answer is given “from Webster, Dryden, and Heathenism, but not a word from the Bible.”

If his enquiry had had respect to something claimed as Bible doctrine, the proof of it should come from the Bible. Or if the brother had enquired if “shade” was a Bible word, he would have been promptly told that it was not. Or if he had enquired what Bible term it is the synonym of, he would have been promptly answered. But he simply enquires respecting a phrase, “What is it?” and to answer the question which he has asked, it is only necessary to show the significance of the term, by its general and classical usage. A question in mathematics is to be determined solely by the laws of that science. Biblical doctrine, may be solved only by the Bible. And the appropriate use of words may be determined only by the laws of philology.

The general and classical use of a term, determines its significance. And though this may be objected to, this mode of doing it will stand the test of the severest criticism, notwithstanding the objection raised.

Our brother says that an answer has been given from “heathenism.”

This word slipped hastily from his pen, or he would have erased it; for, if he will look, he will see that no heathen, but only Christian writers are quoted; and a moment’s reflection will convince him; as *shade* is simply an English word, it could never have been used by any heathen writers, who all wrote in foreign languages. It is purely a Saxon word, and signifies “to cut off;” hence, when the light is cut off from any object, it is said to be in the “shade;” and as a shadow

may be seen, but is not manifest to the touch, the same term, by a poetical and metaphorical usage, has been applied, in English lexicographical and classical literature, as the denominative of any real or imagined visible spirit manifestation. Could it be shown that spirits do not exist, that the spirit dies with the body, that man’s spirit is only his breath, and his soul a mere principle of life, it would not affect the accuracy of the term, as used to express the idea of a spirit visibly manifested, however erroneous the idea might be. No one can safely to his own literary reputation, call in question the appropriateness of lexicographical and classical authority on a question of this nature. And if no words may be used in the discussion of Scriptural questions but those contained in the Bible, then our brother must discontinue the use of a number of his favorite expressions, and even expunge quite a list of words from his present communication, as they will be looked for in vain among the words and phraseology of Inspiration!

Our brother asks if Samuel’s soul was present with Saul and the woman at Endor, if it spake, and if it gave a truthful utterance? To these interrogatories he imputes an editorial affirmation, but wishes himself not to be asked “to swallow such an idea.”

In reply to this, our brother is reminded that it was not the editorial pen, but the inspired record, that affirms that, “the woman saw Samuel;” that “Saul perceived that it was Samuel;” that “Samuel said to Saul;” that “then said Samuel;” and that “Saul was sore afraid because of the words of Samuel”—five positive declarations of the inspired penman respecting Samuel’s being seen, his speaking, and the effect of his words; and that his utterances were truthful, is not questioned by the inspired writer who records them. That the Lord had departed from Saul, had rent his kingdom from him, and given it to David, as it is affirmed that “Samuel said,” no one will deny; that this was done because Saul would not obey the voice of the Lord, all will admit to have been truthfully spoken; that this was in accordance with what the Lord had spoken by Samuel, is equally indisputable; what the Bible denominates “Samuel,” affirms that it was; “as he spake by me,” and that the prediction—“The Lord will deliver thee and Israel into the hands of the Philistines, and tomorrow shalt thou and thy sons be with me”—is shown to be true by the records of Israel’s defeat and of the slaughter of Saul and his sons on the morrow—reckoning Jewish time.

If this spirit uttered any falsehood, it remains yet to be shown. And if it was not Samuel who is affirmed to have been seen and heard, it is needful that some law of language be adduced to demonstrate that the phraseology is misapprehended.—When the Bible says, “the woman saw Samuel,” it is not enough to say, I don’t believe it; when it affirms that “Samuel said to Saul,” it is not meeting the question to reply, I don’t believe Samuel spoke to Saul; nor when it reads that “Saul was sore afraid because of the words of Samuel,” is it a sufficient answer to say, I don’t believe they were the words of Samuel.

Our brother has not made use of these words; but if they do not express the meaning of “Do not ask me to swallow such an idea,” then the literal significance designed to be conveyed by the metaphor, is entirely misapprehended.

Any declaration of Scripture, may be met with an I don’t believe it; but that will not be satisfactory to those to whom every word of the Lord is true, who conform their opinions to the word, and who never seek to bend the word to their opinions. What has God said? is the inquiry of such; and what He has said, they believe. If it be translated in unintelligible, in doubtful, or in equivocal terms, then they ask for a more intelligible rendering of it; but unless the rendering can be simplified, or the phraseology otherwise harmonized, they believe what is written without a hesitation or doubt. And till our brother can show an inaccuracy in the translation, or some law of language which admits of Samuel’s absence from the scene where his presence is affirmed, there is no resource but to believe it, however much there may be a disinclination to, or however “blasphemous” may be regarded what the Bible denominates “the words of Samuel.”

Because the Bible affirms that in Sheol the wicked cease from “troubling,” our brother concludes that Saul, before entering Sheol, could not be made the cause of Samuel’s being “disquieted,” so as to come at the direction of Jehovah to pronounce Saul’s doom. As the troubling of the wicked is by their rage and malice, and as Saul’s importunity for Samuel, was owing to his despair and regard for him, the relevancy of the quotation is not readily seen; and therefore there will be no dissent from the appropriateness of

the heading under which our brother has chosen to place it.

2. The answer given to our brother’s second enquiry, how the wicked can dwell with devouring fire, that it is “dependent on God’s ability to fulfill His word,” is met by him with several Scriptural quotations which affirm that they will perish, and be burned up, &c.; and he enquires how much shall be left of them then?

It is here necessary to call our brother’s attention to a few facts. First, that the word “up” in connection with burned, has nothing to represent it in the original of Mal. 4:1. It is precisely the same as that in Joel 1:19: “the flame hath burned all the trees;” so that the emphasis often placed on a little monosyllable that don’t exist, is entirely gratuitous. Second, that what is “burned up” may still remain, as in Jer. 9:12, “the land perisheth and is burned up.” Third, that many of the righteous have been burned up by Papal and Pagan malice. Fourth, that notwithstanding the destruction of the wicked, as brought to view by the passages he quotes, they are all to be raised at the end of the millennium. Fifth, that he admits in his Rejoinder that when any thing is burned up, the material of which it was constituted remains. And, sixth, that one of the elements of which man is constituted is Mind, which has none of the attributes of matter and is subject to none of its laws.

This part of the argument however, which is entirely defensible, is not gone into, for the want of space in this article to do justice to it; but if it is wished by the opposite side, to have a candid and Christian, but earnest and thorough discussion of it, if they will depute some amiable and good natured debater, in whose ability and competency they may be willing to trust their cause, the arguments for and against may have a fair and full discussion, in the manner both parties may agree upon.

3d. Our brother objects to the answer given to his enquiries, that it makes the questions of Isaiah “appear foolish.”

If it so appear to him, before this can be presented as an argument against the logical and scriptural correctness of the answer given, he should show its inconclusiveness. The foolishness which he imputes to it may be dependent more on the stand-point from which he views it, than on any intrinsic defect in the answer given; and this needs to be determined, before this classification of it can be admitted as a logical deduction. For, instead of being a condemnation of the argument, it may be a sentence passed on his own judgment.

Everything that is not believed, is foolishness to those who reject it. Even the “preaching of the cross is to them that perish foolishness;” and it has “pleased God by the foolishness of preaching to save them that believe.” Christ crucified, is “to the Greeks foolishness;” and even “the things of the spirit of God are foolishness to him that believes not;” but, on the other hand, “the foolishness of God is wiser than men,” and “the wisdom of this world is foolishness with God.” Its appearing foolish, therefore, does not determine the irrelevancy of the reply.

Our brother now claims that the interrogations in Isa. 33:14 are in a negative form.

They are however, precisely the same as when in the *Herald* of July 25th, he imputed to them an affirmative form, by explaining them to mean:

“Simply this, who among us will be permitted to dwell in the presence of the overwhelming, burning, everlasting, glory of God?”

And giving as an answer that the righteous will.

The form of the question has not changed, nor does our brother confess that he was incorrect in the position then taken, or allude to any change in his own mind; and yet what was then affirmative to him, is now negative! Should not this change of opinion have been announced, and the reason for the change given? Or should an opposite view be now contended for, while preserving silence respecting having advocated another?

It will be remembered that the discussion began with the question whether “devouring fire” and “everlasting burnings” were denominative of God? the *Herald* decided this, but claimed they were illustrative of future punishment. That was then the issue. Now our brother has abandoned his time-honored and public exposition of the text, and does not now make fire the denominative of God, nor the questions, an affirmation that some among us will dwell with God. His present position, therefore, in claiming that the questions have a negative form, is a full justification of the position which the *Herald* at first took, and which he controverted,—the duration of that punishment not having been yet discussed. The attention of our brother is simply called to this; for on seeing it, he will not do justice to his usual frankness, candor, generosity, and good nature, if he fail to ac-

knowledge, that the exposition which he formerly gave, to harmonize that text with his theory, is incorrect, that he has abandoned it and that his present effort to harmonize it is a new thought.

This, however, it is hoped he will also abandon, when he shall see an examination of the interrogation will show him that to claim a negative form for the questions is not in accordance with any law of language—the violation of which he so judiciously deprecates.

There are various forms and uses of the interrogation. It may be used simply to solicit information, or to affirm or to deny any thing with great emphasis, or it may be used for neither of those purposes, but to call attention to a subject,—without either affirming or denying. The familiar study of any reliable treatise on Rhetoric will show that the form of the interrogation in question does not deny, as our brother supposes; and he will find that this position is incontrovertible. He will remember that in the *Herald* of July 25th, he adduced the same form of inquiry, when he quoted, "Who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" &c., and admitted that the answers given, showed who *will dwell and abide* there. Therefore he cannot now claim what he does of this form of the inquiry without denying also the dwelling of the righteous in glory as well as the wicked in devouring fire. This difficulty in the way of his exegesis, requires his serious consideration and frank admission. In the present case the questions are answered by showing who will not dwell there,—they being of a form that may be answered, by showing who will or who will not, without any denial that the sinners and hypocrites in Zion, who were "surprized" at God's destruction of the Assyrians, could dwell there.

4. Our brother expresses himself "surprized" at the chemical analysis given of the constituents of thorns, and what would remain of them when burnt.

This surprise excites no surprise in return—such a result not being considered improbable when the analysis was given; for it was not seen how the asking of the question was explainable on any other hypothesis. But being surprized at anything, is no evidence against its conclusiveness.

Our brother says that "a thorn is not the material of which it originally was made"; but he does not proceed to show by any chemical analysis that the material that constitutes it, is any thing different from the material of which it is made, or that its constituent elements will not remain in all their original volume and essence. He virtually admits that it all survives the burning, though the thorn may be disintegrated or decomposed, so as to be no longer a thorn. But the constituent elements will all exist, and may pass into other combinations, or be recombined in precisely the same form and substance by another growth of thorn, should God so order them—nothing being lost that constituted the thorn.

5. With the analysis given of man, our brother is "more and more astonished." Astonishment, however, is no more an evidence against anything than surprise. Daniel was "astonished at the vision," but the vision was none the less true in every particular. When the door opened and the disciples "saw Peter, they were astonished," but the apparition was none the less Peter because of their astonishment. Astonishment often precedes belief. The disciples "were astonished at Christ's words," yet received them heartily; and "the deputy, when he saw, believed, being astonished." The astonishment of our brother is at the position taken that in the burning of a man, there are evolved elements which do not enter into the constituency of thorns,—particularly the element of Mind,—and at the claim that mind does not inhere in, is indicated by none of the elements, and exists independent of its connection with matter. These positions are met only by expressions of astonishment, and yet they are impregnable, as any one will find who shall buckle on his armor, and attempt to assail them.

Our brother asks for an instance of the existence of a Mind without personal organization. This last term not being found in the Bible, its significance can be determined only by the Dictionary. There we learn that what is *organized* has been made, or formed; that is, fashioned or created in such a manner that all its parts act in harmony with each other. If it is claimed that the Creator of all things is thus organized, then who was His organizer? For whatever is organized implies an organizer. But organism, or creation, cannot be predicated of the great Original Being, who is the Creator of all things. It is true that God is a Person, but His is a spiritual essence; for "God

is a spirit"—phraseology not originating in the *Herald* to which the saying of it is imputed, but words of inspiration—and not a material thing; nor was his existence ever dependent on any fortuitous combination of atoms, spontaneously adjusted, nor on matter organized by some prior existing intelligence, as all organized things must be.

From this it will be seen that the issue is not whether a mind is a personality, or has form; nor is it whether a mind may be organized; for the Creator may organize as many intelligences as it may please Him—He alone being uncreated. But the issue is simply this, may the created intelligent spirit exist independent, not of organization, but of material organization. As the burning of a man separates the material constituents of his nature, and as they remain in all their original essence, who can say that the element of mind, when separated by igneous action from man's material constituents, does not also exist, as well as the gases and ashes, in its created essence? Has mind any attributes save those of reason, memory, consciousness and volition? and has matter any of these? Whoever will, let him meet this question, or else not assail it.

But is there no instance of the existence of the Spirit separate from its material form? The case of Samuel is to the point. His dust reposed 55 miles South of Endor. But the Bible affirms, that Samuel was seen, and that he spake to Saul. It could not be the dust of Samuel which had returned to the dust as it was; but the spirit which had returned to God who gave it.

Moses, though dead, appeared on the mount and spake with Jesus. What straits of exegesis have been resorted to, to obviate the explicit revelation of this supernatural fact!—some claiming that he was raised, others that he never died, and others denying the record of his presence.

Our Savior affirms that a spirit *hath* not flesh and bones, as Himself had after His resurrection.

The penitent thief was promised admission to paradise with the Saviour on the day of his crucifixion. The various criticisms resorted to for the purpose of obviating this conclusion, will not bear a moment's examination.

The Saviour in his illustration of Dives, Lazarus and Abraham, speaks of them as thinking, intelligent beings in the interval between death and the resurrection; and whatever it may be claimed they represent (!) it is nevertheless true that the Saviour uses as the representative agents, conscious intelligences, whom He represents as existing subsequent to death and anterior to the resurrection. He never used falsehoods to illustrate any truth, but drew all his illustrations from actual verities.

Paul avows his faith in the susceptibility of man to have conscious existence out of the body, when he utters his ignorance of whether he was in the body or out at the time of his wonderful visions.

Eliphaz the Temanite affirms to having seen a spirit, which passed before his face, and spake to him, though he could not discern the form thereof.

Inspiration has distinguished between flesh and spirit, in the declaration that horses are flesh and not spirit.

The existence of spirit, is affirmed, as well as angels, and the truth of the resurrection, when it is announced as a peculiarity of the Sadducees that they believed neither.

Those who were warned in the days of Noah are represented as "spirits in prison" when Peter wrote; while Paul recognizes the "spirits of just men made perfect," which would be incongruous, if the entire man was then perfected.

In the symbolization of the first resurrection, John first saw the souls of them that were beheaded, and then that they lived. Had it read, the souls that were beheaded, then souls might be understood to be put by a synecdoche for the persons; but "of them" following the word souls, the latter is spoken of specifically in distinction from the body. And in the symbolization of the condition of the martyrs under the fifth seal, they are also specified as "the souls of them" that were beheaded distinct from the beheaded bodies, but in a conscious and anticipative condition—the bodies not being then resurrected.

The righteous who had perished, are represented by Isaiah as "resting in their beds," and also at the same time, as "each one walking in his uprightness;" which is reconcilable only in view of the two-fold condition, as dust returned to the earth and spirit returned to God, to which they are subjected.

It is affirmed of the king of Babylon that he was denied a burial, and yet his entrance into Sheol, is represented as being accompanied by the exultant tauntings of the other kings who had preceded him, that he had become as weak as they.

Paul affirms that when at home in the body we are absent from the Lord; and that to be "absent

from the body" is "to be present with the Lord." He expressly distinguishes between being in the body and out, and also between being in this tabernacle, being unclothed and naked, and being clothed upon by the house from heaven.

He also contrasts living in the flesh with departing and being with Christ; declares the latter to be far better; and yet he makes that departure from the flesh and being with Christ, to synchronize with a period when his abiding in the flesh is more needful for those he was then addressing.

With the foregoing evidence from Inspiration that the element of mind, which enters into the constituency of man, survives the decay of the material part of his organization, the question is rested with the conviction—however much it may be assailed, however foolish it may appear, however much surprise or astonishment it may create, or dissatisfaction it may give—that it is God's truth, eternal, impregnable, and forever abiding. So that the appearing of Samuel and Moses after their dissolution, or the dwelling of Zion's surprised hypocrites with devouring fire as expressed in the words of inspiration, will stand the test of logical argument and Scriptural research.

After writing the foregoing, the article signed "Justice" was received from a ministering brother, who has lately given up the doctrine of the soul's unconsciousness and embraced that here advocated.

MY JOURNAL.

Thursday, Aug. 27th.—We took leave of Bro. Moore and his family, and came in company with Bro. Boyer and wife, to the Second Fork, the place of his residence, and arrived just in season to escape a heavy rain-storm. Bro. Litch and Jackson were caught in it, and detained till the next day. Here we rested part of two days, and then started for our next meeting on Bennett's Branch, in a Grove situated at the foot of the mountains, five miles above the Fork. The late rain had swollen the river so that it was not fordable the first day of the meeting.

But it soon went down, so that a foot bridge was built and the carriages also could ford the river.—They have no bridges in this region, and therefore have to ford the streams when it is safe to do so. The labor and pains the people take to attend meetings here, shows a high appreciation of the Gospel. They climb hills, ford rivers, and go through sunshine and storm, and all with apparent pleasure, to attend on the means of grace.—Mothers too—and God bless them, press through every difficulty with one, and sometimes two or three children to enjoy the means of grace. While at Shippen, I gave four of my discourses in the midst of rain-storms; one in a thunder-storm, in which the lightning shivered a tree but a little distance from our camp. But many of the people remained unmoved,—some with, and others without umbrellas, determined that they would not lose a word of the blessed Gospel. It is some consolation, to a minister to preach to such a people. On our arrival we put up with Bro. Daniel Miller, an old settler, on whose land we were to hold the meeting. He has raised a family of fourteen children. Most of them are at home or in the neighborhood. And a more kind and well-behaved family we hardly ever met with. It seems as though they could not do too much for the comfort of all that put up with them. Very hospitable and kind. I am glad to be able to say that several of these dear children were converted before our meeting closed, to the great joy of their parents, and Bro. Miller assured me, that he would soon put on Christ in baptism himself, having neglected this duty till now.

A few days before we arrived, they had had a terrible thunder-storm, in the midst of which, the lightning struck a very large hemlock-tree. It was about three feet through at the butt, and tall and large in proportion and very full of large limbs beginning within 8 or 9 feet of the ground, making a little forest in itself. It was struck about 3 o'clock in the P. M. of this day. It stood about ten rods from the house. Some members of the family were stunned by the shock. On going out to witness the scene of desolation Mr. Miller told me he found it shivered to pieces and spread over nearly an acre of land, trunk and limbs were shivered and scattered, leaving only a shattered stump or root. Bro. Boyer, Litch and myself went to the scene, saw the stump, and fragments. What power! What desolation is made by this almost almighty agent of the Almighty Jehovah. When he lets loose all his thunder-bolts on our guilty and polluted world he will make a quick work in dissolving the "elements," when "the heavens shall pass away with a great noise."

Saturday, Aug. 29th.—It having cleared off, the people began to gather, and our meeting assumed a promising aspect. It was continued four days

and well attended till the close, both by the churches and the public generally. I had good liberty in speaking, and gave two discourses per day, and Bro. Litch, Jackson and Holland, filled up with the rest of the time, in preaching and addresses, giving great interest and effect to the meetings.—On Sunday evening some of the unconverted began to break down, and came to the altar for prayer. Next evening a goodly number came, of whom several were converted. The work now became general, so that we had all we could do to attend to the enquiring. Tuesday, the last day of the meeting, the morning service continued until two o'clock, P. M. We could not break up the meeting at our usual time. I spoke from Acts 2; and though we did not have a Pentecost, or 3000 converted, we certainly had a season of refreshing, and of power something like it, in prostrating every soul before God. Even the hardened and stubborn yielded for the time, and wept before God. All who came to the altar found peace in believing.—Five offered themselves for baptism and a number of candidates were left for Bro. Boyer to baptize at a future time. Ten or twelve united with the church.

At 2, P. M. we adjourned the meeting to the water-side, near Bro. Saul Barr's, where Bro. Boyer baptised. I never witnessed a more pleasant or happy time at the baptismal waters. God was with us of a truth. All glory to His holy name. We now dismissed the audience, took refreshment and prepared for the evening service. The evening audience was large and the Spirit's power seemed to rest on every soul. It was easy preaching, and the word took effect. A large number came to the altar for prayer, most of whom were converted.

Just as our meeting had come to the highest state of interest and power, we were called by other appointments in Centre Co. to bring it to a close. Could it have been continued, and in the same spirit a few days longer, it was judged that most of the unconverted in the region would have been brought into the church. But, so it is, we cannot calculate on these seasons of refreshing, or make provision for their extension beforehand.—If this were the work of men, we could calculate results with exactness. But their arm is too short to produce such glorious results as our eyes witness from time to time in these camp-meetings.

At eleven o'clock we succeeded in bringing the very interesting services to a close, and took the parting hand. It was a painful, yet happy scene.

During the progress of the meeting, by invitation of Bro. Saul Barr, in company with Bro. Boyer, Jackson and others, we made an ascent to the top of one of the surrounding mountains. It was quite arduous and fatiguing. Our object in going up was to see a ledge of large rocks, containing many caverns, and one very long and deep opening of over one hundred feet in length and from four to seven feet in width. It was once one solid mass, and could it be closed up, would fit exactly in every part, as in the day it was separated. But by some powerful convulsion of nature it had been broken and separated. Situated as it is on the top of a high mountain, it certainly constitutes one of the wonders of nature, and is quite a curiosity to the lovers of natural curiosities. We were much interested and delighted in walking through these gorges and caverns, as also in our view from the mountain top of the vale below which seemed to lie at our feet, and the tops of the surrounding mountains, with which we now stood on a level. Like Moses on Pisgah, we stood upon a high elevation, yet not in a position to see that "Goodly mountain and Lebanon," or the promised land.—We could see this better at our camp, which was at the foot of the mountain, through the prophetic telescope, which we have in use for the pilgrims at all our encampments on the way to the kingdom.

Our work being done, and services closed, we began to think of our next encampment over the mountain in Centre County; and having but one day to get there, we concluded to bid adieu to our friends, and travel on our way as far as Bro. Boyer's that night. So we took leave of Bro. Miller and his family, and our teams being ready we started, and at mid-night, found ourselves safely domiciled in Bro. Boyer's hospitable mansion. We were all weary, but joyful in the Lord. We got a few hours' repose preparatory to a day's journey across the "Barrens," over the mountain-top, which would, with an enclosure about it, make a good place for a penal settlement!

Were the Elders mentioned in Acts 14:23, of the same character as the seven, that were set apart to serve tables? If so, does the word Elder and Deacon mean the same thing, or were they different offices in the church? W. J. N.

We think they refer to different positions in the church. A Deacon was not necessarily a preacher; but he might become a preacher or elder.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

Confidence in God.

"Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."

Jesus can make the darkest clouds
Immediately remove;
They hear his voice and quick obey,
The summons from above.

And when he lets them long remain,
It is our faith to try;
Our confidence, and trust in him,
Who rules and reigns on high.

And when our faith is surely tried,
He bids them all remove;
A holy calm succeeds the storm—
"His joy and peace and love."

Then let us never doubt his care,
Who pleads for us above;
But trust in every trying hour,
His faithfulness and love;

And when the thunders loudly roar,
And clouds o'erspread our sky,
Bow low the knee in humble prayer,
To Jesus quickly cry.

He soon will hear and send relief,
And bid the tempest cease,
Will calm the troubled billows' roar,
And give us rest and peace.

He'll guide our bark o'er life's dark sea,
And all our wanderings tell;
He'll bring us safely home at last,
"He doeth all things well."

H. D. L.

Boston, Aug. 1857.

Rejoinder.

BROTHER B.—Allow me to express my entire dissatisfaction with your answer to my questions! You say,

1st. Webster thus defines a *Shade*, when used in reference to the departed:

"The soul after its separation from the body; so called because the ancients supposed it to be perceptible to the sight, not to the touch; a spirit; a ghost; as, the shades of departed heroes."

"Swift as thought the flitting shade"—Dryden.
The shade of Cesar said to Brutus, "Thou wilt see me at Philippi."

This sense of the word is sanctioned by classic usage.

You have given me an answer from Webster, Dryden, and heathenism, but not a word from the Bible. The Bible says nothing about *shades* of departed *heroes*, and so I believe nothing about it. Was Samuel's soul present when Saul consulted the woman at Endor? You say, yes. Did that soul of Samuel speak? You say, it did. Did it tell the truth? You say, yes. Whatever it was that spake, it said to Saul, "Why hast thou disquieted me to bring me up?" God had "departed from Saul," and would not "answer him" in any way whatever. God had also forbidden His people to consult with those who pretended to speak with the dead. Samuel was dead, and at rest in *Sheol*—"the place of the dead." Now a wicked man, forsaken of God, and whom God would not answer, is permitted, with his abominable conjurings, to invade the repose of a deceased holy prophet of God and disquiet him, and literally bring him up!!! O, my brother, do not ask me to swallow such an idea. I think it little short of blasphemy. I have read somewhere about "chop logic!" The good book tells us of the condition of the dead, that "there the wicked cease from troubling!" How then could wicked Saul trouble Samuel? You say,

2d. The continuance of the wicked with "devouring fire" and "everlasting burnings," will be dependent on God's ability to fulfill his word. That, we suppose, is not questioned.

Well, the Word says, "and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4:1. How much is left when both root and branch are burned up? "The wicked shall not be." "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "The end of the wicked shall be cut off."—Psa. 37.

3. The Lord asks, Who among us shall dwell

with the devouring fire? You reply, the wicked can! Why then did he ask the question? Your answer makes the question appear foolish. Look at another part of Isaiah. "For the Lord of hosts hath purposed, and who shall disannul it?"—Isa. 14:27. Does not this mean no one can disannul it? This form of the negative frequently occurs in the Bible. So in the text referred to. "Who among us shall dwell with the devouring fire?" That is no one can—it is impossible. Let us not violate the plainest laws of language! I will leave it to any Hebrew scholar under heaven, if this text is not in the negative form! You say,

6th. To understand intelligibly what would be left of the burning of thorns requires a knowledge of chemical analysis. Those who are aware that fire does not annihilate any of the constituents of combustible bodies, but only separates them, do not need to be informed that for every 100 parts of matter constituting a bundle of thorns, 100 parts remain after they are burned. We do not suppose that our brother needs to be told this. The action of fire would separate the carbon, gases, and ashes that constitute the organism of thorns, so that they would no longer be combined with each other; while the ashes would be susceptible of a still farther analysis, yielding, probably, silica, alumina and oxide of iron, and an almost inappreciable amount of lime. But however this might be, everything that went in to make up the growth of thorns would "remain" in its full volume and original essence.

I am surprised! A thorn is not the material of which it originally was made: that material may form a thousand different things that are not thorns.

When a thorn is burned up it is annihilated. The materials with which it was made may exist in other conditions, but the thorn is no more. So with man. When the man is burned up, the man is annihilated, and is no more, unless there comes a resurrection of the particles again. The materials of which he was made may enter a thousand forms, but that is not *the man*. You say,

In the burning of a man, however, there are elements evolved which do not enter into the constituency of thorns. Among others it is only necessary here to note the element of *mind*. All matter is characterized by the attributes of attraction, extension, inertia. Mind is not marked by any of those, but, instead, it has volition, memory, and consciousness, which never inhere in mere matter, though they may be combined with material organisms. The question then arises whether mind is a mere result of material combinations, or an element acting upon them! Those who contend for the former, make God to be only the result of a fortuitous combination of atoms. Those who hold the latter, make Him to be the original, unformed, uncombined Being, who as a self-existent Spirit created all the elements of matter and gave them form and being. As we are reasoning only with those who admit God to be no combined or developed intelligence, but an original and eternal Mind, it is not necessary to prove to them that mind can exist independent of the material organizations that we see swayed and moved by it.

I am more and more astonished! Give me one single instance, in the Bible or out of it, where mind ever existed without *personal* organization. God has "FORM." See Phil. 2:6. God is a "PERSON." See Heb. 1:3. But you say, "God is a Spirit." Tell me of a "spirit-being" not personally organized!!!

EDWIN BURNHAM.

Questions in the Herald of Sept. 19th.

BRO. B.—I read with pleasure the six questions propounded by Elder E. Burnham, and with great satisfaction your scriptural and logical answer. Although I cherished for some twelve years, the views involved in those questions, yet for the last ten years, I have been decidedly opposed to their discussion either in our pulpits or periodicals. But notwithstanding the earnest entreaties made by believers and unbelievers in that doctrine of the unconscious state of the dead, the subject has been, with zeal unabated, thrust before the people as the question to be considered, until forbearance, on the one side, has been construed by the other, as an evident lack of intellect or scripture, or both, to meet their arguments. Circumstances have of late wrought a change in my views as it respects this subject, and also as to the policy to be pursued in relation to its discussion.

The doctrine is not one of vital interest to our pardon, peace and salvation; it is generally admitted to be, in this sense, of secondary importance, yet strange to say, such distinction is given to it, as that it has and now is vitally affecting the mission which under God we have been prosecuting, with many self-sacrifices, and much hard labor. It is a subtle error, and of positive injury to the success of some of the most blessed and glorious doctrines of the sacred Scriptures, and more or less schismatic in its consequences. It can be easily met, and it is time to show that something can be said on the other side, and that there are reasons worthy of some respect and consideration. Of the many general and local conferences, protract-

ed meetings I have had the privilege of attending, I cannot call to mind but a single discourse on the everlasting punishment of the wicked, and not one embracing the intermediate consciousness of the dead, and endless torment of the impenitent. Whilst on the other hand, it has been notoriously the opposite;—even at Wilbraham, with all its pretensions to freedom from sectarianism and all partisan feeling, in the last sermon were "presented forcible arguments from the Bible to show that when a man is dead, he is not alive; and that eternal death and destruction do not mean eternal life in misery." So the closing sermon must be an expose of those peculiar sentiments, and the audience dismissed from the public ministrations with the great crowning subject resting with its "forcible arguments" on their minds. If a sermon had not been delivered, particularly impregnated with that doctrine, then, indeed, would it have been my duty to have made a public acknowledgement of mistrust and unfounded prejudice. If the last sermon, or a discourse at any time during the session of the camp-meeting, had been given, showing the plausible sophisms wrapt up in such cant expressions as "when a man is dead, he is not alive," and the modern perversions of terms such as "death," "destruction," &c., what would have been said about the spirit and propriety of the effort? It would have made all the difference possible. Would it then have been a heart-cheering scene to witness the harmony existing upon the encampment, and "have been truly said, see how these Christians love one another?" I throw not. My experience within a few weeks has taught me otherwise.

If we longer preserve silence on this question so destructive to the general prosperity of the cause, we prove recreant to our high trust, and merit the displeasure of the great Head of the church. For these reasons, I was glad to see the questions proposed by Bro Burnham, and approve, most decidedly, your kind, but concise answers. It is to be hoped that Bro. Burnham will not leave the matter just here, but offer six questions more, or objections to your reply. And if you cannot by "forcible arguments" show the fallacy of that position, then have I greatly miscalculated your ability as a critic, a logician, and your knowledge of God's word, which is the only infallible standard of moral truth. JUSTICE.

NOTES OF A COLPORTEUR.

NO. XVII.

Being in the town of W—, I called on the minister of the Congregational church. Introduced my books to him. Asked if he had ever examined the subject of the pre-millennial Advent of Christ. He admitted he had given it but little attention. I stated that it was the great question of the day with Bible students, and that the signs of the times were eliciting great study of the prophecies. He had not noticed this, but admitted it might be so, and that he had been too indifferent about it; asked me many questions on the Scriptures, which I endeavored to answer; for I found him a very candid man. Among other things, he wanted to know why we found evidence sufficient to depend on the year-day theory. I told how it was demonstrated, and then told him it was the Protestant principle of interpretation in general use among all churches. He then complained that our people, and especially the ministers, were wanting in fellowship for others, and said a great deal about their formality and customs, coldness, &c. This I admitted, and confessed that we had probably erred much on these points, but that we were human, and while we felt the force of the great truths of revelation, and labored incessantly to save men, spending our property freely, and our whole strength to promote Christianity, our motives were impugned, we called heretics, and the people warned against us. We sacrificed ease, pleasure, reputation and all for Christ, while our brethren of the churches were indifferent, indolent, laying up money, seeking reputation, indulging in pleasure, attending religious frolics, pleasure parties, &c. These things had led us to speak in language rather severe, and begotten uncharitable feelings in us. Then to be called heretics and turned out of the churches for believing just the faith of all the best men of the church for nearly seventeen hundred years, after we had studied and ascertained the fact and knew what company we were in, had led us to deal in harsh terms.

This admission seemed to conciliate his feelings on that point, and he wished to know "why we were so earnest to advocate our views, what odds does it make whether we see as you do, if we are only engaged in the great work of leading sinners to Christ?"

I showed him why, and told him the tendency of loose principles of interpretation, and of a wrong

view of our inheritance, and of recklessness about the signs of the times, that these things were opening the way for spiritualism of all sorts; that the church was deeply infected now with spiritualism; and at present rates they would soon have no Christ to preach, no resurrection to hope for.

"Why," said he, "I don't believe our church is at all under the influence of spiritualism, or endangered by it."

"But do you not know that Mrs— who has an extensive influence by her associations and her writings, is a Swedenborgian in doctrine, and has been for some years?"

"Oh, yes, I know that."

"And Professor— is half way over, and has been teaching Pantheism in some degree for a long time."

"Well, he has a circle of influence, but there are few of such."

"Well," said I, "is not Professor S. another of this class? also I have found hundreds of such in your church," said I. "Then there is Professor S. of the Baptist denomination, just gone over to Swedenborgianism, and published a book which exerts its influence. These are only a few of the many deplorable apostacies, among which is Edward B— D. D., and his sister," &c. &c.

He then picked out three of the best books I had on our work, and said he wished to buy the best one, as he could buy but one, that he might investigate the subject. I thought for his case the "Time of the End" the best, and sold it to him, hoping it will do him good.

I stopped at another house in the same town; offered my books. The lady did not want to buy. I wished her to examine them; handed her the Saints' Inheritance.

"I have read that," she said. "It is one of the best books I ever read. Do you carry those?"

"Yes," I replied. "I sell a goodly variety of that class of books." I then showed her several others. She bought the Treatise on Matt. 24th & 25th. I sold several copies of Saints' Inheritance; also of Treatise on Matt. 24th and 25th, and one on Spiritualism a Satanic Delusion, to families who were strangers to our hope.

While in the town of F—I called on a man who sells books, and with whom I left a copy of the Saints' Inheritance, some time since, for his examination; that if he liked he might sell that work. The man was not at home; the lady returned the book to me. I asked whether they had read it.

"No, but I read some of it, enough to know that we did not want to circulate such stuff."

"Ah, you do not like it then," said I. "You are not a Methodist—I supposed you were."

"Yes I am, but I don't believe such stuff as that."

"Why, what do you object to in so good a book as that? I do not understand how this is. Multitudes like it. The Methodists, Baptists, Presbyterians, Episcopalians, and others, commend it highly," I said.

"Well, I don't believe such doctrine. I want a better place than this earth to live in after I die," said the lady.

"But perhaps you may not get so good a place. When God cleanses and restores the earth it will be good enough for me, and much better than either of us deserve. He pronounced it 'very good' before sin entered it. This is why you dislike the book then,—because it shows that Christ and his church will finally reign on the earth."

"Yes, I am a Methodist, I don't believe any of these new notions," she replied.

I disputed her. "No, madam, you are not a Methodist. They believe what you just now denied. Wesley preached and wrote it extensively. Clarke, Benson, Coke, Whitehead, Watson, and all the founders and early adherents of Methodism advocated it, whether it be true doctrine or not."

But this woman did not believe, although she had an abundance of the writings of these men in her house. The truth is, the modern teaching of the professed descendants of such men, do not teach the people the great leading truths of revelation which they taught. They do not know them, and they call us heretics for teaching them.

In W—I once sold the Saints' Inheritance to the son of an old Methodist minister, on credit. When I called for the pay the lady paid the bill and also spoke highly of the book. I saw the aged minister there and asked, "Did you read that book Father H—?"

"Yes."

"Did you like it?"

"Well some of it was good, but it is rather a Millerite book," he replied.

"Wherein?" I asked.

"Oh, he argues the restoration of the earth."

"Why not a Methodist book, then? Wesley taught that," said I.

"No, sir; you are mistaken. He did not," the

old man sternly replied. "But, sir, although you are an aged man, and have been a minister forty years, I must dispute your statement. I know Wesley taught it."

"He did not. I have read him as well as others," said he.

I replied, "You have Wesley's sermons I presume; please bring them to me, and I will settle the point."

"Well, Wesley did teach it, and the restitution of beasts also. Probably one point is as true as the other," said the old minister.

Jacob's Prevalence.

"I will not let thee go, except thou bless me." Gen. 32:26.

Such was the language of the Patriarch Jacob, on the occasion of one of those special manifestations, which God was pleased to make to his servants in the early periods of the world's history. He had during his eventful life shared largely in the blessings of the Almighty; richly had his favors been conferred upon him, and he had had unmistakable assurance that the God of his fathers was also his friend. But there are periods in the experience of God's people when they feel the need of a special token of his love and care for them; and may we not reasonably infer that (from the circumstances recorded) Jacob felt thus when he uttered these words? He, with his wives and children, servants and flocks, was about to pass through the territory of Esau, whom he very much dreaded to meet, not knowing but what he still cherished the same animosity toward him which he did many years ago, when he was obliged to flee from him into a distant country; and no doubt he feared that he would now seek to be revenged for the deception which Jacob had practised, and by means of which, he lost the particular blessing which his father had purposed to bestow upon him. But he must meet his brother, and taking means which he thought would propitiate him, he sent his family and substance before, while he tarried awhile alone; probably to commune with God, and to seek his protection and blessing in his peculiar circumstances. The record says, "There wrestled a man with him," &c. Then he said, "Let me go for the day breaketh." Jacob said, "I will not let thee go, except thou bless me." What intense desire for a blessing; what confidence in the ability of him with whom he wrestled to grant it; what resolute importunity is expressed: and he importuned not in vain: he prevailed and obtained the desired blessing.

And may not we, "upon whom the ends of the world are come," gather a rich and instructive lesson from this passage of holy writ? We, too, often stand in need of particular blessings; sometimes there are emergencies in which no human power can give us aid; but there is the same Being with whom the Patriarch wrestled, to whom we can go for guidance and protection: and, blessed thought! whenever we feel our need of a blessing, we have the privilege of asking, yea, and importuning for the same. And is not this spirit of importunity greatly needed among those who profess to be Christians? May not the low state of Christianity in the hearts of individuals, and the church as a body, be attributed in a great measure to the lack of it? Should all who have grown partially indifferent in the cause of Christ—who have left their first love, seek to be engaged with the whole heart, what a blessing would accrue to themselves and those around them. They would become faithful soldiers—true missionaries of the cross, instead of being stumbling-blocks in the way of others; and the church would attain to a dignity and glory to which she is now a stranger.

And so of any other blessing which God has promised; if it be sought with a sincere resolute determination, with full confidence in his ability to grant it, there is no reason why we should not expect its reception. On the contrary there is positive assurance that it will be received.

If this be so, how far beneath their privilege do the majority of those who have named the name of Christ live. O why do we not when our wants are numerous, and our God so abundantly able and willing to bless us, ask and receive? God loves to have his children cry earnestly to him, and surely, the blessing of the Lord, which "maketh rich (and he addeth no sorrow with it)" is worth importuning for. Many since the days of Jacob, have been witnesses that God will bless when thus called upon.—Whenever the heart truly says, "I will not let Thee go, except thou bless me," the blessing will be obtained. May we all become wrestlers with God, and like the Patriarch of old prevail and get the blessing

S. A. GORTEN.

Manchester, Mass., Aug. 1857.

Example is before precept.

Wilbraham Camp-meeting.

Bro. HIMES:—Having been favored with the opportunity of attending this gathering of Advent believers, and participating in the services of the occasion, I am happy to say, that with a few not very important exceptions, what I saw and heard afforded me agreeable satisfaction and profit.

In point of numbers, the meeting was respectable, and would probably compare with any similar gathering that has occurred in the absence of great or extreme excitement, for several years.

The rules of order were simple but wholesome, and by the faithfulness and prudence with which they were sustained, almost uninterrupted quietude prevailed on the ground.

The sight was truly pleasant, of so many "brethren" with wide difference of sentiment, respecting many things, apparently "dwelling together in unity." Brotherly kindness and Christian courtesy seemed to govern the encampment.

Among the large number of ministers present—between thirty and forty,—it was indeed gratifying to observe the evident disposition to exercise these principles of the Christian and gentleman, toward each other. May we not hope that the sad days and nights of cruel tests, censorious words and selfish exclusiveness, with many other evils, are passing away, to be succeeded by the spirit of peaceful harmony and the more firm establishment of our wounded and wayward hearts in the living word of God! O may He by His mighty Spirit move us forward in the pursuit of such a glorious result.

The burthen of the preaching from the stand was of a practical nature, and calculated to comfort and quicken the Christian and move the impenitent to repentance.

Several professed conversion, and gave good evidence of pardoned sin.

The worshippers generally exhibited deep devotion in the social meetings, and appeared to be firm in the belief that the benefits they had derived more than compensated for all the expense and sacrifice of long and wearisome journeys to the place. The recollections of that beautiful grove—those clear skies—resounding voices of praise mingled with the cries of penitence—those faces of old and young rendered familiar and pleasant by a brief acquaintance—that home-like neighborhood of peaceful tents,—and loving farewells, will long abide in this poor heart of mine, to beguile and comfort me on the pilgrim's way, and make me wish and pray more devotedly, for the glorious encampment of the blessed and holy in Mount Zion.

G. W. BURNHAM.

New Bedford.

Ascension Robes.

I have been much interested in reading in the Herald "Notes of a Colporteur." In his No. 11, in the Herald of July 25th, he is confronted by an allegation that a certain young woman of the village made an ascension robe—cloth bought at a certain store, &c. The Colporteur desired to go and see the young woman, who lived but a short distance, and offered \$100 if two good witnesses would say that she ever made the robe; but the parties making the statement would not go. He then offered \$100 a prize for every person proved to have made such a robe. This was declined. The Colporteur adds: "I have found many lie-lovers on these things, and some of them in the pulpit."

Three or four years since, a Baptist minister of Cleveland being possessed of much "popularity," gave notice that he should preach on the subject of the second Advent. A large part of the sermon was devoted to the consideration of ascension robes, etc., and a labored effort made to call forth a smile and a laugh. It was painful in the extreme to listen and hear where there was no opportunity of replying. I however wrote him a letter informing him that the walls of the same house, if they could speak, would testify with what intense solemnity listening crowds inside and out (the windows being opened) heard on the great subject in by-gone days. Though I did not offer money if he would prove that such robes had been made, I did say that till he furnished such proof I should consider him a tale-bearer. I never heard from him. Yet he baptised monthly after this in his congregation. How can such things be? I ask myself. He had a call to a larger field, as it is termed, and is now in Buffalo.

A. PENFIELD.

Sister M. J. Ward writes from North Danville Vt., Sept. 12, 1857:

"Bro. HIMES:—I often ask myself the question, How can I dispense with the Herald? I would rather deny myself of many earthly comforts, than be deprived of this excellent paper. The doctrine which you advocate, is what I have believed for a number of years. It is the doctrine that is taught

in the word of God, and it is that which cheers my heart many times, when the way seems dark and thorny. Yes, I hear my Savior say, 'In my Father's house are many mansions, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also.' What a blessed promise, to God's believing children. What precious promises Christ has left on record for his followers! He has promised in his word, that he will be with us even to the end.

Then what need we fear, while we have such a sure guide. Will we not be willing to follow that meek and lowly Jesus, through adversity as well as prosperity? Surely, if we would reign with him, we must suffer with him. Who would not be willing to suffer affliction with the people of God, if they could have the promise of a seat at the right hand of God! I often think what a day of rest it will be to the Christian, when God shall call them to leave this world of trials and afflictions, and enjoy the rest that remains for the people of God. Rest, how sweet that word to the weary pilgrim! Yes, rest that is unmixed with pain! How often I think of that happy meeting, when God's people will meet never more to be separated. There friends will meet again, who have loved; meet around the throne of God, and there sing with the redeemed, the song of Moses and the Lamb. I often ask myself the question, Shall I be there? O that I might be there, and meet all the scattered flock, where separation will be known no more, is my prayer."

Bro. W. J. Newkirk writes from New Albany, Ind., Aug. 25th, 1857:—

"Bro. J. V. Himes:—The Herald is the only Advent preaching that I ever had the pleasure of listening to, with the exception of the Bible; and when I consult its sacred pages, I find that all the writers herald the same sacred truths. To hold the doctrine of the second coming of Christ as the hope of the church, is to a great many, a new doctrine, and men who have been preaching for years the riches of the grace of God seem to be the hardest ones, to bring even to a consideration of the doctrine; and I fear that many of them will be of that character described by our Saviour, as 'Lords over his heritage.'

I hope the Herald may ever keep its columns teeming with the glorious truths of the second coming of our Lord and Saviour Jesus Christ: and if those who write for the paper could always keep this idea clearly before their minds, when they attempt to write for the paper, many a pang might be saved to those who do not desire to take it for any other purpose than that their faith may be strengthened in the race for the prize of the high calling of God in Christ Jesus our Lord."

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Group, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkila, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their

utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases, which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
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DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. 13d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would be willingly do without. Its equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts. a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eyelids, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year at its close.
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10 dollars will pay for thirteen copies.

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ADVENT HERALD.

BOSTON, OCTOBER 3, 1857.

PRICE OF BOOKS REDUCED.

DR. CUMMING'S WORKS.

We now have on hand several sets of sixteen volumes of Dr. Cumming's works published in Boston, which we propose to sell as libraries, at a reduced price.

The Blessed Life, Church before the Flood, Voices of the day, Voices of the Dead, Daily Life, Tent and Altar, The End, Romanism, Readings, or Commentaries, on Genesis, Exodus, Leviticus, Matthew, Mark, Luke, John.

The above fifteen volumes will be sold at \$6.00 the set.—A very cheap library, for ministers or laymen, or for destitute places.

* Heretofore we offered sixteen volumes for the price named, but now being out of the Voices of the Night, we offer fifteen volumes for the same amount. Let those who wish to obtain the sets complete as possible, order immediately.

Commentaries, or Readings on the four Evangelists, Matthew, Mark, Luke, John. Separate sets at \$1.60.

Commentaries, or Readings on Genesis, Exodus, Leviticus, separate sets \$1.20.

Romanism, one vol. of 728 pages, 75 cts.

Also single copies of any of the sixteen Nos. (except Romanism) 50 cents each. And to accommodate persons who order by mail, we will (while a supply of books lasts) send any of the above works, postage free, at fifty cents, except Romanism (at 75 cts.)

In this way those who cannot see an agent or colporteur can, by sending the money to this office by mail, get any of the above works at a very low price.

Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at about the cost?

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of getting them at these prices is lost. When other editions are published, the old price of 75 cts. will be restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs,—though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Cumming:

Commentary, or readings on Genesis,	1.00
do. Exodus,	1.00
Church before the flood,	1.00
Voices of the Dead,	1.00
Voices of the day,	1.00
Voices of the Night,	1.00
Daily Life,	1.00
Benedictions,	1.00

These will also be sent Postage free for \$1. each while they last. These books would make excellent presents to friends.

OTHER BOOKS.

Besides the reduction on Dr. Cumming's works, as given above, I propose to add some others to the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the Inheritance of the Saints, heretofore sold for one dollar, we now offer for,

extra gilt, do., for, 1.00
and will send postage free. The Time of the End, a very valuable work on the Advent Question, we will send, postage free, at \$1.00
The postage being 21 cts., it reduces the work to about 80 cts. to such as receive it by mail. This work ought to be in every Advent family.

Miller's life and Writings, an important work for Adventists. We will send, postage free, for, .75
extra gilt do. 1.00

Bliss, on the Apocalypse, an important work, will be sent, postage free, for .50

Army of the Great King, postage free, .40
Fassett's discourses on the Jews and the Millennium, postage free, .25
Memoir of Permelia Carter, postage free, .20
Important Tracts on the Advent, (bound) vol. 1. postage free, .20
vol. 2. do., .25

We will also make ten per cent. deduction from our present prices of the list of published tracts.

The above works will be sold at the prices named while the present supply shall last. After that the original prices will be restored, as new editions cannot be published and sold at these prices.

Now is the time, if you would secure any or all of the above works.

The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price, but remain the same, 75 cts. per volume.

J. V. HIMES.

FOUR INTERESTING TRACTS.—1. "Christ is all."

This will make a rich feast for the experimental Christian. By Rev. T. Wilcox. Price, 6 cts.

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Very instructive. By Mrs. H. B. Stowe. Price 4 cts.

4. "Our memories of the Dead, made a sweet savor to Christ." By the author of "Shady Side." Price 4 cts.

We will send the four postage free, for 17 cts.

Notices of Elder Himes.

Boston, Mass., Sabbath Oct. 4th.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday Oct. 15th, at two o'clock P. M., and continue over the Sabbath.

The meeting will be holden in the advent Chapel on Central St.

The friends in Manchester will do all they can to entertain those who come from abroad to attend the meeting; but will not be able to take care of many horses.

Those going to the conference on Thursday, the first day of the meeting, will find some one at the chapel on Central St. (within a quarter of a mile from the Depot,) to direct them where they may find a home during the meeting.

T. M. PREBLE, Committee.

East Weare, Sept. 1857.

The Advent Mission Church in New York will hereafter worship in the Bowery Assembly Rooms No. 207 Bowery. Elder R. Hutchinson of Canada East, is expected to commence his labors with us on the first Sabbath in October. The friends of the cause in this vicinity are invited to co-operate with us, and the prayers of the church at large are earnestly solicited. J. B. HUSE, Ch. Clk.

THE CENTRAL AMERICA DISASTER.—The worthlessness of gold was never more truthfully depicted than by this disaster. A New York paper says:

It is stated by many of the survivors of the Central America's passengers, that there was seldom so large an amount of money owned by passengers as was in the case of those who came by the Central America. Many were persons of large means, and there were very few whose immediate wealth did not amount to hundreds, while numbers reckoned their gold by thousands of dollars. The greater portion of the passengers were returned miners, some coming hither to invest the capital they had realized in hopes to live a life of greater ease as the result of their industry, and others to get their families and once more go to the land of gold. But as the storm continued to rage, less and less of gold was thought of, and when on Saturday, it became evident that they were likely at any moment to be buried beneath the waves, wealthy men divested themselves of their treasure belts and scattered the gold upon the cabin floors, telling those to take it who would, lest its weight—a few ounces or pounds—carry them to their death. Full purses, containing in some instances \$2000, were lying untouched on sofas. Carpet-bags were opened by men and the shining metal was poured out on the floor with the prodigality of death's despair. One of the passengers, who has fortunately been rescued, opened a bag and dashed about the cabin \$20,000 in gold dust, and told him who wanted to gratify his greed for gold to take it. But it was passed by untouched as the veriest dross.

The only exception we have noticed of this universal disregard for gold, is the case of the stewardess, a stout negro woman. She had collected the money thrown away by the passengers, it was supposed, and buckled it around the body. The weight of this money was the cause of her death when she was hoisted into the Marine, where she died from having too much gold about her loins.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

BOOKS.

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Appointments.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday, before the third Sunday in October, and continue over the Sabbath. Friends in all that region are invited to be present. I expect to be present. EDWIN BURNHAM.

I have appointments to preach as follows:—The 3d Sabbath in Sept. at the Free meeting house at East Weare village; at Canterbury, in the Town House, the 4th Sabbath, at Loudon Ridge, the first Sabbath in Oct.; at West Boscowen, in the Christian meeting house, the 2d; at East Weare, in the Free meeting house, the 4th.

T. M. PREBLE.

With Divine permission, I will preach the word at Orrington, Me., in the Advent chapel, the 4th Sunday in September, and at Round Pond, Union meeting-house, the first Sunday in October, it being the 4th day of the month.

THOMAS SMITH.

A protracted meeting will commence at Brunswick, Me. October 22, and continue over the Sabbath. I expect to attend. EDWIN BURNHAM.

Edwin Burnham will preach at Worcester, Mass., for Bro. Taylor's people, the last Sunday in September and the first in October.

I will commence a protracted meeting at Battersca, C. W., October 14th, to continue over the following Sabbath. Brother Levi Dudley is requested to attend. Will some of the friends meet us at Kingston depot on arrival of the cars in the afternoon Tuesday, 13th. B. S. REYNOLDS.

PS. I request brother H. Bundy to labor with me two or three months at Champlain and vicinity to hold protracted meetings. B. S. R.

Geo. W. Burnham proposes to preach as follows: Lynn, evenings of Sept 29th and 30th. Will depend on bro. Batman as to place and notice; Haverhill, evening of October 1st; Exeter 2d; Kensington, evening of Oct. 3d. Brother Rowell please notice. Portsmouth, evening of 4th; Rye, evening of Oct 5th, Monday evening; Kensington 6th; Salisbury Point, evening of 7th, in the Christian chapel if there are no objections, or in any other place; Lawrence, evening of Oct 8th; Nashua, evenings of Oct 9th and 10th and over the following Sabbath. Bro Cain please secure as good a place as possible, and let us have good notice.

N.B.—Should it be necessary to make any alteration in this list, will brethren inform me immediately? Address, Salem, Mass. G. W. B.

O. R. Fassett appoints to preach at Haverhill, Mass., Sunday, Oct. 4th.

Haverhill, Mass., Sept 28, '57.

Bro. Himes:—Please notice in the Herald that I will preach next Sabbath at Kingston, N. H., and that my P. O. address for two months will be Haverhill, Mass. Brother Bentley having resigned, I have engaged to supply them that time.

We give the above as received, without signature.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the *Herald*. J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total \$353.04

J. Kiley, R. Heagy, A. Friend, E. Fuller, J. Larnway, G. Phelps, A. Friend—each \$1.

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H. Lambkin, 25 cts.

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BUSINESS NOTES.

I H Shipman—Have credited the \$3 from J. Aldrich, as a donation, as you direct, instead of on his Herald, as it was credited in Herald of Sept 19th to 846.

C Burnham—Did you get that letter and remittance? S J M M.—The storm followed your departure, as it did your arrival. Give us a letter.

P V West—Was sister L. Levitt a new sub.? Her name did not appear on the books, nor the P O you gave.

Rev J Golden—Sent books the 24th.

John Albuson—You were cr. \$2 the 18th of July last, which paid you to No 835, June 6; but by mistake the cr. was omitted in Her.

D. Thompson—The \$4 rec'd pay up to the time when yr paper was stopped. Do you wish to resume it?

C A Thorp—Rec'd \$5 from J W Bonham, and have put to your credit, subject to your order.

C Churchell—Sent books the 26th, to Cedar Falls. The \$1 for Dr. James was rec'd and cr.

J Gilbreth, 75 cts—Sent book the 28th.

RECEIPTS.

UP TO SEPT. 29TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 835 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot assign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J K Billington \$67, L Levett \$77, if a new sub, Rev J Brown \$31, J Thomas \$54, G Loomis \$80—each \$1.

D E Stearns \$67 and Harps, B S Reynolds on acct; A Hastings \$51, A L May, \$83, Jos Shookley \$67, D C Hanson \$81, N Richards 763, L Stickney 932, D Shaffer \$72, J Walborn 893, B S Pierce 906, M A Karnes 906—each \$2

S M Adams \$93, \$3.

G Phelps \$67, \$5.

J Hinkle \$54, \$1.50; Eld J C Owen \$67, 50 cts; S Marvin, 45 cts.—An English shilling being worth but 20 cts.—sent book the 26th; M Sovereign \$73, \$1.50; B Eberly \$93, H Rupp \$93, each \$2.50; Lyman Lawrence, from \$10 to \$67, Jan 1st, '58, \$2.50.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 856.

BOSTON, SATURDAY, OCTOBER 10, 1857.

VOLUME XVIII. NO. 41.

Original.
AMEN.

While dark the mystery,
In faith say then,—
Amen—
Father, 'tis light to thee!
Do earthly scenes look bright,
Inspiring men,—
Amen.
We walk by faith, not sight.
Have dearest plans once failed,
And failed again;
Amen,
Bright Canaan more ye hailed.
Christian meets in the way
A lion's den,
Amen,—
Chainbound :—strength as thy day.
Want comes,—'twas duty's call;
Faith shrinks not then,—
Amen,
Lord! thou demandest all.
Should hope fulfilled delay:
Foes taunt thee then,—
Amen,—
It breaks :—Eternal day.

H. BATCHELOR.

Poetical, Sept. 28th, 1857.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady-el-Ruhaibeh, Feb. 14.—Rose before seven. The morning was sunny, but there was the appearance of frost on our tents, and a heavy dew lay around. Had a pleasant walk among the shrubby knolls of sand, where I found, at intervals, a considerable amount of genuine grass. The lark singing, almost out of sight, in the sunshine, made most cheering music,—quite like a morning psalm. The warble is the same as in our cloudier skies; nor could any one mistake it. It was a pleasant thought that there was such a song, coming up each day, in such a solitude, where there is no ear but that of God to hear the melody. It sung to the silent sands and the unwavering shrubs, as pleasantly as to the greener fields of other climes. Nay, its song seemed to have fuller compass, and its wing more unfettered range in such a waste. How well the song and the solitude seemed to suit each other!

We moved off at nine, through a broad, undulating region, stretching eastward and northward, forming a sort of semicircle sweep on our right and in front. In the distance spread the low hills of Palestine, ranging nearly east and west. This was our first glimpse of "Immanuel's land;" as indeed the hills are the first objects which you greet in any land, save Egypt; for there only is there no outstanding object visible afar off to bid you welcome. A welcome from the hills of Palestine was one worth having.

The whole valley was covered with lilies, among which the small land tortoises were creeping about. We took possession of some of these, in order to bring home a specimen of the more respectable live-stock of the desert. At a quarter past ten we came to some ruins, in which we found stones of many sizes and shapes, round, square, and oblong. There were several fragments of pillars, which, from their exact resemblance to those which we had seen at Sinai and Feiran, were evidently the remains of ecclesiastical buildings. On one of these pillar-fragments there was an inscription. It was considerably defaced, but looked very like those of Wady Mukatteb. On a small eminence we came upon the ruin of a large building, 45 ft. by

52 ft., containing six equal compartments. The stones were massive and well-hewn,—some of them round,—the remains of pillars or corner-ornaments, such as the convent of Sinai shews on the roof at several of its angles. Farther down, we came to another well-defined ruin, 33 ft. by 40 ft., divided into four compartments. Farther on we came to larger buildings of a similar kind, with terrace-walls and massive stones in all directions. Fragments also of pottery were scattered about. Not ten minutes further on we came to a large tomb-like building, which, though partly ruined, is still in tolerable preservation. It seemed in some respects like a wely, or tomb of a moslem saint, in others like a small chapel, such as might have formed an appendage, to the convent not far off. Its exterior (such as the dome) was more like the former, its interior more like the latter.

Above this tomb, on a height of perhaps thirty feet, there is a large well or cistern. It might be some forty or fifty feet in diameter, well-built on all sides, and with steps leading down to the bottom. This last feature in a well occurs but seldom in the desert. There the wells are deep and narrow,—that is to say, not wider than six feet in diameter. But in Syria, where they are often not so much wells as cisterns or tanks, these steps down to them are often seen, as in the case of the pool at Hebron and Solomon's pools. The well at which Eliezer found Rebekah, when he went to seek her as a wife to Isaac, was of this kind, for we read that "she went down to the well and filled her pitcher and came up." The wells of Mesopotamia, no doubt, resembled those of Syria more than those of the desert. The well before us was very old, though perhaps the present cistern was merely the successor of one much older. For these wells seem not to have altered their site from the earliest days in which they were built. Frequent repairs and changes they have undergone, but the well itself remains much as it was. The question occurs then, was this the well which Isaac's servants dug, after their conflicts with the Philistines? The name Ruhaibeh looks very like Rehoboth and the objection urged by Dr. Robinson that Scripture only mentions a well, not a city (whereas there has been a city here), is of no weight, seeing a city might rise up in after ages, though not a stone of it was laid in Isaac's day. Indeed, the whole of this region is strewn with ruins of cities built in subsequent times. This may be the site of Isaac's well, nay, it may be the site of Hagar's well,—Beer-labai-roi which was "in the way to Shur," and "between Kadesh and Bered"; or it may be Hagar's other well in the wilderness of Beersheba. Certainly it must have been somewhere in this region that all these scenes took place, and these wells were found.

Any one acquainted with the geography of the region, will see that Ruhaibeh quite suits the scene of the sacred narrative. Isaac went to Gerar, which was, most probably, a little south-east of Gaza. Having become rapidly prosperous while there, he was driven by the envy of the Philistines from Gerar itself to "the valley of Gerar" which was probably one of the wadys which abound in that district. There he "pitched his tent," a little way south of Gerar itself. As Abraham had formerly sojourned here, there were wells still to be found, though "stopped" by the Philistines after Abraham's death. Besides reopening these, Isaac's servants

"dugged in the valley and found there a well of living water." As the Philistines strove for this, and for another well, which they digged, Isaac and his household were gradually driven southward beyond the reach of the Philistines, till at Rehoboth they found rest. All this quite corresponds with Ruhaibeh, and the probability is completed when we read again, "he went up from thence to Beersheba," which was less than a day's march distant.

We now ascended the low hill above the well, attracted by the appearance of ruins. We were not disappointed. These ruins cover a very large space of ground, and are evidently the remains of one of the many ancient towns scattered over this neighborhood. Foundations, walls, and even streets are visible in all directions. We wandered amongst them for some time, surveying their different parts with no small interest,—entering houses, climbing walls, and marking the different compartments. The city is said by some travellers to be called Ruhaibeh; but the only name by which our sheikh knew the place was Khurbat-el-Beer, "the ruins of the well." All is utter ruin and solitude. The sound of the millstone is gone, the voice of man is not heard; no trace of the living is to be found, and no monument of the dead is there. Was that old well the beginning, and that moslem wely the end, of the city's history?

The district is not a very safe one to travel in. There are some lawless prowlers here whom our Arabs did not seem fond of meeting. We could imagine, in this region of ruined cities, the scene described by Job, in the career of the outlawed robber:—

"He pitches his tent in desolate cities,
In houses which no man inhabiteth,
Which are ready to become heaps."—(Job 15: 28.)

As we did not take up our night-quarters here, we did not hear the "complaining" of "the moping owl," as did the American traveller; but the quick-darting lizards among the stones we saw, as in other places.

Our sheikh kept close by us the whole time; but evidently was impatient and uneasy at our lingering so far behind the caravan. Pointing sometimes in one direction, and sometimes in another, he shook his head, looked grave, and spoke of "bad Bedaween." But we saw none of "the tents of the robbers" which seem to be even more plentiful in some parts of the desert now, than in the age of the patriarch. Urged, however, by our sheikh, we hastened down into the valley, and walking briskly, we soon overtook our camels.

We passed large fields on our right under cultivation, while on our left rose a range of low sandy slopes or hills. In this neighborhood Abraham and his son had been tilling these very acres. "Then Isaac sowed in that land, and received in the same year an hundred fold; and the Lord blessed him." The Arab husbandmen were busy with the plough,—an instrument as poor and inefficient for the purpose of turning up the earth as can be conceived. Here it was drawn, not as usual by oxen, but by camels. Some ten or twelve of these we saw at work in various directions, in the course of our forenoon's ride. They look very ungainly in the field, and do not seem at all suited to this kind of work. It is for bearing burdens, not for drawing either ploughs or carriages that the camel is fitted. In the field it seems quite out of its element. It is

in the desert that it shews to advantage,—especially when moving on over sand under the pressure of some heavy load, under which any other animal would have broken down. The cultivation continued for two or three miles along the valley of Ruhaibeh; and then about half-past eleven, we passed into sand again. The way was very circuitous and rather hilly, but beset on both sides with the same lilies as before, in great abundance, along with some of the usual desert shrubs.

About twelve we came to Wady-el-Khulasah, with mountains on the right, which our Arabs called Makbrah. Here we found another detachment of ruins, shewing how continuous had once been the course of population in this district,—city after city having been planted within a mile or two of each other. All this of course infers a very much higher state of cultivation than at present shews itself, or even seems possible from the appearance of the country. The infidel has sometimes pointed the finger to Palestine, and asked how was it possible that it could have maintained such a population as Scripture assigns to it? We take him to Ruhaibeh and its neighborhood, and bid him look at these ruins. What do they mean? Are we to judge of past fruitfulness by present barrenness,—of past numbers by present desolation? Or we ask him to turn his argument against the Roman historians of the latter, and question their veracity, seeing they tell us of the cities which once flourished here, and of the population which covered those now empty wastes,—wastes over which the patriarchs wandered, through which the great Roman road once passed, and in which Christian churches once flourished.

(To be continued.)

English Bible Translations.

The following is a list of the different versions of the English Scriptures. The facts are mainly gathered from the Encyclopedia of Religious Knowledge:

Wickliffe's Bible.—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1360, but not printed till recently. Manuscript copies of it have been preserved in several of the public libraries.

Tyndale's Bible.—The translation by Wm. Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language.—The New Testament was published in 1526. It was revised and republished in 1530. In 1532, Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it on the continent because of the persecuting spirit which raged in Great Britain.

Matthew's Bible.—While Tyndale was preparing a second edition of his Bible, he was taken up and burnt for heresy in Flanders. On his death, Coverdale and John Rogers revised it, and added a translation of the Apocrypha. It was dedicated to Henry VIII., in 1537, and was printed at Hamburg, under the borrowed name of Thomas Matthew, whence it was called Matthew's Bible.

Cranmer's Bible.—This was the first Bible printed by authority in England, and publicly set up in the churches. It was Tyndale's version, revised by Coverdale, and examined by Cranmer, who wrote a preface to it, whence it was called Cranmer's Bible. It was printed by

Grafton, and published in 1540. After being adopted, suppressed, and restored, under successive reigns, a new edition was brought out in 1562.

The Geneva Bible.—Some English exiles at Geneva, in Queen Mary's reign—viz., Coverdale, Goodman, Gilbie, Sampson, Cole, Whittingham, and Knox, made a new translation, which was printed there in 1560. Hence it was called the Geneva Bible. The New Testament, however, had been printed in 1557. It was much valued by the Puritan party. In this version, the first distribution of the verses into paragraphs was made. It passed through twenty editions.

The Bishop's Bible.—Archbishop Parker engaged bishops and other learned men to revise Cranmer's Bible. They did so, and, in 1568, it was printed in large folio. It made what was afterward called the great English Bible, commonly called the Bishop's Bible. In 1589, it was published in octavo, in small, but fine, black letter. In it the chapters were divided into verses, but without any breaks for them. One of the bibliographers of Great Britain tells us that there are only four copies known to be in existence. The American Bible Union has been fortunate in securing a copy for its library.

Matthew Parker's Bible.—The Bishop's Bible underwent some corrections, and was printed in large folio, in 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

The Douay Bible.—The version now in use was got out by King James' authority, in 1611. Fifty-four learned men were employed to accomplish the work of revision. They were appointed in 1603. Four years were passed in the preliminary arrangements, and in perfecting the plans of operation. From death, or other cause, seven of the fifty-four, originally appointed, failed to enter upon the work. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to these divisions. They entered upon their task in 1607. It was 1611 that their work was given to the public, eight years after their original appointment. This version was gradually adopted, and, after about fifty years, the previous versions fell into disuse; so that it may be said, with much propriety, of our present common version, it has been the Bible of the masses for nearly two hundred years.

The editor of the *True Union*, commenting upon these facts of history, remarks:—"How many blessings posterity has pronounced on the heads of those venerable men, who during a period of two and half centuries, labored, from time to time, to give to their fellow men, in their own mother tongue, the word of God! What an amount of service they have rendered to the world by their invaluable labors! How much, not only Christianity, but civilization, owes to their memory! Who ever raises the question, whether these men, either individually or socially, did right in making a translation, or in revising the one they may have found in use? Here, during a period of two hundred and fifty years, were not less than nine 'new versions' made, and all of them, except Wickliffe's, printed for as general use as practicable. Wickliffe's labors were ended a century before the art of printing was discovered! From the days of James, to the present, portions of the Bible have been revised, and new versions published by good and learned men, because they believed the 'authorized version' could be, and ought to be improved. Such were the versions and revisions of Doddridge, McKnight, Campbell, Wesley, Lowth, etc. The labors of all these men, too, have been highly commended by the pious and the learned. If severe criticism has detected errors in their work, or if censure has been cast, it has been aimed at the work, and not at the men. We are not aware that their motives were ever seriously impugned by any.

"But if, from 1360 to 1611, nine new versions could be issued without offense, except to those who loved darkness rather than light, why has it become a crime (in the eyes of Protestants, who profess to love the light) for men to prepare a new version now? Is it, indeed, a greater offense to issue one new version in the course of

two and a half centuries, than to issue nine in the same length of time?"—*Bible Union*.

Christ the Sinner's Advocate.

Old father D., a member of the Methodist E. Church in Philadelphia, when nearly four score years of age, in relating his experience, in class meeting, said, Satan often tempted him to despair of salvation, telling him how wicked he had been, how many sins he had committed &c. "But," said the old pilgrim, "I told Satan that was all true. But I have nothing to say on that subject. I have put the case into the hands of my Advocate. If you have any thing to say on that subject, you must say it to him."

Lawyers are designated as advocates, because it is their office to conduct the causes of their clients. There are certain pre-requisites in order to the existence of the relation of client and advocate. 1. That the advocate shall be selected, or at least accepted by the client. Before the client does this, he must have faith in the qualifications of the man for the office and work he has to do. He must have so implicit faith as to intrust his property, liberty, or, if the case demands his life to the ability of the advocate. 2. He must comply with the terms of the advocate, on which he will undertake to manage the cause. 3. He must make a full disclosure of the case in all its parts to the advocate; and if important to the success of the plea, the culprit must under his direction, plead guilty in court. 4. He must not undertake to interfere and dishonor his advocate in court; but do and say all through him, or under his direct instructions. 5. He must in every respect, be obedient to the directions of his advocate.

Reader, your condition is such that you need an advocate; you have sinned against God, and are bound to the judgment; you need an advocate, and Christ Jesus, "the only begotten Son of God," is the only one available, who can conduct your cause to a successful issue. Under the law of Moses the high priest was the advocate whom God admitted to his presence in the "most holy place" on earth, to present a sacrifice and plea. But now he has admitted his "only begotten Son" to practise in the high court of heaven, saying, "The Lord said unto my Lord, Sit thou at my right hand, until I make thy enemies thy footstool. Thou art a priest forever after the order of Melchisedec." (Psalm 110.) Choose him, then, for your Advocate; trust him with all; obey his voice. Are you dark and ignorant? "He is the true light which lighteth every man that cometh into world." Are you polluted? "The blood of Jesus Christ, his Son, cleanseth from all sin." Are you guilty? "He is the propitiation for our sins." Are you dead in law? or if you should be actually dead and in the grave? He has a new life, the quickening Spirit of God to give you, to raise you up to everlasting life. O yes, he died for your sins, he was raised for your justification; and is "the resurrection and the life." "Him that cometh unto me I will in no wise cast out," says Jesus. Come, then, to him; come now, just as you are. He will save you. "He ever liveth to make intercession for you." Yes, reader,—

"Now in heaven he's interceding,
For dying men;
Soon he'll finish all his pleading,
And come again."

"Come again!" O solemn thought. He has gone to plead now, he will come to execute judgment then! But who may abide the day of his coming? Who shall stand when he appeareth? None who slight his grace or reject his mercy. He is coming to raise and glorify his saints, purify and restore the earth to Eden beauty, cut off all his foes and cast them into outer darkness, and with his immortal saints reign on and over a redeemed and restored earth to all eternity. All who are in him by the in-dwelling and regenerating power of the Holy Spirit will have part with him. None can do so who neglect so great salvation. He is King of kings and Lord of lords. All things are committed to his hands, to dispose according to his infinite wisdom. O sinner, old or young, male or female, seek this Saviour's face; read your Bible; call on him

in prayer; make a covenant with him; obey his voice and be saved in his everlasting kingdom, the new earth. O do not be deceived by Satan, and lose your soul. "Jesus ever liveth." He did rise from the dead. He will never die again. He may be your Saviour if you will have him, yours eternally. O accept him!

The Gracious Verdict.

"Neither do I condemn thee: go, and sin no more."—John 8:11.

How much more tender is Jesus than the tenderest of earthly friends? The Apostles, in a moment of irritation, would have called down fire from heaven on obstinate sinners. Their Master rebuked the unkind suggestion.

Peter, the trusted but treacherous disciple, expected nothing but harsh and merited reproof for faithlessness. He who knew well how that heart would be bowed with penitential sorrow, sends first the kindest of messages, and then the gentlest of rebukes, "Lovest thou me?"

The watchmen in the Canticles smote the bride, tore off her veil, and loaded her with reproaches. When she found her lost Lord, there was not one word of upbraiding! "So slow is He to anger," says an illustrious believer, "so ready to forgive, that when his prophets lost all patience with the people so as to make intercession against them, yet even then could He not be got to cast off this people whom he foreknew for his great name's sake."

The guilty sinner to whom He speaks this comforting "word," was frowned upon by her accusers. But, if others spurned her from their presence, "Neither do I condemn them." Well it is to fall into the hands of this blessed Saviour God, for great are his mercies.

Are we to infer from this, that He winks at sin? Far from it. His blood, His work—Bethlehem, and Calvary, refute the thought. Ere the guilt even of one solitary soul could be washed out, he had to descend from his everlasting throne to agonise on the accursed tree. But this "Word of Jesus" is a word of tender encouragement to every sincere, broken-hearted penitent, that crimson sins, and scarlet sins, are no barriers to a free, full, everlasting forgiveness. The Israelite of old, gasping in his agony in the sands of the wilderness, had but to "look and live;" and still does he say, "Look unto me, and be ye saved, all the ends of the earth."

Up-reared by the side of his own cross there was a monumental column for all Time, only second to itself in wonder. Over the head of the dying felon is the superscription written for despairing guilt and trembling penitence, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

"He never," says Charnock, "put out a dim candle that was lighted at the Sun of Righteousness."

"Whatever our guiltiness be," says Rutherford, "yet when it falleth into the sea of God's mercy, it is but like a drop of blood fallen into the great ocean."

Reader, you may be the chief of sinners, or it may be the chief of backsliders; your soul may have started aside like a broken bow. As the bankrupt is afraid to look into his books, you may be afraid to look into your own heart. You are hovering on the verge of despair. Conscience, and the memory of unnumbered sins, is uttering the desponding verdict, "I condemn thee." Jesus has a kinder word—a more cheering declaration, "I condemn thee not: go, and sin no more."—*Words of Jesus*.

The Hidden Cross.

"For my thoughts are not your thoughts saith the Lord."—Isa 55:8.

"For I know the thoughts that I think towards you, thoughts of peace and not evil, to give you an expected end."—Jer. 29:11.

"And when the happy time shall come of peace and rest,
We shall look back upon our path and say—*it was the best.*"

It was a time of sadness—and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these—as given to me,
My trial-tests of faith and love to be,
It seem'd as if I never could be sure,
That faithful to the end I should endure.

And thus no longer trusting to his might
Who says, "We walk by faith and not by sight,"

Doubting, and almost yielding to despair,
The thought arose—My cross I cannot bear.

Far heavier its weight must surely be,
Than those of others which I daily see;
Oh, if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reign'd on all around,
E'en nature's voices utter'd not a sound;
The evening shadows seem'd of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beam'd full upon my wondering sight,
Angel's on silvery wings seem everywhere,
And angels' music thrill'd the balmy air.

Then One, more fair than all the rest to see,
One—to whom all others bow'd the knee—
Came gently to me as I trembling lay,
And, "Follow me," he said, "I am the way."

Then speaking thus, he led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than mine own had been.

And one there was, most beauteous to behold,
A little one, with jewels set in gold—
Ah this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels fair they were to see,
But far too heavy was their weight for me.

This may not be, I cried, and look'd again
To see if there were any here could ease my pain,

But one by one I pass'd them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
Ed,

And grace and beauty seem'd in it combined;
Wondering, I gazed—and still I wonder'd more,
To think so many should have pass'd it o'er.

But, oh! that form so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colours fair,

Sorrowing, I said, This cross I may not bear.

And so it was with each and all around,
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, "No cross—no crown."

At length to Him I raised my sadden'd heart;
He knew its sorrow, bid its doubts depart—
"Be not afraid," He said "but trust in me,
My perfect love shall now be shown to thee."

And then with lengthen'd eyes and willing feet,
Again I turn'd, my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there,
That I could feel was good for me to bear.

And while I thus my chosen one confess'd,
I saw a heavenly brightness on it rest;
And as I bent—my burden to sustain—
I recognized my own old cross again!

But, oh, how different did it seem to be!
Now I had learned its preciousness to see;
No longer could I unbelieving say,
Perhaps another is a better way.

Ah no! henceforth my own desire shall be,
That He who knows me best should choose for me;

And so, whatever His love sees good to send,
I'll trust; it's best—because He knows the end.

The Lost Faculty, or Sixth Sense.

There is an interesting article in a late number of "Tait's Magazine," with this title; and as few of our readers ever see this English periodical, they may thank us for adverting to the subject.

Man has fallen from the purity of his original. In this lapsed state, he has the five senses of smell, taste, touch, sight, and hearing. The author of the article in question, supposes that before the fall,—which event it is admitted produced marked changes in man's moral, as well as physical condition, he had in addition to these five corporeal senses, a sixth faculty distinct

from them, which was, "the power of perceiving material substances." In proof of this hypothesis, his train of thought is the following.

Our first parents were "made but a little lower than the angels," and in their state of innocence held personal and familiar intercourse with their Creator, and with those angelic and spiritual beings who inhabit the realm of light, and now range our world, "ministering to those who are heirs of salvation." As a curse upon them for their transgression, this intercourse with God and angels was interrupted, the Divine presence withdrawn, and communion between God and them, effected only through the interposition of a mediator. As evidence however that there were previously, these spiritual perceptions, God at various times and for specific purposes, temporarily restored them under the old dispensation to patriarchs and prophets and to the immediate disciples of Christ under the new. For examples of such visible manifestations, see 2 Kings 6:17; where we are informed, that in answer to the prayer of Elisha, the Lord opened the eyes of the young man his servant, so that he beheld the prophet and himself environed by an angelic host—"horses and chariots of fire round about them;" unapprehended by the five senses, and only discerned by a temporary restoration of that sixth sense or original faculty, of which the apostasy deprived us.

Again, after the resurrection of our Saviour, it would appear from Paul's statement in 1 Cor. 15:5-8, as well as from kindred texts, that while his disciples beheld him, others who had the same opportunity, so far as the bodily eye is concerned, did not.

After His ascension, likewise, Saul on the way to Damascus saw him, though by the other members of the party, who "indeed heard the voice and were afraid," the glorified body of our Lord was not recognized. And it is evident that the medium through which he was discerned by Saul, must have been a spiritual medium,—the mind's eye,—for his corporeal sight was blasted by the attending, overpowering brightness.

Another equally striking case was that of Stephen, who we are informed Acts 7:55, 56, saw "the heavens open, and Jesus standing on the right hand of God." If the proto-martyr had this vision by his bodily sense, why was the apparition confined to him, and not beheld likewise by those who stoned him? The case of Peter recorded in Acts 12:7-12 is another instance of an impartation of this faculty. In this case the apparition, which was an angel, was plainly beheld by the apostle himself, while the two soldiers between whom he was bound, and the sentinels before the door of the prison, perceived him not.

From the above selected-cases, the writer of the Magazine article deduces the conclusion, that "there is on the one hand, a world of spirits on this earth, invisible to the corporeal sense, and only perceptible to the mental eye by a special impartation of power; and on the other, that this mental faculty, though lost to us as a common attribute of our nature, by the fall, has, in a vast number of instances, been temporarily restored; and that in all such cases of apparitions, the mental vision alone was the medium by which spiritual beings have been discerned."

We are not called upon to express any opinion in the matter or endorse the expositions of scripture. We simply refer to the article as to a novel and interesting speculation. —*Hartford Reli. Her.*

Providence.

I consider Divine Providence to be that solicitous, continued, and universally present inspection and oversight of God, according to which he exercises a general care over the whole world but evinces a particular concern for all his intelligent creatures without any exception, with the design of preserving and governing them in their own essence, qualities, actions, passions, in a manner that is at once worthy of himself, and suitable to them, to the praise of his name and the salvation of believers. In this definition of Divine Providence, I by no means deprive it of any particle of those properties which agree

with it or belong to it; but I declare that it preserves, regulates, governs, and directs all things and that nothing in the world happens fortuitously or by chance. Besides this, I place in subjection to Divine Providence both the free-will, and even the actions of a rational creature, so that nothing can be done without the will of God, not even any of those things that are done in opposition to it; only we must observe a distinction between good actions and evil ones, by saying that God both wills and performs good actions, but that he only freely permits those which are evil. Still farther than this, I very readily grant that even all actions, whether concerning evil that can possibly be devised or invented, may be attributed to Divine Providence—employing solely one caution, not to conclude from this conception that God is the cause of sin. —*Arminius.*

The Hard Times.

An impetuous wave of commercial depression and panic has rolled over our great cities and extended to our inland towns. Before it the strong and the trustworthy have gone down.—Moneyed associations and business houses, private and public, that have stood firm for years, have bent and snapped like the reed. Not for twenty years has a pressure so irresistible, borne upon men of business. Failure has followed failure, and embarrassment has passed from hand to hand until the inability of many of our moneyed institutions to withstand the shock was confessed and acted upon. At such a season it would be a neglect of the plainest pointers of Providence, did the Christian fail to study and to gain instruction from the "signs of the times."

Such a complication and prostration of credit cannot occur without causing great suffering.—There are few trials more sore, few cares more corroding than those which accompany the efforts of the high-minded, but embarrassed business man to meet his engagements, in the midst of a financial panic. It is not his money alone that is at stake, but his honor, the fair claims of creditors, the wages of dependents, and often the good name of religion itself. Sleepless nights and care-worn days, anxiety, fear, and suspense, combine to harass and torment the unhappy struggler against the tide. Even when failure itself may relieve the tension of mind, it is to transfer it to others, often to throw multitudes of those to whom daily employment is daily bread, upon the world. Many though there are, who, (even in such times), do not experience these things, there are many who do, and to them the times are "hard" indeed. If you are not in trouble, others are.—Let their distress call out your sympathy. Stand ready to express your sympathy, and let it be seen in deeds as well as words.

These are times, too, in which to learn the treacherousness of worldly treasures. In ordinary seasons we talk of "securities," of investments that are "perfectly safe," we leave, in a measure, God's Providence out of view and lay up treasures on earth, trusting in them. We forget that riches may take to themselves wings and fly away. Now God is reminding us that there is no "perfect security" this side of the city that hath foundations, whose builder and maker is God. Nay, if, distrusting all credit and all modes of investment, we would secure our wealth by hoarding it in solid gold, he gives us a lesson not to be forgotten on the worthlessness of gold itself, when His providence bids it lose its value. In the midst of our cry for money comes the news of a fearful disaster at sea. Every eye is fixed upon the great steamer, crowded with six hundred men, as she rolls in the surging waves. Two millions of dollars in solid gold are there—but what are they worth? How much have they cost of toil and thought, and skill, and fraud, but now how worthless! Bags of glittering coin are thrown upon the floor.—Let who will take it! What is it worth? Down to the bottom of the deep sea it goes, where naught but the cold eye of the sea-fish may follow it. There, with the scattered treasures of ten thousand wrecks, it bids us know, that we, and our wealth are in the hands of an Almighty God. The sea shall give up its dead; its gold

it gives not up. When He pleases, God can bury our gold beneath the moaning waves, to be regained no more, forever.

We are prone, in times of prosperity, to exclude God from our daily life. We recognise Him in directly spiritual relations, we acknowledge his power and his sovereignty in disposing of our souls, but we forget him in our business. Is he not asking us to bring him back and reinstate him on his throne, as the God of a universal providence? Should we not learn in the time of distress and perplexity to look to him?

It is one of the practical infidelities of the day to fix the regard constantly on second causes and to forget God in the affairs of ordinary life—to acknowledge his power and his appointments in life and death, but to ignore it in our business. We may improve the present opportunity to recall the habits of dependence upon God, and looking to God, at all times and in all things. Certainly by his providence he is bidding us remember and trust in him alone.

Still farther, is not our Father in Heaven now inviting us to a new sense of the worth of eternal treasures? Is he not bidding us fix our eyes above the deceitful riches of this world upon the city that hath foundations—the heavenly city—whose builder and maker is God?—Most assuredly he is. And if we neglect to gain by this chastisement, great will be our loss and great our sin. The very anxieties, perplexities, vexations, and losses of the season may and should become aids in the struggle to rise above the world. If we are not drawn to God, and if we are not led to prayer by trouble, we have reason to fear that we know him not. To the true Christian, afflictions are blessings, and in them he finds his greatest gain. "As the longer you keep a canary bird in a darkened cage, the sweeter it will sing; so the more severe the discipline of the good man's experience the sweeter the songs of his spiritual life." It is so. Christians in trouble must not lose the opportunity to grow in grace. If absorption in this world exclude our aspirations for the better land, and earthly sorrow does not drive us to God, our estate is sad indeed. Shall we not have a revival of religion in our hearts and in our churches now?—*Am. Pres.*

Confession of a Smoking Minister.

I have left off smoking. I could give you in my own experience in this habit some items that I think must be a little troublesome to the conscience of any smoking minister. I indulged in it till I was thoroughly convinced that it was not only opposed to the refined socialities of life but that it was detrimental to the health, befogging to the intellect, and stultifying to the sensibilities. I will, however, trouble you with only a few details of its moral bearings. They will do to use against the habit just as well as they would were they your own personal experience.

Take this text of the Apostle: "If meat make my brother to offend, I will eat no flesh while the world standeth." A very practical text, but I was a smoker; and that habit was opposed to the best Christian sense of my brethren, and even by many who were not Christians, was regarded as a vice. I must waive that subject lest, my people say, "Physician heal thyself."

I wanted to preach on the duty of self-denial, a duty that needs often to be urged. But the idea of a smoker preaching such a doctrine was simply ridiculous. That must be delayed then.

The subject of temperance came up. I felt called to preach upon it. But I could find no sound premise from which to reason that was not destructive to my peace as a smoking Christian.

I wished to preach a sermon on benevolence, requiring to save the littles for Christ; but my cigar bill faced me. I could not well preach in the face of that.

It was my daily prayer that God would cleanse my heart from sin. Conscience would whisper, smoking is sin.

I wished to visit my people. But both my clothes and my breath indicated that I had been smoking. I had a little rather they would not know it; besides, it might be offensive to them.

I must stay at home.

I need two or three hours of vigorous bodily exercise; but I sat down and smoked after each meal; and an hour and a half or two hours of the day were gone. I could not spare the time for the exercise, and I soon got so that vigorous exercise was irksome; in fine I grew lazy.

But I forbear. I do not know how others get along with these daily experiences, but I could not endure them longer, and I am no longer a smoker. I relate these experiences to you, because I know you have a disposition to trouble people's consciences about this sin so far as you can. But a sinner knows best how a sinner feels and the above items may help you. Besides I owe you this confession, as an evidence of approval of your efforts and arguments for my reform in this matter.—*Puritan Recorder.*

Letter from Palestine.

The following is from the Rev. Dr. Tyng, who is now on a visit to the Holy Land. Jaffa, June 8, 1857, is its date.

Thus have we entered the Holy land. Twenty-four days' travelling only have brought us from New York to this spot. We cast anchor off its shores at 2 A. M. on Sunday, and had just time to get on shore to the English service at eleven. Our first Sunday in the Holy Land. This you know is the ancient Joppa, where Solomon brought his Lebanon timber for the temple, from where Jonah fled to Tarshish from his appointed mission, where Peter learned in prayer that great Low Church truth, that God is no respecter of persons, and that what he hath cleansed man must never call common or unclean. Simon the Tanner, who lived by the seaside, has long since gone. But the tanneries are still there, and generations of tanners have labored in them since. The house-tops, as they spread out before my window, are fitting places for retirement and prayer. They constitute the yards and gardens of the people, who have none others in the town itself. Beautiful for situation is this ancient town. It covers a round hill which stands alone on a level shore, and the houses are built one above another with no order or divisions. The narrow winding passages go up and down with steps and steep ascent. Foot passengers and donkeys dispute the path, each in multitudines. The exterior aspect of the town is beautiful. The interior is filled with passages and corners, inconceivably dirty and vile.

But here was our first Sabbath in Palestine. A handful of people were in a little room at the Missionary's house for an English worship. Fifteen in all were there to hear the Word of God. The Missionary is in the employment of the Church Mission Society and is sent to act upon the natives. An Arabic service is held at 8 and 4, and two Arabic schools are taught in the week. The Missionary's abode is the extreme of simplicity and plainness. We should call it hardly decent for an educated man. Yet here a faithful man willingly labors for the good of souls, not seeking his own things but Jesus Christ's. It is an interesting example of fidelity and patience. Such a man cannot be accused of vain and worldly motives in the work in which he is engaged. It was a pleasure to speak to the few people here in the midst of the darkness of the earth, to preach the Gospel in the land of its origin.—This I call a privilege. To come back from the far West, with the wonderful intelligence which we have received from the East, and announce it again on its native soil, how it seems to bring the ends of the earth together!

And here I now am, in Immanuel's land.—What associations cluster around me! What new thoughts gather in my mind! I am entering where Apostles labored, and where the Saviour taught. Everything recalls these facts.—Near here is the village of Lydda, still retaining its ancient name. Just before my eyes, a train of camels is moving up the road on the shore leading to Cesarea, which Peter travelled with the soldiers of Cornelius. Of Cesarea nothing remains. But Joppa is still what it was three thousand years ago, the port of Palestine. Here come and go the ships; and here the caravans of merchants gather to receive the goods which they are to disperse through the distant East. What

ever goes to Jerusalem is received at Joppa.—And late years, as they have increased also the demand within, have increased also the commerce of the ancient port. Once in two weeks now a French steamer is seen here with mails: and Palestine is thus brought again among the nations, in a regular communication of intelligence and exchange of the commodities of modern commerce. One little hotel is opened already, and more will doubtless follow. From here we take course for Jerusalem, and enter on our journey inland. The vast plains of Sharon stretch out before us for fifteen miles before we reach the "hill country," and then a succession of mountains stand around the ancient city of the Lord. "Our feet stand in thy gates, O Jerusalem," and then shall you hear again from your still mindful.



The Advent Herald.

BOSTON, OCTOBER 10, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PENCILINGS BY THE WAY. NO. 4.

Leaving Niagara, the road to Buffalo leads along the river's bank, which, for the most of the way, appears nearly on a level with the surface of the water. The furious rush of the billows for the first half mile of rapids, is in striking contrast with the placid and peaceful appearance of the river in the upper part of its course. It is difficult to realize that the smooth and unruffled surface on which boats are safely rowed and where you see ships securely sail, is the same stream that a few miles below is lashed into foam, and plunges down a perpendicular cliff of 160 feet, with a roar, the deep diapason of which is both enchanting and terrific.

Buffalo, in the width, length, and regularity of its streets, its elegant residences, and general appearance of business and thrift, affords the stranger an agreeable surprise. Broad, well built, and spacious avenues are an adornment to any city; but those of Buffalo are so elevated, and yet have so gradual a rise, that they have all the advantage of elevation without its toilsome ascent. On enquiring what there was to be seen in the place that was of special interest, we were told that there was nothing except "Sulphur Spring," a few miles out on the lake shore. Not going there immediately, we confounded the name with "Cold Spring," which we noticed as the destination of a line of omnibuses. Taking a seat in one we thought we would visit this favorite resort of Buffalonian visitors; but on reaching the end of the route and enquiring for the "Cold Spring," we were informed that that was the name of the locality, and that there was no "Spring" there, except one in which we saw a "pump" standing across the street. And so we rode back.

At Buffalo we embarked in the "Western-World" for Detroit, preferring it to the tedious land travel of the same distance. It was our first passage of the Lake, and we saw it under its mildest aspect. As the land receded from view, not a ripple seemed to ruffle its placid surface, and the moonlight sail was most delightful. We retired to bed—for its state rooms are furnished with good sized double bedsteads instead of berths—and slept as soundly as on shore, there being but little noise or motion to the boat; and the next day, when the breeze had livened up into a brisk wind, so that the waves were crested with a white foam, the boat still held its even and noiseless course, very unlike the boats on the Sound or the Atlantic. This is one of three elegant boats that ply regularly between Buffalo and Detroit, in connection with the Michigan Central Rail-road. Of the accommodations and arrangement of this boat, high commendation is well merited, and its table was laden with an abundance of food, and with all the delicacies of the season.

We passed through Michigan, on the way west, and back as far as Kalamazoo, in the night, and

*Bro. Fassett says he has often heard it at Lewiston 9 miles distant.

therefore saw comparatively little of it. We however, had an opportunity to test the convenience of night travel on a western road. In this respect we were agreeably disappointed—the goodness of the road and the high-backed seats of the Michigan Central cars, facilitating sleep much more pleasantly than we had anticipated.

The land in Michigan, on the line of the Michigan Central road, is undulating, though much less so than that of New England. It is also more uniformly richer. The stump-covered fields, on every hand indicate that it is a new country; while the well fenced lots, well built houses, and thriving villages betoken the conveniences of an old one. Kalamazoo is a very flourishing place, situated equi-distant between Detroit, and Chicago. Ann Arbor, Jackson, New Buffalo, Michigan City, and several other places on the line of the road are also places of interest.

At Detroit we first find the streets bordered with wooden side-walks, which have so temporary a look that the first impression made is that the city is not finished. It has an excellent harbor, a flourishing trade and extensive manufactories; and some portions of it are elegantly built. The house of Gen. Cass is an ancient mansion, with none of the gaudiness of some modern residences.

Chicago is, peculiarly, one of the unfinished cities. The site of the city being almost on a level with the lake, it has been found impossible to effect a suitable drainage, except by raising the grade of the streets. This has been done three several times, and in some places to the extent of from two to four feet. The side-walks in some places conform to one grade, and in some to another, so that to walk any distance on the same street you have continually to ascend and descend, from one to five steps, as the sidewalk of one man may be higher or lower than his neighbor's—the differences in the grade being compensated by a corresponding number of steps from the front of one man's premises to that of another. The walking of the streets of Chicago is therefore a continued going up and down stairs; and the streets and buildings are, in much of the city, exceedingly uninviting. The more newly built portions, however, and the streets that are filled to their proposed grade give evidence that it is to be an elegant and noble city. It has many magnificent streets and buildings; and its wonderful growth, increase of population, and advance in real estate, are premonitory of future greatness. B.

MOSES APPEARING ON THE MOUNT.

How could Moses appear on the mount of transfiguration, with Elias, in his resurrection body, Christ being the first-fruits of them that slept, the first begotten from the dead?

STEPHEN BRADFORD.

Kingston, Mass., Sept. 23, 1857.

Ans.—He could not. The declaration of Matthew is, "There appeared unto them Moses and Elias talking with Him." 17:3.

Mark says: "There appeared unto them Elias, with Moses; and they were talking with Jesus." 9:4.

The record of Luke is, "And, behold, there talked with Him two men, which were Moses and Elias who appeared in glory, and spake of His decease which he should accomplish at Jerusalem. But Peter, and they that were with him were heavy with sleep: and when they were awake they saw His glory and the two men that stood with Him." 9:30-32.

Such is the Divine record, which is the subject of the foregoing interrogation. And there are seven different ways in which the question has been met—only one of which can be recognised as scriptural.

1st. The infidel has met it by denying the truth of the record. He admits that it affirms the presence of Moses on the mount, but disposes of it, satisfactorily to himself, with an "I don't believe it." Thus he offsets his own incredulity and want of faith in the record, against what he admits to be plainly declared.

2d. It is next met by another class, who claim to believe the inspired record, but deny that it affirms Moses' actual presence. Their argument is that Matthew and Mark say, "There appeared unto them Moses," &c., and that the Saviour, according to Matt. 17:9, "charged them saying, Tell the vision to no man, until the Son of man be risen from the dead." Thus they distinguish between the appearance of a thing and its reality, and regard a vision as not necessarily a manifestation of real things. Their argument, however, is defective in the following particulars, viz. 1. While what appears to be a reality may be a mere illusion, it may also be the manifestation of the reality. Thus, after His resurrection, "Jesus appeared first unto Mary," Mark 16:9. 2. The word "vision," while it may be applied to that which only resembles a reality, is also expressive of the

seeing of a reality. Thus the light which shone around Paul as he journeyed to Damascus, above the brightness of the sun, which was seen by himself and those who journeyed with him, and caused them all to fall to the earth, he denominates a "heavenly vision," Acts 26:19.

Hence the argument based on the use of these English words, is fallacious, and does not justify a denial of the reality of Moses' presence. 3. The original of the words "appeared," and "visions," signifies actual sight. When "Moses wondered at the sight," Acts 7:31, the same word is used that is rendered vision in Matt. 17:9; and where it reads, "they shall see the Son of man," in Matt. 24:30, it is the same in the Greek as appeared in Matt. 17:3. And 4. The possibility of the appearance being a mere illusion is effectually met by the record of Luke, who affirms that "there talked with him two men, which were Moses and Elias;" and of Mark, who says, "And they were talking with Jesus." Luke also adds: "They saw His glory, and the two men that stood with Him." This affirms their actual presence. And that the vision was of things actually seen is affirmed in the record of Mark, who says that Jesus "charged them that they should tell no man what things they had seen;" and of Luke that they "told no man in those days any of those things which they had seen."

Thus the denial of Moses' actual presence is inconsistent with the admission of the truth of the record. It rests only on a possible meaning of words, which are also used to express a reality; and this possible use is expressly negated in the present case by the absolute language of the parallel records, which are entirely overlooked by those who adopt this interpretation to harmonize a theory.

3. There are those who deny that Moses died. They claim that he was translated so that he did not see death, like Enoch and Elias. This is one of the resorts of the material argument which denies the conscious existence of the disembodied spirit in the interim between the dissolution of the body and the resurrection.

Those who hold to this view do not call in question the truthfulness of the record given by the Evangelists, as the infidels do, nor do they seek to wrest the sense of the record from its true and obvious meaning, as the next class do. But their position is fallacious in that it is in direct contradiction of the express declaration of other parts of the inspired record, which affirm that "Moses the servant of the Lord died there in the land of Moab according to the word of the Lord, and He buried him in a valley in the land of Moab," Deut. 34:5. 6. As a theory that is in conflict with one part of inspiration may not be used to harmonize another it must be admitted that this view is unsound and unscriptural.

4. Another resort of the materialistic argument to harmonize this scripture, is the claim that Moses had been resurrected.

This like the other, admits the truthfulness of the record and the reality of Moses' manifestation, and it avoids contradicting the Scripture which affirms that he died. But it encounters the following difficulty:

While the Bible records the temporary reanimation of the bodies of those who had just died, but who were still mortal, the Scriptures affirm of the resurrection to eternal life that Christ is "the first fruits of them that slept." 1 Cor. 15:20. "The prophets and Moses did say . . . that Christ should suffer, and that he should be the first that should rise from the dead," Acts, 26:22, 3. He was "the beginning, the first-born from the dead, that in all things He might have the pre-eminence," Col. 1:18. And hence He is denominated "the first-begotten of the dead," Rev. 1:5. To impute to Moses a resurrection from the dead, is therefore in conflict with the Scriptures which give to Christ the pre-eminence in the resurrection, that He is justly entitled to in all things. As this pre-eminence cannot be taken from Christ and given to Moses, this hypothesis must be abandoned as in conflict with revelation.

5. Another resort of the same materialistic position, is in the pretence that though Moses died and had not been resurrected to eternal life, yet that his dust was temporarily re-animated for this special occasion.

In proof of this, no evidence is offered except the fact of Moses' presence. As his presence was not dependent on such a contingency, the resort to it is a mere begging of the question, which needs to be sustained by some show of argument before any plausibility can be attached to it. In all the recorded instances of temporary resurrection, the bodies of the dead had not seen corruption. The vacated tabernacles which had been put off, had not crumbled into dust, as had that of Moses, and were all ready for re-occupancy by the departed spirits; and hence, as in the case of the Son of

the widow of Zarephath, "the soul of the child came into him again." 1 K. 17:21. But the tabernacle of Moses had long been returned to the dust as it was, was not ready for re-occupancy, and would have needed an entire reconstruction; which to have done for so temporary an occupancy would not have been impossible, but is utterly improbable in the absence of any inspired intimation to that effect.

6. Another position taken, and claimed to be in harmony with inspiration, is that the predicted resurrection state is one that supervenes immediately after death, and is entirely independent of any re-animation of the buried body, which those who take this view claim will never be resurrected. This is the resort of Swedenborgianism and Spiritualism.

This hypothesis, however, is defective inasmuch as it is in conflict with the express declarations of the Bible, that they who "sleep in the dust of the earth shall awake," Dan. 12:1; that "the earth shall cast out the dead," Isa. 26:19; that all that are in the graves shall hear His voice, and shall come forth," John 5:28, 9, &c. These and numerous passages being irreconcilable without admitting the re-animation of the buried dust, the appearance of Moses cannot be harmonized by the hypothesis that the resurrection state is already attained by the departed.

7. There is but one other way in which this Scripture can be met; and this admits the truth of the record which the infidel denies; admits the grammatical explicitness of the text, which the one who would evade it denies; admits that Moses was deceased and not resurrected, one of which the materialist must deny; and admits his future resurrection, which the Spiritualist denies. In other words, in the scene of the transfiguration, this recognizes that the spirit of Moses, which survived the dissolution of his body and which will again animate it, was existing in a conscious and intelligent condition; and that in harmony with his disembodied state, he was permitted to accompany Elias in that meeting with the Saviour on the mount.

The cause of this manifestation is not specifically declared; but as their subject of conversation with Christ was "his decease which He should accomplish at Jerusalem," Luke 9:31, it is not improbable that the Saviour summoned them to announce to them, and through them to the others of the righteous dead that he was about to give His body to the tomb and to come himself into those mansions of the departed, into that paradise in Hades where His soul was not to be left when His flesh should be reclaimed from corruption. As surely "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets," Amos 3:7, it is not improbable that He should communicate to the waiting departed ones who were then enquiring, "How long?" the soon consummation of that atonement which should in time, restore them to their vacated tenements and give them a place forever in God's everlasting kingdom.

This, however, is speculation; but whatever was the cause of the Saviour's summoning them, and conversing with them about His decease, he had purposed that some of His disciples should be witnesses of the interview, had promised it to them and accordingly He took with Him Peter, James and John when He went up into the mountain to the scene of His transfiguration. And it strengthened their faith, confirmed their hope, and was ever after an evidence to the Church of Christ's future coming and glory. Is it claimed that this reasoning only demonstrates the fact of Moses' disembodied presence, without explaining how he could be made visible to mortal vision? As the disciples were "heavy with sleep," (Luke) immediately anterior to the visibility of Moses, it is not unlikely that they were miraculously aided to see what they might ordinarily have failed to perceive. But however this may be, the affirmation by the Scriptures of his presence, and a recognition of the power of God, obviates every difficulty.

William Miller.

Much of the public estimate in which the late William Miller is held, is owing to a want of acquaintance with his character. Rev. J. A. Seiss, in his "Last Times," says of him:

"The late Mr. Miller, of whom we heard so much a few years ago, was doubtless a simple-minded, honest and pious man. But he was comparatively illiterate, imaginative and enthusiastic. He did not fully grasp the sweep, order, consistency and grandeur of God's purposes as they are presented in the Scriptures. He believed that this world was to be burned up and depopulated of all its present orders of inhabitants. He taught that none were to exist on the earth after Christ's coming but the church of the first-born in their glorified state, who should again return to a physical form of life, plant vineyards, build houses, and

carry on many of the pursuits of this life somewhat as we now have them. He had no consistent views of Christ's reign over the nations, and denied all probation after Christ's coming. He was carried away with some crude calculations of prophetic dates, upon which he relied too confidently. He was disappointed in some of the leading particulars upon which he gained his notoriety. But neither prophecy nor the students of prophecy are responsible for his mistakes. And to make all deductions from prophecy bear the odium and ridicule excited by the vagaries of uninformed and deluded men, is neither sensible, pious, nor respectful to the word of God. We have nothing to do with the crudities and wild imaginings of a sensual Cerinthus, the fanatical Anabaptist, or the unbalanced Father Miller. Our business is with what God has written for our learning and with the interpretations of those who were the least likely to be mistaken in regard to the leading features of God's revelations."

After the publication of that work his attention was called to the "Memoirs" of Mr. Miller, after reading which he writes:

"In what I have said of Father Miller on p. 236, I find now some inaccuracy. I was misled by sundry publications which I had somewhere met with, but which I cannot now refer to; I believe that I have ascribed to him ideas of the life of the glorified which he did not hold; but I did it without intending to misrepresent him. I candidly acknowledge that I never read a page from his pen until I received the books you were so kind as to send me. I take pleasure in saying that Mr. Miller was a man much more after my own heart than I supposed, and was led to believe previous to reading his life and lectures. Thanks to you for having been the instrument of disabusing my mind."

For the Herald.

Correction.

Bro. B.—I cannot think that you will knowingly misrepresent my position.—When I wrote my "rejoinder" on Isaiah 33:14, I wrote on your own premises of construction. It should have been so understood. Why was it not understood? Just look at my questions! What can you make of them if you understand me in any other way? The position is simply this: I throw you on your own premises, and then reason, it will be so and so on these premises! It seems to me this is plain enough. If Isaiah 33:14 is the question,—and Isaiah 33:15 is the answer, as I have taught, then, according to the plainest laws of language, the question must be in the affirmative. But if Isaiah 33:15 is not the answer to Isaiah 33:14, as you contend, then, according to the simple law of language, it involves a negative. Will any scholar dispute this? It will be time for me to confess a change of opinion when I obtain one. Will you make this right?

EDWIN BURNHAM.

Ans.—We are glad to receive the above for two reasons,—1st, for the generous disavowal of the belief that he is intentionally misapprehended; and 2, because if he was misapprehended it relieves him from the position which we supposed him to be in—that of having changed his position on the question.

The reason, however, that it was not understood, that the rejoinder was written on our premises, is because we find no intimation in it to that effect, as there should have been if written with such an intention. What is the phraseology which was designed to express that? Our brother will now let us correct his understanding on one point. We do not teach that v. 15 does not answer v. 14. But, whether it does or not, the question is the same, and of the same form, in either case. There is no law of language to make it the one in one case, and the other in the other case. If there is such a law, will our brother give it? He will find no scholar to sustain him—the question being the same in either case. Our position is simply this, that it is a form of interrogation that may be answered either by describing who will dwell there, or it may be answered by describing who will not—precisely like this: Who are disfranchised by the laws of Massachusetts? Ans. All tax paying citizens, who have resided here 6 months may vote. It follows then that the opposite class may not vote. It is so with the questions in Isaiah. They are answered by showing who will dwell elsewhere. Now will our brother bring forward a single scholar who will dispute it? Will Prof. Whiting give a criticism on this? What we want is light and truth. Happy shall we ever be to receive instruction on any point.

MY JOURNAL.

Wednesday, Sept. 2.—Bro. Boyer, with whom I was to ride, being detained by duties, was obliged

to remain till the next day. So Bro. Litch and Jackson pushed on to begin service, leaving us to come next day after. So a day of leisure, or rest, was before me. But when in health, as I get most rest in the harness, I sent out an appointment for the evening, and during the day wrote and read to bring up my work in this department, in which I had got a little behind. I got through about the middle of the afternoon. My mind being weary with application, I took a little recreation for the body. First, I took little Willie Boyer, in his carriage, and exercised myself in a fine run about the field, which I enjoyed very much. Little Willie is a fine promising boy, and of course almost the idol of his parents. May God spare him to them. Next I went to the oat-field, and tried my skill in helping Bro. Boyer to get up his oats. This done, we prepared for the evening service. We found the school-house full, and but for one drunken man, within and several men, or things, about the door, who kept up a confusion of tongues for a time, we should have had a quiet meeting throughout. As it was, we soon restored order, and had a blessed time. One man rose for prayers, and others promised to seek and serve God. Thus ended our day of leisure.

It was at this place, (Second Fork) that we had such glorious meetings three years since, of which I gave some account at the time. I find some have fallen away, others have died in hope, and yet others have removed to the West, and elsewhere, so that this once happy and flourishing church of over forty members is now nearly extinct. Yet the good seed which was sown here, and now scattered by emigration, will not be lost. Besides the remnant that remain is faithful, and let their light shine.

Among those that sleep, Father Lane was prominent. He died in the faith of Jesus' soon coming, and his body sleeps on the lovely banks of the Sina-mahoning, awaiting the voice of the Arch-Angel, to arise, with the multitude that no man can number. May his family follow him, as he followed Christ.

Thursday, Sept. 3.—We set our faces towards Marsh Creek, in Centre Co., over the mountains, and across the barrens, between 30 or 40 miles. It is really one of the worst roads, a part of the way, that I know of, except the "broad road," of which our Saviour speaks, "which leads to death." "The way of transgressors is hard." In one respect, this road differs from the way of the transgressor, though hard. It gives a healthy exercise. By the way, I just bethink myself, as to the use of this wonderful piece of table-land on the mountain-top. The air is pure, cool and salubrious. It is a fine hunting ground for deer, panthers, wolves, &c. About the centre there is a spring which sends forth a thousand gallons of pure cold water per minute. Well, let a comfortable house be put up near the spring, which is some seven miles from any human habitation, and set up a summer retreat for our city dyspeptics, and other weakly and sickly persons, and by a diet of coarse fare, good exercise, and sweet sleep, I could almost promise what the doctors fail to do for them. So we find a use for the Barrens at last!

We ascended the mountains about noon. Old Sol seemed to save his choicest rays for us. The ascent is very steep, and three miles to the summit. We all walked. Bro. Boyer led "Beck," (one of the finest of beasts) and I went behind to chock the wheels of the carriage at every stop, which was once in every few rods. When we got up, we were all wet with perspiration. But now we found refreshing shade under the tall pines and hemlocks, with a pure, cool and salubrious air. But even now we could not go faster than a walk, except occasionally for a few rods. When we got to the spring, it was about sundown. The sky was clear, and in the west the sun was sinking down into her golden bed amid the bright azure, while in the east the full moon was just about rising in all the beauty of the eastern sky. The sight was grand and enchanting. Mid barren wilds, seven miles from the border of civilization, with a clear sky over us, and the "two great lights," almost at the same time, in full view, dressed with their golden robes, presented a scene of magnificence such as we had never seen before. We praised God for the sight.

The question now comes up, shall we sleep in this lone place, or shall we make our way over the mountains by the light of the silver moon. Something like a year ago Bro. Litch, Eckley and myself, took lodgings here, and I had sweet sleep in the woods. But "Beck" was in good trim, and so we concluded to hasten on, and got down the mountain about 10 o'clock. Here we found a clearing, and some good fires, and stopped for refreshment. First, of course, fed "Beck." Then we spread our repast (which sister B. had prepared for us) on a pine-stump, and ate by the light of a pine knot. We never enjoyed a sweeter meal.

After one hour's rest, we started on, and at 3 o'clock A. M., we arrived at Bro. Hinton's in Snow Shoe, and put up, 12 miles distant yet, from the meeting. We got a few hours' good sleep, and enjoyed a very interesting visit with the family. They have been greatly afflicted since my last visit, in the death of several members of their household. But they are cheerful, and rejoice in the "blessed hope," which assures them, that:

"Friends shall meet again, who have loved."

At 9 A. M. we took up our journey, and at three P. M. we were again in the old camp at Marsh Creek, amid its beautiful bowers, and what was better and more blessed, in the midst of friends from whom we received the warmest greetings of Christian sympathy and welcome. We were at home once more in the camp.

This camp has now stood for many years. It is a central place, and one of the best for a large public meeting. The houses are built of boards, and are substantial. The families as usual filled up the tents. Parents, children, little babes and all, make a home of it for a week. The houses are kept neatly and orderly, their tables are spread bountifully, and with the rich and heavenly feasts from the pulpit, and in the altar, it makes one feel like Peter and John, when they wanted to build tents on the Mount. "It is good for us to be here," and we are both as they were, to leave the place, at the end of a short week.

We conducted our meeting in the usual way. Preaching morning, afternoon and evening. Prayer meetings in the intermediate time. So that all the time was occupied, except what was necessary for rest and domestic duties.

No class of preachers can call out a larger or more intelligent audience in this region than the Advent preachers. We have the ears of the people, and a full share of influence in these counties. And by the help of God, we have endeavored to make a good use of our power. We had the best attention throughout. The Advent cause never stood higher in Centre County than now, and it is rising. Bro. Jackson is doing a good work here. He is much esteemed, and is now well supported.

For the first three days our meetings were good, but there was no special movement until the fourth, and then it increased in power to the end. Sabbath and evening audiences were large. Some fifty or more were deeply convicted, and were at different times at the altar. Bro. Jackson received the names of 22, for membership, a part of whom desired baptism. No doubt he will have the pleasure of gathering in many more as the fruit of the meeting.

During our meeting, an interesting young lady of 18 years, daughter of Mr. J. Eckly, who was to have been married that week, was very suddenly called away by death. She belonged in the neighborhood of Marsh Creek originally, but at the time of her death, lived in a neighboring town. She was brought here to be buried, and the funeral services were held by request, on the camp-ground. Eld. Boyer preached an appropriate funeral sermon. Miss Eckly was buried in her bridal dress. The scene was deeply affecting and solemn. There were few dry eyes in the camp. She was an amiable young lady, and had hosts of friends, who, with the intended bridegroom, wept over her untimely grave. This dispensation afforded a very solemn warning to the young people of all this region, which I hope will not be in vain. She, herself, made no profession, and we do not know her condition. We leave this. She said to her aunt, a few weeks before, that she would come to the camp-meeting; but little did she think, that she would be brought here in her bridal robes, locked in the icy arms of death, to be laid away in the church-yard—not to see—but only to be seen by weeping friends, who would take a last farewell. Young people, take warning. Prepare, while you may, to "meet your God."

The last day and evening of our meeting having arrived, we celebrated the Lord's supper, in which a large number participated. The place was solemn. And to the saints, none other than the house of God, and the gate of heaven. I then gave the concluding discourse, when Bro. Litch called for those who desired prayers to come to the altar. About thirty came, but hundreds were cut to the heart, and convicted of sin. There was no lightness, or indifference, as it often is with many about the altar, but all seemed to feel themselves in the solemn presence of God, and in some degree their need of religion. Fifteen or twenty were blessed ere the close of the prayer-meeting.

It was 11 o'clock, when we arranged to form the circle, and take the parting hand. This as usual, brought out all the sympathies of our souls. It was a happy and melting time.

The crowd now dispersed, and our camp families retired to their tents, ready to depart to their homes on the morrow. And thus ended one of the best

of our feasts of tabernacles. The Lord reward them for their remembrance of the laborers who visited them, to speak the words of life.

FROM UTAH. The Washington Union of Thursday has the following:

"A letter dated Fort Kearney, Sept. 5, received in this city yesterday, states that a party of returning Californians, who passed through Salt Lake on the 25th of July, report that the evening before they left that city the Mormons arrested Mr. Wilson, whom the late Surveyor General Burr left in charge of the office, and with a rope around his neck and a pistol at his breast, compelled him to answer several questions which they propounded about Bell Mogo and others. Mogo was connected with the Surveyor General's office.

The Mormons made Wilson promise to bring Mogo to them during the next day, before they released him. Mogo obtained information of these proceedings, and immediately quitted the city, leaving his wife behind, so precipitate was his retreat. They went in pursuit of Landon and the other clerk, but Landon escaped by jumping out of a second story window. He went that night somewhere south, and the report is, that he was overtaken and killed. As these Californians made but a brief stay, they were unable to ascertain what became of Wilson.

They also say that the Mormons were making preparations for a fight, and did not conceal their hostile intentions. Elder Kimball, in his harangue in the Tabernacle, laughed at the idea of sending United States troops to Utah, and said he could 'take his wives (30 or 40 of them) and whip the 2500 troops, and come back and do a good day's work afterward.' He further said that provisions for the army would come into the valley, but the troops would never enter Salt Lake City.

The writer of the letter says that Col. Hoffman had seized five hundred kegs of powder in the Mormon trains."

EXPOSITORY.

The Prophecy of Zechariah.

CHAPTER III.

"And the messenger of Jehovah testified concerning Joshua, saying,"—(v. 6.)
"Thus saith Jehovah of hosts:
If thou wilt walk in my ways, and if thou wilt keep my charge,
THEN thou shalt also rule my house, and shalt also keep my courts.
And I will give thee leaders among those who stand by."—(v. 7.)

Here are specified the conditions on which depended the continuance of God's favor towards the Jews. As Joshua was a symbolic personage, the conditions imposed on him, were those to which the nation must comply with. Failing to comply with them, they would forfeit all the promises based upon them. The Jews as a nation failed to conform to them, and therefore the promises can only be fulfilled to the pious among them who did comply with these conditions.

Walking in God's ways, is put by substitution for conformity to his laws and ordinances. There is a metaphor in the use of the word "keep," illustrative of the performance of the duties of God's "charge," or ordinance, as it is in the marginal reading.

"House," is put by a metonymy for God's people. Provision was made for the joining of many nations to that of the Jews, (2:11) over whom they were to bear rule and administer justice. These were duties belonging to the priestly office, as Moses said to Israel, Deut. 17:9,10, "Thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall show the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee: and thou shalt observe to do according to all that they inform thee." The relation which Israel was to sustain to the annexed Gentile nations, during the then future Gentile dispensation, was to have been analogous to that sustained by the Levites to the nation of Israel. The nation, however, by their national sins, forfeited these national privileges, so that in the Gentile dispensation where they would have been rulers and judges, they have been down trodden and oppressed. Whether the pious of Israel that have part in the first resurrection, will have an analogous pre-eminence over the restored of other nations, is not evident from this text—it being a conditional promise to a nation, and not to individuals.

In the common translation, "places," or as in the margin, "walks," to walk among these that stand by, is a substitution for the pre-eminent position they would occupy in the presence of the nations. They were to be leaders and chief among them.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

Humility.

Of all the graces which adorn and beautify the human character, perhaps there is none so essential, none to be so much admired as humility; it is appropriate and becoming to those in all classes and conditions in life. The young and the old, the king and his subject, the servant and his master, are all lacking in one beautiful trait if this be wanting. It is necessary to possess it in order to be loved, respected and esteemed; who loves a proud person? and humility is opposed to pride: in the proportion that the one dwells within the breast, the other is excluded. Very desirable it is that all should cultivate the spirit of humility; it will enable its possessor to pass serenely through many scenes in life, from which the proud man will retire with crushed and broken spirits.

But however desirable an ingredient it may be in the composition of the character of the natural man, it is an indispensable ornament to that of the Christian. Yea; is it not something more? is it not the very foundation of the superstructure of the Christian's character? has it not well been said "That spiritual temple which has not humility for its corner-stone, is built upon the sand." There may be a kind of humility possessed by the worldling, but deep, true, saving humility is the possession of the Christian, and him alone, for it is only the truly humble man whose heart will bow in sweet submission to the requirements of the religion of Jesus; and who will condescend to take the cross, and deny himself, following his master through evil as well as good report. Talk of a proud man being willing to take the cross and bear its reproach, counting all things but loss for the excellency of the knowledge of Christ, willing to relinquish reputation, friends, and earthly treasures for his sake; it cannot be; it is a plain contradiction of terms; he may profess to do all this, but such an one is far from being a lively stone in the glorious temple of the living God. The pride of the human heart must be crucified, before one can become indeed a true follower of the despised Nazarene.

It is true there are different degrees of humility; all Christians do not possess the same measure of it. But those whose hearts are most deeply imbued with this grace, are the most esteemed, devoted and scriptural members of the church militant; and is it assuming too much to say they will enjoy the highest places in the church triumphant? As a bright exemplification of the fruits of genuine humility, look at the life and writings of the apostle Paul; surely if any one had aught in themselves whereof to glory, we should judge it was him; but when brought by the power of God, to see the truth as it is in Jesus, he made his learning, talents and genius all subservient to the spread of that truth. Instead of (as he might have done) occupying a place among the great and renowned of earth, he gloried only in the cross of Christ, and the privilege of being its ambassador. Though raised to the rank of Chief Apostle, hear him saying "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God;" at another time he says, "I am the chief of sinners" and again he terms himself "less than the least of all saints." Whatever success attended his labors he gave all the glory to God.

Let us now glance at some of the reasons why we should earnestly and assiduously cultivate a spirit of humility. The first and great reason is God commands it; on the page of inspiration we find it in clear and distinct language "Be ye humble," "Be ye clothed with humility as with a garment;" and as all his commandments are holy just and good, we should obey this as one of them. Another reason for being humble is, that we shall so far follow in the steps of that Saviour who in all things should be our pattern—whose whole life from his entrance into the world to his crucifixion was one of the most abject humility. He the spotless Lamb of God "humbled himself and became obedient unto death, even the death of the cross." O what humiliation was that; and all for our sake; let us endeavor to realize it more,

that we may be stimulated to humble ourselves more for his sake.

The inclination of the heart to indulge and cherish pride is a strong reason why humility should be cultivated; pride is ever trying to work itself into the heart; if there is the least opening it will enter masked, and many a Christian ere he is aware finds that he is becoming its victim. Hence the necessity of counteracting it by possessing a humble spirit.

Then again, God has made it the condition of the bestowment of his favors; "God resisteth the proud but giveth grace to the humble." The humble heart is also the special place of his abode; he will dwell with him who is of a humble and contrite spirit. Finally it is the only path to true greatness; we are constantly reminded of this in the affairs of this world; but it is emphatically true in regard to God's dealings with his children; "He that humbleth himself shall be exalted." "Humble yourselves in the sight of God and he shall lift you up." The path of the Christian ever was, and ever will be a humble one, but by and by he will be raised to dignity and glory and grandeur, of which earth's proud and haughty ones have never dreamt. For that honor let us earnestly seek, but ever remembering that we can attain to it only by passing through the valley of humiliation.

Manchester, Mass., 1857. S. A. GORTEN.

An Extract.

Dear Bro.:—I send you an extract from an old book of sermons in my possession. The title page being gone, I do not know its author, or date, but judge from its typography that it must have been printed at least a century ago.

Discoursing on the year of consummate and perfected redemption, the author says:—

"But then secondly, for the other period of this year, viz. the resurrection, great things are done by the Redeemer for his ransomed and redeemed ones; take these among many others.

"1st. This year the Redeemer translates the seat of his empire from the highest heavens to those clouds that are above our heads; behold he comes with clouds, and every eye shall see him: O with what royal splendor and magnificence will he appear when he descends from heaven with a shout, with the voice of the archangel, and trump of God, when his white throne will be surrounded with ten thousand times ten thousand, and thousands of thousands! This year the visible frame of nature is to be unhinged, and this earth, which has been a theatre of so much sin, is to be burnt, 'the day of the Lord cometh, wherein the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Looking for, and hasting to the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat.' Oh with what awful solemnity will the second coming of the great Redeemer be attended.

"This year God is to send out his reapers to reap the field of this world.—I mean the holy angels; and they will reap so clean, that they will not leave one soul that ever sprang of Adam behind them; no, no, they will be all gathered together to the tribunal. This year death and the grave are to render the prey which they have devoured; the sea will give up its dead; thy head believer, is to be lifted up out of the prison of the grave. God will open his cabinet, and bring forth his jewels, in the view of men and angels, every one shining like the sun in the kingdom of their Father; inasmuch that Christ will be admired in his very saints and members; when they are purged from sin and mortality, they will shine like the brightness of the firmament, and like the stars forever and ever. Our vile bodies shall be made like unto Christ's most glorious body. This year this mortal shall put on immortality, and death shall be swallowed up of victory. This year Christ's scattered jewels and members will be gathered together unto him, and O what a bright constellation will they make, when they shall be seen all standing at the right hand of Christ in white raiment, with the triple crown of glory, joy and righteousness upon their heads, being an innumerable company which no man can number!"

How strangely the above contrasts with much that is held out for our faith to grasp at the present time. Truly I love the "old paths," and will walk therein, thankful to God for the light that shines from his word, in spite of every effort that is made to obscure it. Yours truly, O. BOND.

Letter from J. P. Farrar.

BRO. HIMES:—It may not not be inappropriate to publicly express our thanks to the Giver of every blessing for the many favors bestowed upon us during the past year, both of a temporal and spiritual nature.

Notwithstanding the many fears expressed relative to the growth and maturing of crops (especially corn) during the early part of the season, God has exhibited the truthfulness of His word in causing "the rain to come down from heaven," enabling "the earth to bring forth bread to the eater and seed to the sower," and thus has given to man a "harvest" as well as "seed-time." We are short-sighted, He is far seeing; we have a limited knowledge, He is omniscient, and knoweth how to try the children of men; then why should we murmur and distrust His word?

Recently a number of serious accidents have occurred in this region, which have proved fatal in some instances, although more favorable in others. Very truly,

"Dangers stand thick around,
To speed us to the tomb,"

and the warning rolls in upon us in unmistakable tones, "Prepare!" that if ours is a sudden exit, the kingdom of God may be our final home, and an eternity of felicity our "length of days."

In this place amid all the discouragements the age is heir to, there are some encouraging features connected with the cause of God. During the year past, five individuals have united with the church, and during the summer just closed our successive congregations have been larger than at any period of the same time since laboring with this people. There has also been quite an increase of interest in the Bible-class department, associated with the Sabbath-school, thus giving us grounds to hope for good.

At Mt. Holly, Vt., where I labor every alternate Lord's day, our audiences are so large that on ordinary occasions our chapel is often too strait for us. God has given a preached gospel favour in sight of the people, so that doors are open to us in adjacent neighborhoods. During the summer I have baptized six individuals, and since the spring opened nine or ten (most of them heads of families) have been received into the church. The results of our series of meetings last winter are still visible. We have also a Sabbath-school of some interest. The Lord be praised. Yours in the gospel, J. P. F.

Low Hampton, Sept. 25th, 1857.

Letter from Pennsylvania.

DEAR BRO.—Bro. Himes, Litch and Jackson, have concluded their labors with us, in Central Pennsylvania.

We have parted with them with feelings of deep regret,—their labors having been crowned with the blessing of God, sinners converted and saints comforted.

We have for the past two years greatly desired a visit from Bro. Himes, but our many repeated calls for him to come and help us have been unheeded until the present. No one from the East could at this present time have supplied our wants for the welfare of the cause, so well as he. We believe that God, who knows the desires of those that love Him, has guided his footsteps hither. Bro. Himes has not only cheered our hearts from the sacred desk, but in our home circles, has been a pleasing and instructive companion, imparting an influence like the dews of heaven, which falls almost unconsciously upon us, but not the less surely seen and felt.

We have parted with him; but the echo of his voice is still heard; the results of his labors are manifest and appreciated; his association with us, is pleasing for memory to dwell upon, and we would say to him,

"Speak thou as duty bids thee, truthful words,
If danger threatens, still be bravely true,—
Trust thou in Him who rules the raging floods,
And thou shalt triumph o'er the billows too."

Bro. Himes' health was much improved while with us, notwithstanding the fatigue of his journey hither, and the exposure to the night air and rains. Yours in the blessed hope, J. D. BOYER.

Letter from E. M. Jackman.

BRO. HIMES:—Being separated from home and its kindred influences, and entirely alone as regards the doctrine of the second advent, my heart often goes out in sympathy with those of "like precious faith."

My situation and privileges in every other respect, are all that I could wish. I attend public worship, and often listen to beautiful discourses on the Scriptures, from the lips of those who stand high as religious teachers, but have never heard them speak of the important subject of the second advent of Christ. They read and believe the history of his first advent, but pass over the evidences of his coming the second time to establish His Kingdom on the earth, as a matter of no consequence. It sometimes appears strange to me, why those who read and believe the Bible, cannot see the fulfilment of those prophecies relating to the return of the Saviour.

But thus it is; a few only, believe that he is soon coming, and they are regarded by the mass of people, as fanatics or ignorant persons.

As for myself I can say that I love the Saviour, and long for his appearing; for I find nothing that is truly happy-lying, in this state of things; All is vanity. But I firmly believe that Christ will soon come to take his weary children home.

Upon this faith rests the glorious hope of immortality. O! the hope of soon seeing Jesus and being made like Him; of seeing the Patriarchs, Prophets and Apostles,—the good of all ages; of meeting dear friends who have been slumbering in the grave; of changing this mortal existence, this sin-cursed earth, for immortality, Eternal life, and a world of Eden beauty is indeed a blessed hope to me. It dispels the clouds of despondency that hang over my mind; encourages me in the discharge of duty; and guides me in the narrow path that leads to Eternal life.

I often wish that I might enjoy the society of those of like faith. But I'll not complain, for the Lord is very good to me, granting me all the necessary comforts of life, and the influence of His Holy Spirit, which I prize more highly than the society of all earthly friends.

I desire an interest in the prayers of all, who love the Lord, that I may be kept from the temptations of the enemy, and the many flattering allurements which beset the slippery paths of youth. And that I may prove faithful in the cause of God, until we shall all meet in His everlasting Kingdom.

Yours, E. M. J.

Troy, N. Y., Sept. 21st, 1857.

Light Wanted.

BRO. HIMES:—I have no recollection of ever seeing anything from your pen on the latter part of Ezekiel's prophecy, where the prophet speaks of Gog and Magog Chapt. 39—passes on into Chap. 40, to where he was brought in the vision of God into the land of Israel, and saw the frame of a city on the south. The description of said city by measurement, Chapt. 41, measured the temple, 42—or 45, divisions of the land and all that follows to the end of the book.

There are some portions of this prophecy that so much resemble that of the New Jerusalem in Rev. 21, 22, one would be led to consider them as one and the same; and yet in some respects, there is a very essential difference. For instance; the law regulating the sacrifices and the temple worship. This is inadmissible in the New Jerusalem state; for in Heb. 10:14, we are told—"For by one offering he hath perfected forever them that are sanctified." Verse 18, "There is no more offering for sin." Neither does it seem to agree with the legal dispensation; for as far as I know no such division of the land by lot as is spoken of Chap. 45 took place since the day of Joshua. Neither does the plotting of the city answer to the old Jerusalem. Then who is this "Prince" spoken of, and "his sons." Then again in the 47th Chap. 1 v., the prophet speaks of the "water issuing out from underneath the threshold of the house eastward." Then the "river"—then the "trees on either side"—The healing properties of the water and the fruit of the trees very similar to Rev. 22:1,2. Then again verse 22, he speaks of a condition of things altogether incompatible with our notions of the New Jerusalem state where "they never marry nor are given in marriage." It does not appear to me to agree in detail with either the Old or New Jerusalem, and yet partakes largely of both.

If you can give any light on this portion of prophecy, you will greatly oblige an enquirer after truth. MeQ.

Perhaps some one who has light on this subject, will respond to the above.—Ed.

Seed-time and Harvest.

Life is the seed-time for eternity. How long is the harvest! The one is a point—a moment's space;—the other is duration without end. "And whatsoever a man soweth, that shall he also reap." This we may infer from nature, as well as learn from revelation.

"He that soweth to his flesh, shall of the flesh reap corruption." To such, though the seed-time may be pleasant,—for the Bible speaks of "the pleasures of sin for a season,"—yet the harvest will be one of sorrow and gloom, without mitigation, and without end. "These shall go away into everlasting punishment."

"But he that soweth to the Spirit, shall of the Spirit reap life everlasting." Though the seed-time in this case may be one of self-denial, and tears, yet the harvest will be fulness of joy, and pleasures for evermore. "The righteous shall go into life eternal."

Who then would not attend to the apostle's ap

plication of these momentous truths! He says, "And let us not be weary in well-doing; for in due season we shall reap if we faint not." Am I sowing to the flesh, or to the Spirit? Dear reader, let this be the earnest inquiry of thy soul. "Be not deceived; God is not mocked."

"Life is the time to serve the Lord,
The time to insure the great reward."

R. H.

Bro. C. N. Eurnass writes from New Bedford, N. J., July, 1857:—

Having watched the signs of the times with much hope for the coming of our Lord Jesus for some years past, and believing the time near at hand, I would be much instructed to know the state of affairs in Jerusalem or Judea, relative to its political condition, having now before me the words of Christ, that 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.'—Luke 21:24. This I conceive to be a point worthy of notice, in our view of the near approach of our blessed Lord, as it embraces a larger period than any other expression made by him touching the time of his second coming, seeing he connects the predominating of the Gentiles over the Jews as well as the desolation of Jerusalem, with their immediate overthrow. After speaking of the suffering that would attend the fulfillment of his prophecy—that not one stone should be left upon another that should not be thrown down, he says, 'And they shall fall by the edge of the sword, and shall be led away captive into all nations,' &c. Who can answer the questions, Is the Gentile captivity long held over Jerusalem, removed? Is Jerusalem free? Do the Gentiles allow the Jews to control the land of Judea? What are the accounts from Palestine? If any information is in your knowledge, do let us hear; for we long for the coming of our blessed Jesus, and we feel confident that his glorious person will not appear until the times of the Gentiles are fulfilled. O, Lord, remove the captivity. Let thy kingdom come quickly. C. N. E.

Ans.—This office has no intelligence that indicates a civil termination of the treading down of Jerusalem by the Gentiles. The termination of that desolation which is looked for, is one that will be brought about by the personal advent of Christ, who will put an end to the aggressions of the enemy, and restore it to the righteous of Abraham's descendants—of all ages and of all climes, who will then be raised to inherit it.

Bro. P. V. West writes from Farnham, C. E., Sept. 19th 1857:—

DEAR BRO. HIMES:—I wish to say through the Herald, that there is an increasing interest in the soul stirring doctrines of our soon coming King. Bro. Sornberger had a meeting in Sutton the last Lord's day, which produced very good results, and a very salutary influence has been effected by the tent-meeting now in progress in Farnham. There is quite a gathering, and I think good will be done. I have reason to be glad, God has granted peace to my two sons, and they were buried with Christ in baptism a few days since, and more, it is expected, will go soon."

A sister gives the following stanza as expressive of her feelings:—

One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer my home to day
Than I've ever been before;
Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea;
Nearer that bound of life,
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing my crown!

THE BANYAN TREE.—Yesterday I visited the Botanical Gardens, where for many years large sums of money have been expended to make it worthy of the Bengal public. Here I saw the great Banyan tree, which I at once recognized, for I had seen it in my primitive school-book in miniature, when I went to a woman's school. It would be worth a half a million in Wall-street, and Barnum is just the man to import it and make another. It is an imposing spectacle with its 110 trunks, covering more than an acre of ground, and is one of the great objects of interest in Bengal. It is a noble work of God, standing proudly by itself, giving shade to a becautomb of cattle or a regiment of soldiers—the proud monarch of the Indian forest, who lives to grow old—a type of man, with sons and daughters, grand children and great-grand-children growing up around and about the parent trunk with an affection and solicitude more than human, for the marriages and intermarriages never break up the household, but only strengthen the links that bind them together. Wherever there

is a weak point in the extended arm of the parent tree, out shoots a sprout forthwith, and fastening in the ground afresh, another support and new life is thrown into the mammoth trunk; and no storm, however terrible, no convulsion save an earthquake, can shake its center, or injure a single member of the family, when each gives strength and support to the other.—Train's American Messenger Abroad.

YOUR RIGHTS.—"How is it, John, that you bring the wagon home in such a broken condition?"

"I broke it in driving over a stump."

"Where?"

"Back in the woods half a mile or so."

"But why did you run against a stump? Could not you see to drive straight?"

"I did drive straight, sir, and that is the reason that I drove over it. The stump was directly in the middle of the road."

"Why, then, did you not go round it?"

"Because, sir, the stump had no right in the middle of the road, and I had a right in it."

"True, John, the stump ought not to have been in the middle of the road: but I wonder that you were so foolish as not to consider that it was there, and that it was stronger than your wagon."

"Why, father, do you think that I am going always to yield up my rights? Not I. I am determined to stick up to them, let come what will."

"But what is the use, John, of standing up for your rights when you only get a greater wrong by so doing?"

"I shall stand up for them at all hazards."

"Well, John, all I have to say is this; hereafter you must furnish your own wagons."

GOOD NATURE. Good sense and good nature are never separated, though the ignorant world has thought otherwise. Good nature, by which I mean beneficence and candor, is the product of right reason. Dryden.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.



DEPARTED this life in Mt. Holly, Vt., Aug. 26th, 1857, GEORGE, eldest son of Franklin Constantine and wife, aged 10 years.

The departure of this son was a heavy and sudden stroke upon the parents, as his death was caused by drowning within a few rods of the house. Yet no one aware of it until he had been in the water (there is reason to believe) some twelve hours. George had advanced to an age when he began to be of service to his parents, and in the language of his grandfather, "was a good boy to mind," which characteristic secures praise-worthiness, especially in these times of degeneracy among children, fulfilling the prediction of a feature of the last days, viz., "disobedience to parents." May those children who read this notice, read also Eph. 6:1-3, and endeavor in their lives to remember "the first commandment with promise."

The parents have laid him away in hope.

DIED, in Mt. Holly, Vt., Sept. 11th, 1857, JANE, daughter of Levi JACKSON and wife, aged 9 years.

This little daughter had been afflicted with the heart-disease for sometime past, but recently it appeared more malignant, and notwithstanding she loved life, friends and the Sabbath-school, she was forced to yield to the call of death. Respecting the child, we have reason to say, "It is well."

The funeral sermons of each of the above mentioned children were preached by the writer, who was assisted in the services by a number of Baptist ministers, in the presence of large audiences.

Let the parents of each dry up their tears and hope in God while they adopt the sentiment poetically expressed by another.

"The precious dust beneath that lies
Shall at the call of Jesus rise,
To meet the Bridegroom in the skies—
That day we'll meet again." J. P. F.

Low Hampton, N. Y.

DIED, Sept. 9th, in the 64th year of his age, brother JOHN GABRIEL, of Charlestown, Mass.

He professed religion nineteen years, uniting with, and being a member of the Baldwin Place Baptist church of Boston, Mass., during this time. He embraced the Advent faith near five years since and became a regular subscriber and constant

reader of the Advent Herald, which he prized above all other religious papers; and in the time of his sickness had its contents regularly read to him by his wife. He had been for many months afflicted with a rheumatic affection of his hand, which disabled him somewhat in labor; yet continued at his work and was so trustworthy as to be continued in employ while others were discharged for want of means to pay them, or work for them to do. This disease of the hand seemed at last to fasten on the nervous as well as muscular parts of the body, and ended in rheumatic typhoid fever and dysentery. During his sickness he conversed freely with friends, on the subject of his hope, and the future, as he had been enlightened by the Advent faith and publications. "Jesus is precious to me," was his oft-repeated declaration, and he died in peace, and joy, after arranging all his temporal affairs. Rev. Mr. Caldicott was with him near his dying hour, and joined in prayer with him one hour before he expired,—at the close of which, the dying man heartily responded, "Amen." His funeral was attended by Rev. Mr. Caldicott, and Rev. Baron Stowe,—the last of whom baptized him 19 years ago. Being absent from here, I did not have the privilege of being present to comfort mourning friends and participate in the funeral exercises. I have since visited "the widow and fatherless in their affliction," and find them greatly supported in this time.—Truly, He is "the widow's God, and Father of the fatherless." O. R. FASSETT.

Lines.

Composed on the death of Mrs. Laura, wife of Samuel Dolloff, of Fitch Bay, Stanstead, C. E.

The angels came for our mother one day,
And softly they whispered "Come away!"
We tenderly laid her down to rest,
Till morning comes to wake the best.

One brother was far, far away,
In Western lands, that solemn day—
Three sisters here, with eldest brother—
The little one was with our mother.

We raised him from his long year's rest—
No spirit came, to claim his dust;
We gently laid him down again,
To wait with her 'till morning dawn.

Our dead in Christ will rise again,
When Jesus comes on earth to reign;
We'll fly to meet them in the air,
And dwell with Christ forever there.

We'll meet again in yonder bliss,
And claim our sainted mother's kiss—
We'll clasp our little Rastus there—
With him eternal glories share!

Yes, when "a little while" is o'er,
And we have reached the heavenly shore,
On the "new earth" oh may we stand,
And clasp our loved ones by the hand. F. B. Stanstead, C. E.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.
A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Group, Whooping Cough, Influenza.
Springfield, Mass., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.
Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; I took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.
West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.
A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon the afflicted.

Consumption.
Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.
"Astor House, New York city, March 5, 1856."
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their

utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases which have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

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BY JOSHUA V. HIMES.

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WHOLE NO. 857.

BOSTON, SATURDAY, OCTOBER 17, 1857.

VOLUME XVIII. NO. 42.

WHAT CHRIST DID FOR ME.

For me he left his home on high ;
 For me to earth he came to die ;
 For me he slumbered in a manger ;
 For me to Egypt fled, a stranger ;
 For me he dwelt with fishermen ;
 For me he slept in cave and glen ;
 For me abuse he meekly bore ;
 For me a crown of thorns he wore ;
 For me he braved Gethsemane ;
 For me he hung upon the tree ;
 For me his final feast was made ;
 For me by Judas was betrayed ;
 For me by Peter was denied ;
 For me by Pilate crucified ;
 For me his precious blood was shed ;
 For me he slept among the dead ;
 For me he rose with might at last ;
 For me beyond the skies he passed ;
 For me he came at God's command ;
 For me he sits at his right hand !

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

The whole region now begins to brighten up. It is no longer "a land that is not sown" such as we have hitherto been passing through. It is a land "made soft with showers." It is not indeed the goodly land of vines and olives, of streams and fountains ; but it is at least not a waste. The "pastures of the wilderness" are here. The sternness of the desert features is now relaxing into a smile. Not only is the valley becoming green, but the slopes are beginning to be clothed with the same hue ; nay, "the little hills rejoice on every side ;" for though their verdure is still poor and unable to reach their summits, yet it is sufficient to take off that aspect of dreary nakedness which the desert presents, and which by its long continuance, has grown quite oppressive to us. The green of the scattered shrubs, which we met with almost every day, was but a scanty relief. Cheering as were the palms of Wady Ghurandel and the tarfas of Wady Sheikh, they only partially mitigated the sear and lonely lifelessness of hill and vale. For they rise out of the bare sand ; and the want of the green sward beneath takes away more than half the gladness of their verdure. I had no idea previously that so much of earth's beauty depended on the green of its floor. Nothing can be a compensation for the want of this.

"... gay green,
 Thou smiling nature's universal robe !
 United light and shade ; where the sight dwells
 With growing strength and ever new delight."

But we had now come to a region where nature seemed putting off her sackcloth, and exchanging the grim frown for the happy smile. The change was welcome. And though there was no palm, no olive, nor tree of any kind around, yet even without these, the landscape seemed gay and goodly. It was unadorned, but still it was clothed. In Feiran it was adorned, but not clothed ; and we found that no amount of the former could be an equivalent for the want of the latter.

Had there been here some lofty mountain, from which we might have viewed the far-off region on either side of us, we should have seen, to the east, Mount Hor rising up in its bare, rocky grandeur, with Petra in majestic ruin not far off, while, in the north-west, we should have caught a glimpse of the "great sea." Or had we struck again into Wady-el-Arish, we might, without difficulty, have taken our course down its well-marked channel, till we reached its mouth at Rhinocorura, where the torrent that had

its birthplace in the ravines and fissures of Et-Tih, pours its flood, after many a bend, over the sands of the Mediterranean. It was always interesting to us as we passed along, not only to see what could be seen, as we marked it upon our maps and reckoned up the distance between it and us.

About half-past one we came to Khurbit-el-Khulasah, the ruins of Khulasah. In this name seems to be preserved the Roman Elusa, mentioned by Ptolemy in the second century. The remains are very extensive ; and the stones are of all sizes and shapes,—showing even in their fragments the carefulness with which they had been hewn and prepared. There is a large quantity of broken pottery scattered about in all directions,—indicating how much earthenware had been in use in these cities. The "potter's vessel" lay in fragments ; and we could understand the meaning of the figure used by the prophet to set forth Israel's desolation :—

"He shall shiver it as a potter's vessel,
 Breaking it, he spareth it not.
 And there shall not be found among its fragments a sherd."

To take up fire from the hearth
 Or to skim up water from the pool."—(Isa. 30: 14.)

Many fragments we did find, but all thoroughly useless for any purpose,—not one above two inches square at the most. When these are of any size they are most useful for lifting the glowing embers, either to kindle another fire, or lighting the pipes of such of our Bedaween as smoked,—for they did not all do so. But the pieces under our feet were so small, that there could be no preservative to the fingers. Still more useful would they be to "skim up" (as the word is) water from the pool ;—for though the idea of "scooping the brimming stream" comes from a land of broader rivers than the desert knows, yet often did we see the Arab, in his thirst, making use of various appliances to quench his thirst at the pools by the way. Sometimes they "bowed down upon their knees to drink." Sometimes they "lapped of the water with their tongue as a dog lappeth." But a fragment of earthenware with a slight hollow would have been quite a prize. I found my gutta-percha cup of great use, and by means of it I tasted of every well, or pool, or stream that we might light upon ; but even a piece of pottery is not in such circumstances to be despised. In all this region, however, we came upon nothing save mere fragments,—though certainly these fragments were in great abundance. They were of various sizes and colors,—some red, some bluish, some dun, some whitish. Here we picked up a broken handle of a pitcher ; there an ornamental piece of the rim ; then a solid piece of the base. But still they had all been thoroughly broken, as if pounded to pieces under the heel of the spoiler.

Not far from this was a beautiful bed of a stream, which we should much have liked to see in its fulness. But it was dry. Yet even these dry channels here are much more pleasant to the eye than the sandy depressions to which we had become familiar under the name of wadys. To these wadys your fancy had not only to bring water, in order to give them beauty, but to plant their banks with trees and clothe them with grass. But here you had just to supply the stream, and immediately all was beautiful.

Hard by were the ruins of large buildings,

some square, others circular, the stones not rude but well hewn. Here we found a regularly-built well, upwards of twenty feet deep and twelve in diameter, with some troughs beside it. Troughs beside wells, needful in all countries, are quite indispensable in the East. Hence the frequent references to them in Scripture. "She hastened, and emptied her pitcher into the trough (we should just have poured the water on the ground, but it is too valuable in the East to be thrown away), and ran again unto the well to draw water." "The priest of Midian had seven daughters : and they came and drew water, and filled the troughs to water their father's flock." Finely carved stones were scattered about, of various sizes. A little further on we came to another well, whose arch-formed mouth rises above ground. Then we reached another, considerably larger, called Beer-Khulasah, partly arched at the top, and rising up conically a few feet, with an aperture in the centre, large enough to admit of a bucket or skin-vessel being let down through it, yet sufficiently small to make it capable of being covered with a stone or rock. With us it is a matter of smaller moment that the well should be carefully covered over,—for water is not so precious in our moister climate, and our wells are not in danger of being filled up with the sand-drift. It is otherwise in the East, both in Syria and in the desert. Hence the care with which the wells or springs are "shut up" and "sealed" (Song of Sol. 4:12). The mention of this in Jacob's history shews us that the stone was as necessary in Syria as in the desert. "He looked, and behold a well in the field ; and a great stone was upon the well's mouth ; and thither were all the flocks gathered, and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in its place."

After leaving this, the lilies disappear for a little. The stones of Elusa lie scattered over the valley, with great quantities of pottery of all colours,—white, black, and red. In a little, the lilies recommenced, covering vast tracts of ground as before. Here too the ritt'm abounds ;—for this is the desert of Beersheba, through which Elijah passed on his way to the Mount of God. Here it was that "he came and sat down under a ritt'm-tree ;" for we read that, having left his servant at Beersheba, "he himself went a day's journey into the wilderness," which would bring him to this very spot. Here it was that he requested for himself that he might die, and said, "Enough now, O Jehovah, take away my life ; for I am not better than my fathers." Here it was that he lay and slept under a ritt'm tree ; and here it was that the angel touched him and said, Arise and eat. Here it was that "he saw the cake baked on the coals, and a cruise of water at his head," of which he partook, and then laid him down once more beneath the shadow of the shrub. Here it was that the angel came the second time and gave him food,—food prepared by no human hand,—food upon the strength of which he went forty days. It was the bread of the mighty ; and in this desert, as in the days of Israel, "man did eat angels' food." Why the journey occupied forty days is not said. It need not have taken half that time. But God had lessons to teach him by the way.

Nearly two miles from the ruins already described we came upon others, at half-past two o'clock. There was a small eminence covered

with fragments of hewn stone. In the centre was a well,—perhaps originally one of those dug by the patriarchs, for wells here do not easily change,—and if filled up they are dug again, as we see in the case of Isaac. It had been carefully built, and was upwards of four feet in diameter. Around were many fragments of pottery,—ancient of course,—for who has been here for many a century to leave his fragments on these fields ?

To be continued.

The Resurrection of the Dead.

BY THE REV. C. H. SPURGEON.

"There shall be a resurrection of the dead, both of the just and unjust."—Acts, 24:15.

Reflecting the other day upon the sad state of the churches at the present moment, I was led to look to apostolic times, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. I remarked that the apostles did not take a text when they preached, nor did they confine themselves to one subject, much less to any place of worship ; but I find that they stood up in any place and declared from the fullness of their heart what they knew of Jesus Christ. But the main difference I observed was in the subjects of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. I found myself to have been preaching the doctrine of the grace of God ; to have been upholding free election ; to have been leading the people of God, as well as I was enabled, into the deep things of his word ; but I was surprised to find that I had not been copying the apostolic fashion half as nearly as I might have done. The apostles, when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the alpha and omega of their gospel was the testimony that Jesus Christ died and rose again from the dead according to the Scriptures. When they chose another apostle in the room of Judas, who had become apostate (Acts, 1:22), they said, "One must be ordained to be a witness with us of his resurrection ;" so that the very office of an apostle was to be a witness of the resurrection. And well did they fulfill their office. When Peter stood up before the multitude, he declared unto them that "David spoke of the resurrection of Christ." When Peter and John were taken before the council, the great cause of their arrest was that the rulers were grieved "because they taught the people and preached through Jesus Christ the resurrection from the dead." (Acts, 4:2.) When they were set free, after having been examined, it is said, "With great power gave the apostles witness of the resurrection of the Lord Jesus ; and great grace was upon them all." (Acts, 4:33.) It was this that stirred the curiosity of the Athenians when Paul preached among them. "They said, he seemeth to be a setter-forth of strange gods, because he preached unto them Jesus and the resurrection of the dead." And this moved the laughter of the Areopagites, for when he spoke of the resurrection of the dead, "some mocked, and others said, We will hear thee again of this matter." Truly did Paul say,

when he stood before the council of the Pharisees and Sadducees, "Concerning the resurrection of the dead I am called in question." And equally truly did he constantly assert, "If Christ be not risen from the dead, then is our preaching vain, and your faith is vain, and ye are yet in your sins." The resurrection of Jesus and the resurrection of the righteous is a doctrine which we believe, but which we too seldom preach or care to read about. Though I have inquired of several booksellers for a book specially upon the subject of the resurrection, I have not yet been able to purchase one of any sort whatever; and when I turned to Dr. Owen's works, which are a most invaluable storehouse of divine knowledge, containing much that is valuable on almost every subject, I could find, even there, scarcely more than the slightest mention of the resurrection. It has been set down as a well-known truth, and therefore has never been discussed. Heresies have not risen up respecting it; it would almost have been a mercy if there had been, for whenever a truth is contested by heretics, the orthodox fight strongly for it, and the pulpit resounds with it every day. I am persuaded, however, that there is much power in this doctrine; and if I preach it this morning you will see that God will own the apostolic preaching, and there will be conversions. I intend putting it to the test now to see whether there be not something which we cannot perceive at present in the resurrection of the dead, which is capable of moving the hearts of men and bringing them into subjection to the gospel of our Lord and Saviour Jesus Christ.

There are very few Christians who believe the resurrection of the dead. You may be surprised to hear that, but I should not wonder if I discovered that you yourself have doubts on the subject. By the resurrection of the dead is meant something very different from the immortality of the soul; that, every Christian believes, and therein are only on a level with the heathen, who believe it too. The light of nature is sufficient to tell us that the soul is immortal, so that the infidel who doubts it is a worse fool than a heathen, for he, before revelation was given, had discovered it. There are some faint glimmerings in men of reason which teach that the soul is something so wonderful that it must endure forever. But the resurrection of the dead is quite another doctrine, dealing not with the soul, but with the body. The doctrine is that this actual body in which I now exist is to live with my soul; that not only is the "vital spark of heavenly flame" to burn in heaven, but the very censer in which the incense of life doth smoke is holy unto the Lord, and is to be preserved forever. The spirit, every one confesses, is eternal; but how many there are who deny that the bodies of men will actually start up from their graves at the great day! Many of you believe you will have a body in heaven, but you think it will be an airy, fantastic body, instead of believing that it will be a body like to this—flesh and blood (although not the same kind of flesh, for all flesh is not the same flesh), a solid substantial body, even such as we have here. And there are yet fewer of you who believe that the wicked will have bodies in hell; for it is gaining ground everywhere that there are to be no positive torments for the damned in hell to affect their bodies, but that it is to be metaphorical fire, metaphorical brimstone, metaphorical chains, metaphorical torture. But if you were Christians, as you profess to be, you would believe that every mortal man who ever existed shall not only live by the immortality of his soul, but his body shall live again; that the very flesh in which he now walks the earth is as eternal as the soul, and shall exist forever. That is the peculiar doctrine of Christianity. The heathens never guessed or imagined such a thing; and consequently when Paul spoke of the resurrection of the dead, "some mocked," which proves that they understood him to speak of the resurrection of the body, for they would not have mocked had he only spoken of the immortality of the soul, that having been already proclaimed by Plato and Socrates, and received with reverence.

Voices from the Middle Ages.

AQUINAS.

The Beneficence of God.

I praise the father of heaven and earth that through thine only begotten Son, and in the Holy Ghost, thou didst create all things out of nothing. At thy word the heaven gives rain in its season, and the earth abundant fruits. Sun and moon illuminates the world, and the stars run their nightly courses. Fountains gush, rivers flow, and fishes of every kind swim in the waters. Birds fly and sing in the air; the roe and the stag leap from hills; and the cattle rejoice in their rich pastures. The meadows are green, and the fields blossom, and the trees put forth and bear their fruit. These are thy works O God, who alone doest wonders.

The spiritual blindness of men.

Lament, ye children of men, and weep over yourselves, ye sons of Adam. Ye eat ashes instead of bread, ye have exchanged the heavenly food for the earthly. O ye unhappy, blind children, what have ye lost! But as ye are not sensible of it, ye do not weep, and as ye do not perceive your great wretchedness, ye are the more to be pitied. Look upon me and consider my sorrows. I thirst for living water, and obtain with my entreaties scarcely a drop of it. The heavens are shut up over me, and the earth bears only thorns and thistles, and yet you say, Why do you weep? why do you not eat and drink?—Ah! ye children of men, how long will ye make my heart sad with your foolish words? how long will ye say peace, peace, when there is no peace? There is no peace to the wicked, saith the Lord. I do not weep because I have little wine and bread, flour and oil, in this world of corruption, and have not yet attained to that land where there is true joy and blessedness.

The wonderful character of redemption.

O the mystery of redemption! the great work of grace, work of infinite love and forbearance. Man did not deserve it; no angel could accomplish it; prophets wondered at it; the apostles saw and proclaimed it; the believing and the elect of all ages have received it.—This benevolent act awakens longing desires, kindles love, prompts to devotion, purifies the mind, attracts to heaven, alienates from the world, and leads to and unites with Christ. Ah! of what benefit is it to me to be born in the world if I am not redeemed by the blood of my Lord? Father of mercies and God of grace, to redeem thy condemned servants thou hast given up thy Son. O that mysterious love which neither men nor angels can comprehend.

The Incarnation.

To the erring comes the way, to the ignorant the truth, to the blind the light, to the dead life. He himself, the Lord that made thee, comes to redeem his people from the hand of death, to break the bands of hell, and to open the entrance to eternal salvation. O if thou didst rightly consider what dominion is given to him, thou wouldest open wide the door of thy heart to receive the King of glory. But observe, not as a wayfaring man will he tarry with thee for a night; it is his will to come to thee and make his abode with thee, for he has loved thee from eternity. Happy the soul that with longing invites to itself him whom no other creature can worthily entertain.

Rejoice and be exceeding glad, O believing soul, for thy King cometh. He is thy Creator and thy Redeemer, long expected and ardently desired. There are the heavens which he leaves, here the world which he enters. Around him are angels and archangels, before him the prophets, with him the apostles, and after him an innumerable host of saints. O how great is he before whom the mighty bow, to whom the powers and principalities of heaven are subject!—But behold! He who is to judge the world in righteousness comes meek and lowly, poor and humble. Happy the spiritual eyes which in the light of faith behold the light of eternal truth.

The Crucifixion.

Thou sayest by the prophets, "Behold and see if there is any sorrow like unto my sorrow." So much hast thou suffered, O Lord, such affliction and disgrace from men and for men whom thou hast created from thine own people, to

whom thou hast from the earliest times shown unnumbered benefits. And can I without weeping pass by the image of thy suffering? Why, my heart, dost thou complain, when thy head is so cruelly beaten? why art thou so cold and insensible? O dearest Jesus, who hangest in paleness upon the cross, thou only hope of the lost soul, let me forget all things else, and with sympathetic grief think of thy sorrows alone.

Interrupt me not, ye children of the world; leave me to myself and alone, that I may lament for a while my Love who was crucified for me. Weep with me, sun, moon, weep with me all creatures; for what is there but should mourn when the Lord of nature so suffers: what but should complain when the Son of God endures such disgrace?

I cannot speak, but must only weep, when my God with a loud cry gives up the ghost. Flow, flow, ye tears, in streams, burst forth from the inmost depths, and wet the body of the loved one slain. Die my soul, a blessed death; sink into the grave of thy Lord, that with him thou mayest rise again.

The Resurrection.

To the church and to every believing soul, which has mourned over his death, Christ says:—"To-day I am risen and am still with you.—Weep no more, for my weak flesh is glorified, and shines forth in the lustre of immortality. I live and thou shalt live also. As I have risen by the glory of the Father, so shalt thou also rise at the last day with my chosen. Rejoice and shout for joy, with heart and voice, thou daughter of Zion; the day of anguish is passed, and the day of eternal joy has dawned. Come to me, ye weary and heavy laden, I am the resurrection and the life; I am the good shepherd; I am the hidden manna; I am the joy and delight of angels."

The Ascension.

O glorious and blessed ascension, by which human nature was raised above angels! Lift up thy soul, O man, look toward heaven; see where thy loved one has gone. Follow him with steps of love, and let all worldly pleasures sink beneath thy feet. Remember that he said to his disciples before his passion, "I go to prepare a place for you." With longing desire rise above the troubles of life, cry out and say, "Draw me that I may run after thee." Stretch forth thy hands to him, and earnestly pray that he may send his Holy Spirit into thy cold and barren heart.—*Watchman.*

Resignation.

"Thy Will be done."

Difficult it is, even for the earnest Christian, always submissively to bow to God's Providence and will. It seems hard to short-sighted humanity to have our fondest hopes blighted, our brightest schemes destroyed, or that object we love most dearly suddenly and forever taken away. All of us are apt to indulge in the illusions of hope; indeed, were not this comfort vouchsafed to us, our life would be misanthropic in the extreme. Our Heavenly Father has given us this indulgence for a wise and good purpose; and though he often sees fit that those hopes which really spring through him should be vain, yet the disappointment we endure is as much a blessing from him, if we only take it as such, as the fond anticipation was before, or the reality could have been.

We are also prone to lay out for the future great plans of pleasure, profit, or it may be God's service. He often destroys these schemes and through this very act we ought to suffer profitably. Thus frequently does the pure, hard-working servant of God find his earnest efforts for his Creator's glory apparently without return and of no avail; but it such an one would only take courage and believe that,

"God moves in a mysterious way
His wonders to perform,"

he would recover from this unexpected blow and begin anew, saying, "Thy will be done."

Our Heavenly Father is always right, and the end will most certainly prove it to be so. We need not strive to fathom the cause of his dealings, for

"Blind unbelief is sure to err,

And scan his work in vain;
God is his own interpreter,
And he will make it plain."

But the hardest of all earthly trials that man is called upon to bear is the death of those we love; then is the spirit crushed, the lamp of hope put out, and all desire to live in a world of separation and sorrow completely gone. The loss of father, mother, but more than these, the loss of husband, wife or child, is such a stroke as only time, and often long-enduring time, can mitigate. Every joy is then swallowed up in the bitter cup of misery. None are exempt.—All must suffer more or less; but to each who will receive it God has given a consolation that is all-sufficient and never fails, and it is simply a meek resignation to his will. The widowed mother, bereft of her only son; the stricken wife or lonely husband, now deprived forever of their partners in all past joys or sorrows; each must endure the same deep grief, but have the same refuge, a sure, abiding refuge in the time of trouble.

No words can express the crushing grief that such a loss occasions. Those only who have felt it know; those who have not can but imagine, fear, and dread. To the last we would say, when the "dark day cometh," place your trust in God, strive for a peaceful contentment with his will, and look for solace in your Savior.

But there was agony on earth greater than this—greater than can ever be again. It was Christ's dreadful sufferings in the garden, on the Mount of Olives, his place of prayer. St. Luke thus describes it: "And being in an agony he prayed the more earnestly, and his sweat was as it were, great drops of blood falling down to the ground!"

Was there ever sorrow such as this? The extent of it no man can ever know; and yet, in the midst of all, he had the consolation he gives to us; and, bearing up under his terrible load of wretchedness, he sweetly said, "Not my will, but thine be done."—*Episcopal Recorder.*

A Thief deterred by family prayer.

A series of papers on the "Phenomena of Criminal Life," in the Leisure Hour, contains the autobiography of a thief, who describes how he was once stopped by hearing sounds to which he had been one time used: "Three of us—thieves—one Winter's evening, were marking the premises of a man who, we had heard, had something worth taking, intending after midnight to do the job. As we approached, however, we heard singing, and then the master of the house praying for his family, the neighborhood, and all mankind; that sinners might be converted and turned from the evil of their ways, and made to know the Saviour, in whom alone peace and salvation can be found, etc. I saw that my companions were somewhat startled, but they tried to shake it off. As for myself, I could not shake off the impression. I knew too much to be easy.

The instructions I had received, and the prayers in which I had once joined, all rushed to my mind, and made me very miserable. I said,

"Let us go; we have seen enough."

"But," said one, "we haven't been to the back of the house, and have seen nothing. Don't you intend to come to-night?"

I said, sullenly, "No; this is no place for us;" and as I was the leading man, they said no more. O, that I had not stifled the conviction of that moment!"

Letter from Jerusalem.

BY DR. TYNG.

Jerusalem, June 15, 1857.

Jerusalem! How the word startles the mind with a thousand associations of the past! Yet here have I spent a week, investigating, examining, trying to be satisfied and informed. The subject is immense. Every variety of scene and event is clustered here. Prophets and kings have connected themselves here with imperishable memories.

Here the Lord of Glory appeared to struggle beneath the burden of human flesh and human condemnation. His miracles and teachings, his sufferings and his triumph, have crowned the

spot with everlasting importance. Centuries have gone, but the feet of innumerable pilgrims still stand within the gates of Jerusalem. Some of the locations of the Lord's relations here may be doubted, but the great and general facts can never be. The Mosque stands where he walked in and out among the courts of the Temple, but it stands as a guard over the very holy place, and perpetuates the identity of it in all its aspects and relations. The Mount of Olives still towers up in beauty opposite the side of Moriah. There is but one road which climbs its ascent, and Jesus must have walked that road in his repeated journeys. Gethsemane lies beneath a lowly lovely plain, bordering the Cedron, and extending to the rise of Olivet. It must always have been a garden, for it is the very spot in which man would of necessity have planted one. No one can sit on the Mount of Olives over against the Temple and not see that he is just where Jesus was when he beheld the city and wept over it. No one can look upon those immense stones which remain in the walls of Solomon's Temple without exclaiming, like the disciples, "What manner of stones are here!" Their size excites wonder to this day and their pure whiteness shows what an aspect of beauty marked the edifice when it stood in the first glory of such a construction. I have wandered over all these scenes from day to day. I have climbed the height of Olivet in the early dawn, to watch the rising of the sun upon Jerusalem. I have sat upon its summit for hours contemplating the city as it lies like a carved model before the eye from that point. I have reclined on the bosom of Gethsemane, beneath the shade of its ancient olives. I have roamed over the heights of Zion, "ploughed as a field," and down to the calm Siloam, sleeping in its cradle in the valley. I have passed hours in the Church of the Holy Sepulchre, now meditating alone in the tomb, and now standing in thought by the rent of the rocks. I do not enter into the modern controversy of the accuracy of the place. It is enough for me that all objections to it are modern; that there has never been a rival location proposed; and that there are no greater difficulties here urged to any other spot. I have roamed abroad over the surrounding hills, even to Mizpeh, where Samuel testified, and into the long, deep limestone quarries beneath Jerusalem itself, whence Solomon obtained those splendid slabs the origin of which has been so long unknown. It is but four years since the existence of this subterranean cavern was known to travellers. I have penetrated it for near half a mile, and seen there many large stones already cut, which were prepared for work, but were never removed. This new discovery is one of the greatest wonders of Jerusalem. It seems to extend under the Temple itself, and the stones were all finished and dressed there, and then raised up at the very spot for their appointed place. I have stood with the Jews in their weekly mourning beneath the walls of the Temple, where Solomon's stones are still remaining, and marked the energy of the 79th Psalm, as thus fulfilled. These and many other new and wonderful scenes have now become familiar to my eyes; but their mysterious wonder has not abated. If one should go a hundred times to Gethsemane or Olivet, the impression would only be deeper and more solemn still. To sit there and read the Scriptures appertaining thereto, is an occupation of ever increasing interest and solemnity.

The past of Jerusalem is overflowing with thought. But the future is equally impressive. These ruins are not always to remain. The future Temple, and the restored Israel, when "Jerusalem shall be the throne of the Lord to all nations," claim the most earnest thought. The day when "the feet" of the Lord "shall stand on the Mount of Olives, which is over against Jerusalem towards the east," is full of importance; and whether we look back or forward, we have to speak of Zion as "the joy of the whole earth," for "salvation is of the Jews." The present missionary work in Jerusalem is deeply interesting. In Bishop Gobat the Church has a man here eminently worthy of the place and the work. He is the earnest advocate and friend of all that is evangelical and true; and is, therefore, loved and revered by all those

who love the truth. The laborers around him are earnestly and successfully at work. I have attended the private meetings of instruction for converted Israelites, and freely seen the efforts and the results of the faithful men who are at work. The Sabbath was a day of work for them. An early service in Spanish, with an address in Hebrew, a service in Arabic, with quite a congregation of natives in attendance; morning service in English at 11, with a respectable congregation, and the schools established by the London Society; an afternoon service in German, for all who understand that language; and separate evenings in various quarters, at missionaries' houses, for private teaching, make the day a very busy one for all. Though but one of these services was intelligible in language to me, the spirit of them all was manifest. God is blessing the work with his Divine power and presence, and everything in it looks in the highest degree hopeful and encouraging. Now, what an accumulation of thought do all these facts and scenes prepare! I shall not attempt to enter into every particular scene; you must imagine for yourself. But surely there is no spot on earth like Jerusalem. And having been allowed to make my pilgrimage here, and to worship on Mount Zion, and listen to the promises in the very land in which they were given, I may consider my wanderings well repaid, and my privileges abounding. I shall gladly now turn my feet and my face again to the West.—*Protestant Churchman.*

The Central America.

THREE MORE MEN RESCUED.

The announcement that three more survivors of the terrible Central America tragedy had been rescued and had arrived at New York, caused a thrill of pleasurable excitement throughout our community, carrying the hope that others still may have been saved by passing vessels.

The Brig Laura, Capt. Williamson, which arrived at New York October, 5th on the 28th ult., latitude 40 45, longitude 71, at 2 P. M., spoke the British brig Mary, of Greenock, from Cardenas for Queenstown, and took from her the following persons, whom the Mary had picked up at sea: John Tice, second engineer; Alexander Grant, the fireman, and G. W. Dawson, passenger. The Mary picked up these unfortunate men in lat. 36 40 and lon. 71.

All the rescued agree that it is hardly possible that any more could have been saved than have been heard from. They saw several persons the second day dashed about on pieces of wreck, but they all finally perished. They look upon their own rescue as almost miraculous. Mr. Grant was one of the persons rescued from the steamer Arctic, and thinks he has had about experience enough in shipwrecks.

A New York correspondent wrote as follows.

"All the rescued are quite feeble, and it is reported that Grant may not recover. His family live in Vandam street, and rejoiced when he came among them as if he had risen from the dead. He had been kept on short allowance, on board ship, for his own good, and as soon as he got home ate as much as he could stuff. The consequence is, this afternoon he is too ill to converse. He is a tall man, and emaciated almost to a skeleton. Tice stands it better, partaking of food sparingly. Dawson, the colored passenger, took himself off as soon as he landed it is said, to avoid the reporters. It would indeed be a miracle if others should have been saved."

The New York times has obtained the following information from the survivors:

The barque Laura came up from quarantine and anchored off Castle Garden at 9 1-2 o'clock this forenoon, having the three rescued men on board. Mr. Tice and his companions were, however, soon landed, and passed a short time at Castle Garden, in conversation with the officers of that institution, and such friends as had heard of their arrival, and had assembled to greet them. They were almost suffocated by the crowd which pressed around them, and it was difficult to answer one half the questions which were put to them from their friends. The colored man, Dawson, evidently impatient of the distinguish-

ed attention shown him, soon found his way out of the crowd and limped away.

Mr. Tice and Mr. Grant were driven in a carriage to No. 177 West street, where another larger crowd were assembled in expectation of their arrival. They went up stairs to the office, where a short consultation was held with the officers of the Company who were present. Mr. Tice and Mr. Grant are still weak, and much reduced in flesh, their feet are tender and swollen, and their lips, face and hands show the traces of sores and where the skin has been peeled off by the action of the salt water washing over them for so many days, and their exposure to a scorching sun.

Mr. Grant has the appearance of a man just recovering from protracted and severe illness; his lips are black—his cheeks are sunken. Both he and Mr. Tice walk with difficulty. They were eight days and twenty hours in all upon the hurricane deck and in the boat. Mr. Tice was three days of this time floating upon a piece of plank. The last night of their sufferings there was a heavy rain, some of which they caught and drank in considerable quantities. Grant says they would have all killed themselves drinking this water if it had not ceased raining. He also says they could not have continued alive but a few hours longer. When fallen in with by the little brig Mary for Greenock, they could scarcely move a hand or speak; their flesh was wasted and their skeleton forms were frightful to each other. They were also covered over with small boils, which were fast breaking out into painful sores. They had seen their companions die one by one, and had lost all hope of being saved themselves, or being fallen in with.

They had to be lifted on board the brig by the seamen, and it was several days before they could walk, their feet were so much swollen, and so sore; food was given them very sparingly, until they were partially restored, and Captain Williamson and his officers constantly cautioned them against eating to excess. In fact, it was several hours before a natural appetite for food returned. They had very little clothing upon them when picked up, but they were soon supplied with all they required on board the Mary, whose captain and officers acted towards them with great humanity. In one week from the time they were picked up, they spoke the barque Laura, from Bremen for New York, Captain Williamson, and were put on board of her, (on the 28th of September, at noon,) and brought to this port. Captain Williamson had a ship full of passengers, but did everything possible to supply their wants.

GEORGE TICE SECOND ENGINEER OF THE CENTRAL AMERICA.

Mr. Tice, the second engineer of the Central America, suffered more, physically, than the two rescued with him, from the privations of food, exposure and suffering endured previous to being picked up by the brig Mary. Immediately upon the arrival of the barque Laura at Castle Garden, he was conveyed to a carriage by Mr. Ashby, chief engineer of the Central America, to Mr. Holliston, of Battery Hotel, who had gone to meet him. The meeting between Ashby and Tice was quite affecting, and so overpowered Tice that he had to be helped to the carriage.—His first inquiry was "how many of the crew and passengers of the steamer had been saved?"—"Captain Herndon," said he "the noble and gallant commander of the steamer, I fear we shall never see again, and Van Renselaer, too, the first officer, one of the bravest and most generous fellows that ever lived, I fear has gone down with the Captain." These were the first words uttered by Mr. Tice, and it was several minutes before he said anything further.

During the ride to Avenue D where Mr. Tice's friends reside, he stated in general terms the particulars of his rescue. A short time before the steamer sunk he knew she could stay below water but a very short time longer. He got a good sized plank with which to support himself in the water in the expected emergency. Some time before the steamer went down the passengers and crew generally fortified themselves with life preservers and whatever they could lay their hands on, awaiting the moment when the steamer should sink. As he saw the steamer on the

moment of going down, he made a plunge with his plank as far as he could from the steamer, to avoid being drawn under with her. His jumping did but little good, for the suction of the vessel carried him a good distance under water—a distance which seemed to him unfathomable with such tremendous and irresistible force was he drawn underneath. He came up safe with his plank in his possession. He clung to it for three days alone.

At the end of this time he saw one of the life-boats belonging to the steamer, when, leaving his plank, he swam for the boat and reached it. He found it badly stove, and nearly full of water. He managed to plug up the leaks and bail it with his hands. Two days afterwards he fell in with Grant on the hurricane deck, and took him into his boat with him. A day or two afterwards he picked up Dawson. On the ninth day after the storm went down they were seen by the brig Mary, and taken on board. This was the first sail he saw. Subsequently they were transferred to the Laura and brought to New York. Mr. Tice had been four years engineer on the George Law, alias Central America. When he was taken to his home in this city, he fainted with complete exhaustion. To insist on any more statements from him than this for the present, would be positive cruelty.

STATEMENT OF ALEXANDER GRANT.

Alexander Grant, picked up by the Greenock brig Mary, was a fireman on the Central America. He is now with his friends at No. 36 Vandam street, and in much better condition, physically, than could have been expected after more than eight days spent on the wreck of the hurricane deck, and latterly in an open boat at sea without food or water. He is not one likely to furnish a statement in detail of what occurred, even if he were disposed, and that he is not.—Our reporter found him doing all in his power to make up for meals lost from the time the Central America went down until he was rescued, and imbued with the idea that that was the most important duty he had to perform at present.—At first he refused to give any information in relation to those whom he knew to have been with him on the hurricane deck, or of anything else that occurred. But finally, in answer to direct questions, he stated that when the Central America went down he succeeded in getting upon the floating hurricane deck with nine others as follows:

G. W. Dawson (colored,) passenger.
Geo. Baddington, third engineer.
John Bank, coal passer.
Patrick Card, coal passer.
Eveis, fireman.
Kenalty, coal passer.

A man whose first name was Richard, and three other passengers whose names he does not know.

After they had been one night upon the hurricane deck, they began to drop off. On the second day he discovered Dawson on a plank who succeeded in getting upon the hurricane deck. When he had been on the deck four days he discovered the second engineer, Tice, in an open boat, and leaving the place where he was swam toward him. When he left there were three persons on the hurricane deck—Dawson and two others. He was picked up by Tice, and with him returned to take the others off the hurricane deck. Dawson alone remained. The others in attempting to follow him to the boat had been drowned. They remained in the boat until the ninth day, when the Greenock brig Mary hove in sight, and finally took them on board. The brig Mary was the only sail they saw from the time the Central America went down, which causes him to believe that no others could have been saved. He speaks in terms of gratitude of the treatment he received from the time he was picked up until his arrival here. Of his suffering while on the hurricane deck, he does not care to speak more fully than is contained in the detailed statement given above.

HOW TO MANAGE TEMPTATION.—Some years since, three Indians in the neighborhood of Green Bay became converted to temperance, although previously surpassingly fond of the brain thief. Three white

men formed the charitable resolution of trying to draw them back. Placing a canteen of whisky in their path, they hid themselves in the bushes to observe the effect. The first Indian recognized his old acquaintance with an "ugh!" and making a high step, passed on. The second one laughed, saying, "Me know you!" The third one drew his tomahawk and dashed it in pieces, saying, "Ugh! you conquer me, now I conquer you."



The Advent Herald.

BOSTON, OCTOBER 17, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

PENCILINGS BY THE WAY. NO. 5.

At Chicago one fully realizes that he is "at the west." The time there, is one hour and six minutes later than that of Boston, which indicates that more than one twenty-fourth part of the circumference of the globe intervenes between the two places; and yet they are only two days distant from each other.

It is not till you pass Chicago that you have much of a view of the boundless prairies of the west—those vast seas of land that spread out on every side in illimitable distance. The appearance of the prairie is grand, and often exceedingly beautiful. In early summer its surface is decked with a great variety and profusion of flowers, and till late in the fall some varieties of these are seen.—A boundless extent of green, thus variegated, must be imagined or seen; for it cannot be described. The level prairie conveys the idea of solitude. No more lonely condition can be imagined, than to be set down in the midst of an unimproved prairie, where the eye can extend for miles in every direction, and where there is no habitation to be seen, you feel almost as if you were the sole inhabitants of the world; and yet you cannot feel alone, for you feel that the Maker of such a world must be near with His eye upon you.

The rolling prairie is more beautiful than the flat. In the latter, the scenery is uniform and unchanging, as you pass mile after mile of the level unimproved country; but on the rolling prairie the scenery is constantly changing, as one mound after another is ascended; and on some of these little elevations, the prospect is most beautiful and impressive. The natural beauty of the country is much enhanced, by the erection of farm-houses and barns, and by the cultivated fields, stacks of grain, and herds of cattle. When at Dixon we took a drive with a friend across and west of Rock river, about eight miles out, to an unimproved half section—the first one in that direction from Dixon. We came on to it from the north, and ascending a general slope to the south, as we mounted to the summit of the gentle swell that crowned its centre, the prospect that burst upon our sight was so beautiful and enchanting that the ladies in our company fairly screamed with delight. The undulating surface spread out in every direction, over a circle of ten or twelve miles radius from where we stood, the distant horizon was lined by groves that skirted the river's bank, and not less than one hundred farm-houses were in full view, dotting the vales and hill-tops, which ever way the eye might turn.

Where the prairie is unimproved, you may drive in any direction over the grass-covered surface—the grass being from the height of a foot to the height of your head, as you drive among it. It is free pasture to any who will feed it, and any one is free to go upon it and cut any amount of hay that he pleases. With the aid of a mowing-machine and horse-rake, two men might go on to the prairie and cut, secure and stack a large amount of the best of hay in a few week's time, on tracts not far removed from a R. R. depot; and then at their leisure, they might press and bundle it, send it to the eastern cities, and realize a handsome remuneration for their labor. With the hay at their doors, which could be had for the cutting, there was a large loss of cattle in Illinois last winter for want of necessary fodder. It should, however, be noted that the last, was an unprecedentedly cold

season, with a more than common amount of snow and that, ordinarily, but little precaution needs to be taken for the supply of cattle during the winter. In driving over the uncut grass, we could not but feel that a vast amount of hay was suffered to be wasted.

The last two seasons have been peculiarly destructive of game on the prairie—particularly of the grouse, or what is popularly denominated the "Prairie-hen." The ground being covered deep with snow, they perished in large quantities, and our eastern markets were glutted with the carcasses of the starved and frozen birds. Formerly a man might go out on to the prairie, only a short distance, and bag any number of birds he wished in a short time. He could not drive in any direction without their flying up on every side, and often their nests would be destroyed by his carriage wheels. Now the birds are not plenty in the neighborhood of Dixon, and the shooting of them is somewhat exciting. To hunt them, a "setter" or "pointer" dog is needed, who scents the bird, approaches close to it, and there stops and points with his nose to the spot where, under the cover of the grass, the bird sits a few feet distant, but he is so trained as not to startle the bird. This indicates to the gunner where the game is, he approaches, the dog advances till the bird rises and then the hunter shoots it on the wing.

When at Dixon, Esq. W., and Col. S., proposed to take us on to the prairie for a chicken hunt, and we readily acceded. They chartered two double teams, and with their ladies, the son of Col. S., and Mr. A. and wife, we drove to the south about ten miles, till the sensation was that we were out of sight of land! As our party numbered five gentlemen and four ladies, it gave a driver for each team, and left three gentlemen free to use that number of double barreled muskets with which we were provided. When the dog indicated the vicinity of the birds, we left the carriage in the care of the drivers and ladies, who slowly followed, as we followed the dog. The writer having never aimed at a bird on the wing, and not having discharged a gun for more than one-fifth of a century, did not indulge any enlarged ideas of personal success. He was therefore somewhat surprised to see the first bird that he shot at fall to the ground a prize; but as the sharp crack of the musket of Col. S. followed immediately after that of his own, he could not help suspecting that it was instrumental in his success—though the Colonel gallantly disavowed it, and modestly affirmed that the bird had begun to fall as he discharged his piece. In about two hours' shooting, our party secured fifteen birds—this year's chickens—they only being esteemed a delicacy for food. The old birds which are brought to our markets, are not thought to be worth eating; and so in shooting the chickens, a small shot is used that will have little effect on the old ones. The ladies enjoyed the sport much.

In passing on to the prairie an incident occurred that caused a moment's merriment. We passed a pig, the head and shoulders of which and about one-half of its body was a jet black, while the rest part of it was a common white. This peculiarity of color attracted the attention of one of the ladies, who commented on the singular appearance. One of the gentlemen replied that he once saw a man, one-half of whom was as black as the half of that pig. "All one side of his head and face?" said the lady. "Yes," was the reply. "Why how singularly he must have looked!" said she. "Yes, he would have looked so," said the gentleman, "only the other half of him was of precisely the same color!" B.

A Class for the study of Tropes.

The articles of Bro. C. A. Thorp of England suggested the forming of a Class for the study of tropes. The idea has been favorably received by several in this country. It is believed that the reason the precise teaching of many passages is not perceived is owing to a want of acquaintance with the characteristics and uses of tropical language, the study of which will harmonize many conflicting views. No steps have yet been taken to the forming of such a class; and whether one will be formed or not will depend on the responses that may be made to the following plan.

1. The study of the class will have to be done in writing.
2. Those who wish to unite in it shall send in their names, agreeing to conform to, and to abide by the following conditions, viz.
3. Each member shall examine every law of figures laid down, and shall signify his recognition of it as an established law; or shall express his dissent. It will not be necessary to give any reason for approval; but all reasons for dissent, short, and pithily expressed, shall be given in the *Herald* and replied to, and then each one shall say whether

the reply is satisfactory or the dissent sustained.

4. Each member may use an assumed name,—we having their real one—so that there shall be no personal exposure of blunders, to which we are all liable; and then by the correction of such blunders, all will see the liability to make them, and the way to avoid them.

5. When we are agreed, on the "laws," then each one shall take the concordance and trace out all the texts in the Bible that contain words beginning with any letter that shall be assigned to him; and he shall give a list of all of those words that are used tropically, the different kinds of tropes that they are employed in, in the order of simile, metaphor, metonymy, synecdoche and substitution, their different uses under the same figure, and their significance as they are severally used.

6. Each one shall examine the list of each other when published, shall express an approval of its correctness, or shall show cause for dissent.—And any doubts that any one has on any point, shall be freely and frankly given; an explanation shall be asked for everything that is obscure; and each one shall perform what he undertakes to do without unnecessary delay. And

6. We may, at the anniversary or some time in the spring, have opportunity for the class to come together personally.

In this class we wish our intelligent brethren and sisters all to join, and a letter and name will be given them as soon as they signify their compliance with the above conditions, so that they may be finding the tropes that come under their own letter before laws shall be all agreed upon. Those who wish to respond, will of course respond at once.

One brother has written an encouraging note as follows:

"I see you are forming a class for the study of tropes and figures &c. I would be very glad to enter it. I have been otherwise engaged so continually, I have not been able to give my attention to that study and now see no time for it; yet if I commence I may find some moments, and if your class is not full, you may assign me a letter, and I will try. Should it be X, I might get on easy. But I presume it will be some other."

Will this brother take the letter C, and a name beginning with that letter!—say, "Civis,"—or would he prefer some other?

We will take the letter A. A Brother who will sign Beta, has taken the letter B.

Will Bro. C. A. Thorp take some letter!

A Brother, who will be "Delta," will take the letter D.

Would like to hear from about twenty or twenty-five more. Let none decline because they fear they don't understand all about it. A willing mind and a teachable disposition, and a common perception of things, are the only prerequisites. To facilitate matters, we will make a beginning this week.

TROPE.

A Trope, or Figure of Speech, is a form of expression in which a word or thing is deflected or turned aside, from its ordinary use,—for the convenience of its utterance, for the emphasis it gives to the expression, or for the illustration or embellishment of the subject.

There are two Classes of Tropes: 1st. Those in which words are deflected from their ordinary meaning, and, for convenience or emphasis, are applied to things of which they are not the usual or proper names. And, 2d. Those in which things,—expressed by words employed in their ordinary manner,—are deflected from their general use, for purposes of illustration or embellishment.

1. Words are thus used:

- 1st. When a thing, act, or characteristic is affirmed to be what it only resembles;
- 2d. When a thing is called, not by its own name or by that which it resembles, but by the name of something intimately connected with it;
3. When the term expressive of the whole of any thing is put for a part, or that expressive of a part for the whole;
- 4th. When the term used is expressive of that which is greater or less, better or worse, &c. than that to which it is applied;
- 5th. When there is a direct address to the subject of the discourse;
- 6th. When the possession of intelligence is ascribed to an inanimate object; or,
- 7th. When the words used, naturally express the opposite of what the speaker or writer uses them for.

II. In the second Class of Figures, things are artificially used, for illustration or ornament:

1st. When there is a likeness affirmed between one thing and another;

* Trope is derived from the Greek *Trepeo*, to turn.

2d. When an act of one kind is put, without any formal notice to that effect, in the place of that which it resembles; or,

3d. When intelligences acting in one sphere illustrate those in another, or when supposed relations of unintelligent objects illustrate human conduct.

There are only the foregoing forms of figurative expressions. No language is figurative that does not contain one or more of them. It cannot be shown to be figurative, except by designating the figure, and determining by its characteristics the class to which it belongs. Nor can the language be interpreted, except by showing the significance of the expression, in the connection and under the circumstances in which it is figuratively used.

The names of the several kinds of figures, in the order in which they are above referred to are:—The Metaphor, Metonymy, Synecdoche, Hyperbole, Apostrophe, Personification, and Irony; the Simile, Substitution, and Allegory.

Figures differ from Types and Symbols; which are used as representatives of analogous objects, while figures only illustrate, ornament or give emphasis to the subject.

Questions to be answered by each one who wishes to join the Class:

Is the foregoing a correct designation and classification of figures?

Does any one take any exception to anything thus laid down, or defined?

In the next No. of the *Herald* we intend to take up some particular figure, and so proceed till we have mastered what belongs to each.

Those who engage in this work, will find it a very pleasant and profitable study, will find that it gives them clear views of passages, before dark and obscure, it will improve both their mind and heart; and it will give them a vast advantage over others in the discussion of a Scriptural question.

NEW BOOKS.

THE MEMORIAL: on the Life and writings of An Only daughter. By her Mother, authoress of "Shady Side." With an Introductory Notice, by Rev. A. L. Stone. Boston: Published by John P. Jewett. 1857.

The subject of this "memorial" was Mary Hubbell, daughter of Rev. Stephen Hubbell, of Connecticut. Her Mother was the authoress of "Shady Side," a beautiful and finely written work noticed in this paper a few years since. In 1855, about two years after completing *Shady Side*, she commenced the Memorial of her gifted but departed daughter; but before completing it, she too was met by the messenger of death; and her brother, Rev. A. L. Stone of this city, completed what she had partly finished.

The Memorial introduces the reader to a highly gifted and amiable mind, one who was early consecrated to Jehovah, and who was early gathered to her fathers. It breathes a spirit of devotion, displays the effect of grace on the heart, and gives the productions of her pen, some of which are of great literary merit and beauty.

MABEL VAUGHN, by the authoress of the "Lamp-lighter." Published by the above. 1857.

Of the literary merit of this volume, it is only necessary to say that it is from the pen of Miss Cummings, the gifted authoress of the "Lamp-lighter," which had a wonderful sale and was read by large numbers with great delight. The present volume is a fit companion of that, and the interest with which it has been looked for is shown by the fact that ten thousand copies of it were sold the first day of its publication.

Adams' Patent Coal-Sifter.



We have been much pleased with a trial of an entirely new arrangement for sifting coal ashes, lately invented by Mr. Sanford Adams of No. 5 Batterman Block, Lincoln street, Boston.

Of the saving of coal by sifting the ashes nothing need, at this day, be said—all economical users of coal being aware that such is the fact. The only question is, How can this be effected the most thoroughly and economically with the least trouble, and the least dust?

These excellencies are combined more in the sifter of Mr. Adams, than in any other one we have noticed. It is a cover that fits the top of any common barrel, and from it is suspended by a spindle a cylindrical basket with a wire bottom. Into this

basket the coals are put, an opening in the cover is closed tight, the cylinder is rotated by an easy horizontal motion, produced by means of a handle, into which the spindle projects on the top, and the ashes fall into the barrel below, with little labor, without the annoyance of dust, and doing the work very effectually and economically. When so wished an iron hod, of the size of a section of the barrel, accompanies the sifter; and then the ashes can be put into the sifter when they are taken up, and the sifting done by the fire. The simplicity of the construction leaves very little liability to get out of order. Mr. Adams wishes to sell rights for making them in places out of Boston.

Note from R. Hutchinson.

BRO. HIMES:—By writing you a few lines I shall not only fulfil a promise to yourself, but to some other dear friends. I arrived here Thursday, Oct. 1st, and was very kindly received at No. 127 Henry st., by brother and sister Harrington, with whom it is my privilege to stay. Sunday, Oct 4th, I began my labors with the Advent Mission church of this city, by preaching twice in a spacious and beautiful hall in the Bowery, which is very convenient and suitable as a place for public worship. I felt some freedom in presenting the word of life, and the duty of Christians to "hold it forth," and I trust that what was said made a salutary impression on those who heard. Among other old friends present was Elder Mansfield of Auburn N. Y., with whom I labored twelve or thirteen years ago, in Canada West. He aided at the Lord's table. Also Dr. Groffut, and Elder Pool rendered important help in the services of the day. It was good to feel at home, and in the midst of friends. In the evening I was taken down very suddenly with the Influenza, which has confined me to the house ever since. But I hope to be sufficiently recovered to preach on the coming Sabbath. How long my health will permit me to stay, and labor in the gospel with this dear people, is very uncertain. It is for me however, to do what I can, and leave the rest to the great Master. Pray for me, and the good cause here. Yours in Christ,

R. HUTCHINSON.

New York, Oct. 8th, 1857.

CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

Surgebutter:

BRO. B:—Some of the readers of the Herald wish me to write once more. I write now for the last time, at present.

1. You say I enquired what the words "majestic shade" mean. Why do you so misrepresent me? (1.) I asked, "what is the 'majestic shade' of Samuel?" I did not ask what the words mean, but what is IT! (2.) You wrote that the "majestic shade of Samuel" appeared to the woman. (3.) I wished, as the question which we were discussing was strictly a Bible question, a simple Bible answer. It seems that this was not forthcoming. (4.)

2. You think the word "heathenism" "slipped hastily" from my pen. Not so. (5.) The ancient heathen taught that something of man exists when man dies. This imaginary something they called by a number of words, which, rendered into our language, convey the same idea as "shade," "manes" and "ghost." Did you not know this when you wrote? Why then did you keep it hid away, and attempt to make me appear so ignorant? Is this candid? You quoted "Christian writers," to be sure, but Christian's who used Christian words, *perversely*, to express heathen notions! (6.)

3. You say, "the inspired record affirms that the woman saw Samuel." Yes, but the Bible does not affirm what you do. You affirm she saw his shadow!—"shade," his "spirit," his "soul." (7.) Why do you contradict the Book? That says, she saw "Samuel"—not a part or shadow of him! Why do you not stick to your own premises? (8.) Does not the Book say, that Daniel "saw four great beasts coming up"—or rather he wrote, "I saw four great beasts coming up." How did he see them? In vision. (9.) "Abraham saw my day." How did he see it? By faith. (10.) John "saw a beast rise out of the earth." How? In vision. So, then, the Bible represents things being seen in vision, by faith, and otherwise, (11.) which are not seen literally in the common sense of the term. This woman saw Samuel, *apparently*, in the *trance* or "Medium" state. (12.) But if you will contend for the common acceptance of the term, then let us keep to it. Samuel, then,

came "up." How came he down? (13.) You contend that a *rational soul* "goeth upward" when a man dies! (14.) How came that of Samuel to go in a different direction? (15.) Could not God have raised the *whole* of Samuel, for the occasion, as well as bring *part* of him up from Sheol? (16.) If it was Samuel's soul, how came he to tell Saul, that he should be with him to-morrow! Do you think the soul of Saul went into the same place with that of Samuel? (17.) I have understood you to think, "there is a great gulf fixed" to divide the place of the good from that of the bad. There must, then, be two very different places. (18.) Samuel was good, and Saul was bad. I believe you do not think the rich man and Lazarus inhabit the same place. (19.) I DO believe what the Bible says of the matter. But I understand it in the sense of the connection in which it stands. I will not play on words, when I read the Bible. (20.) Saul "perceived that it was Samuel" by the representation the woman gave him of the apparition. (21.) Just read the connection. What, or him whom Saul understood to be Samuel spake, &c. (22.) But, I insist, if you have the literal, keep the whole, and not take a "shade" instead of a *real*. (23.)

4. You say, the text, "there the wicked cease from troubling" is in relation to troubling by their "malice" and "rage." (24.) Why do you so misrepresent, my dear brother! (25.) The text is Job. 3:17. Job is talking of the quiet of the dead, without any reference whatever to the "rage" or "malice" of any one. (26.) Just read the connection! Do not, I beg of you, turn things in this way. (27.) People can read for themselves! (28.)

5. "The flame hath burned all the trees." Well, did it only burn the bark, and leave the sap? Did it leave the "shade!" Or did it really burn the whole? [29.]

6. "The land perisheth and is burned up." Are you not a scholar? Do you not know that that is a figure, in the midst of figures! [30.] Please read the chapter. Is it candid to compare a literal text, as Mal. 4:1, with such an one? [31.]

7. "Many of the righteous have been burned up by Papal and Pagan malice." Yes, and I believe there was no make-believe about it. They were *all* burned up, and ceased to be, until "the resurrection of the just." [32.]

8. "Notwithstanding the destruction of the wicked, as brought to view by the passages he quotes, they are all to be raised at the end of the millennium." Not so. I learned years ago, that the burning of the wicked takes place at the end of the millennium—at the second resurrection—never to rise again. See Rev. 20:5—9—10—13

14. 2 Peter 3:7. [33.] They will be burned up when the heaven and earth are; which will not be until the end of a 1000 years from the time Christ comes. [34.] If you do not take this ground, you will have them burned up *twice*! Once when Christ comes, and again at the end of the 1000 years! [35.]

9. "One of the elements of which man is constituted is mind." I do not so understand. [36.] Where was Adam's mind before his creation? [37.] God made him of "dust"—"breathed the breath of life" into him—"and MAN became a living soul." [38.] It does not read, that God put another soul or mind into him. [39.] Give me an instance, in the Bible or out, of mind independent of personal existence. [40.] What is mind? [41.] That is THE question! I think it to be, *the result of vitalized being*. [42.]

10. "Our brother now claims that the interrogations in Isa. 33:14, are in a negative form." I regret my position was not understood. It was explained in a note last week. [43.]

11. "He virtually admits that it survives the burning, though the thorn may be disintegrated or decomposed, so as to be no longer a thorn." I admit, that the material of which it was made exists after burning the thorn. What then? Was that material a thorn before the thorn was made? [44.] You smile, and say, no. [45.] Well, when the thorn is burned, it—the material—goes back into the same condition—in general—and I smile when you ask me if any part of the thorn exists as a thorn, and answer, no. [46.] Is a house any longer a house after it is "burned down," or "burned up?" [47.] What a question to be discussing!

12. "Organization." I used the term to signify, personal form or being. [48.]

13. "But is there no instance of the existence of the Spirit separate from its material form? The case of Samuel is to the point." Let me echo your own words, "the Bible affirms, that Samuel was seen, and that he spake to Saul." Well, then it should not be contradicted, and be told, no such thing, only the "shade" of Samuel did appear. [49.]

14. "It could not be the dust of Samuel." Why not? Did not God have the power over that?

Has not God raised dust, and put it back into the grave again? Could he not bring Samuel 50 miles? I reason now on your own premises. (50.)

15. "Has mind any attributes save those of reason, memory, consciousness and volition?" [51.] Let me ask a question worth 10,000 of that, in my estimation! Has man any reason, memory, consciousness, or volition when the *brain* does not act? [52.] And if we kill the *brain*, so that it continues to be inactive, does common sense tell us, that these powers will, all of a sudden, go to acting!!! (53.) I strike a man on the head, so as to deprive him of reason, memory, consciousness and volition—if I strike him again, and suspend the functions of vitality, will these inactive powers go to acting!!! (54.) Is this reasonable? (55.)

16. "Moses, though dead, appeared on the mount and spake with Jesus." Yes, not part of him—not his "shade"—not his "soul" only—but *Moses*. The word means, "drawn out," because they drew him, when a babe, out of the river and out of the little ark: and this same "drawn out" appeared! God could as well bring his body there as his soul. "Moses and Elias!" Was not the whole of Elias there? The *whole* of Elias and the "shade" of Moses! (56.)

17. Our Saviour affirms that a spirit hath not flesh and bones. True. But "angels" are "spirits." (57.) I have no doubt that many of the Jews, and some of the disciples believed then in ghosts, having got it from the heathen around them, from time to time. (58.) The Saviour took them on their own conception of a spirit, to stop their fears at the moment. (59.) I presume He subsequently instructed them more. (60.) For all that Jesus 'did' and 'said' is not written! (61.) Clarke shows that some, too, believed in 'transmigration.' 'Who did sin, this man or his parents, that he was born blind?' Christ did not then correct the doctrine—perhaps He did afterward. (62.)

18. "The penitent thief was promised admission to paradise with the Saviour on the day of his crucifixion." How does it read? 'Thou shalt be with me.' Not, thy soul shall. Not, part of thee with part of me. No. *Thou with me*! (63.) Where is Paradise? Paul declares it is 'up' in the 'third heaven,' where he was 'caught' to.—See 2 Cor. 11:14. Rev. 2:7, That seems to be a different idea from *down* in 'Hades!' (64.) According to Rev. 2:7, Paradise is where the tree of life is, of which the saints are to partake in the world to come. Is that 'Hades?' (65.) I am persuaded, by the best kind of authority, that the text is just this—I say unto thee to-day, thou shalt be with me in Paradise.' (66.) I am aware that you will attempt to dispute this—but men who know more Greek than you or I ever shall, probably, contend for it. (67.)

19. You contend that the parable of 'Dives and Lazarus' is founded on 'literal verities.' (68.) Well then we will try it on those premises. (69.) 1. A literal rich man. (70.) 2. HE died. (71.) 3. He was in literal hell-fire. (72.) 4. He had 'eyes.' (73.) 5. He was so near heaven he saw Abraham and Lazarus. (74.) 6. He could talk with them. (75.) 7. Lazarus was in Abraham's bosom! Literal verities, my brother! (76.) No figure of a place called Abraham's bosom—that breaks the chain. (77.) 8. He had a 'tongue' 9. It was literally 'parched.' (78.) 10. He was so wise as to suppose, contrary to common sense, that a little water on a man's finger would cool it! And lastly, O monstrous! Abraham was the great Judge and Rewarder, all the time!! (79.)

20. 'Paul ignorant of being in or out of the body.' But he knew he was not dead, for he was then alive! and was writing. He does not intimate that he had ever died. So whatever he did mean, he did not refer to a state after death. (80.)

21. 'Eliphaz affirms to have seen a spirit.' That is what a good many *heathen* have affirmed! 81.

22. 'Horses not spirit.' No they are not. But it does not say 'disembodied spirits.' 82. There are other spirits, not disembodied. Was you not hard pressed just then! 83. Pardon me. 84.

23. 'The Sadducees.' The Saviour did not teach them they were wrong in denying the existence of separate spirits—but only had occasion to set them right on the point of the resurrection. Read the connection. 85.

24. 'Spirits in prison.' But Peter does not say they were *separate* spirits. The connection shows they were *spirits* or *minds* in bodies. 86.

25. 'Spirits of just men made perfect.' Not disembodied ones, I reckon, for it does not read so. Are spirits made perfect in Hades! 87. How simple it would be to read it—"the minds of just men made perfect," by the love of God—just men perfected in mind, by the love of God. 88. But you think it refers to the glorified condition. Well, Enoch and Elijah, and 144,000 more are glorified

and have got spirits in bodies! 'They are before the throne'—redeemed from the earth. 89.

26. 'Souls under the altar.' Was you ignorant, that the most literal rendering of that text is, 'persons of them that were beheaded!' 90.

27. 'Resting in their beds'—each one walking in his uprightness.' How could you give such a turn to that text, with your knowledge of the laws of language? I hardly know what to think! 91. The word, 'resting' is not there! You have changed the tense of the prophet! How dare you do so! Read it. Isa. 57:2. He shall enter into peace. When! It does not read, as soon as he dies. See Dan. 12:13. 'They shall rest in their beds.' I do not doubt it. 'Each one walking in his uprightness.' 92. A man shall enter into a house, walking in his uprightness. Does that mean walking in his uprightness *after* he enters or in *going in*? 93. O theory! *God's people will walk down to the very grave uprightly*, is the sense of the text. Some think the term 'peace,' there, refers to the quiet of the grave. Perhaps it does. 94.

28. 'The king of Babylon entering into Sheol.' I thought you knew the laws of language. Did you really think, when you wrote, that that was a literal transaction! 95. Will you, once more, look at the connection in which it stands! 96.

29. 'Paul present with the Lord.' Well, was the Lord in Hades when Paul wrote and wanted to be with him!!! 97. You contend when Paul died he went into Hades. The text is originally, 'having a desire for the dissolving, and being with Christ.' He has been dissolved—he will at length, be with Christ. 98.

30. 'Justice' will be dealt justly with in due time! 99.

And here for the present, I leave the matter. I have my own blunt way of speaking—I like it best—but I feel good natured, and ask pardon for all my wrongs. 100.

EDWIN BURNHAM.

NOTES AND COMMENTS.

1. The question asked was, "What is the majestic shade of Samuel?" If this is not asking what was meant by that phrase then what is! If he was misapprehended, he will pardon the misconstruction, and explain how, by the form of the interrogation, any other supposition could be attached to it.

2. We said: "he simply enquires respecting a phrase, 'What is' it? and to answer the question which he has asked, it is only necessary to show the significance of the term, by its general and classical usage."

3. Was anything said about its "appearing?" or was it the reverse of this? These are the words used: "The majestic shade of the departed prophet retires from the interview."

4. The meaning of the word was given; and also the Bible evidence that man survives the dissolution of his body.

5. Sorry to learn this.

6. Not all the heathen believed this—only those who had retained that much of the patriarchal faith, or had learned it of the Jews, and it was held by Israel, the apostles, and the primitive church. We must disavow any wish to try to make you appear ignorant.

7. Our words were:—The inspired record affirms that, "the woman saw Samuel;" that "Saul perceived that it was Samuel;" that "Samuel said to Saul;" that "then said Samuel;" and that "Saul was sore afraid because of the words of Samuel;"—five positive declarations of the inspired penman respecting Samuel's being seen, his speaking, and the effect of his words.

8. This is answered by the above.

9. Did not Daniel see those symbols? If not how were they presented to his mind? Does a presentation of symbols in vision disprove actual sight when no vision is specified?

10. Can a day be seen literally? Is the metaphorical use of a word in one place, a disproof of its literal use in another?

11. Did the woman of Endor see in "a vision," or have "faith," or "otherwise?"

12. Does the Bible say this? Do you find the words "apparently," or "trance" in the text!—That is the authority needed.

13. Is our Brother sure that *up* in space is required to be understood here? The Bible uses the same Hebrew word in Jer. 37:5: "They departed from Jerusalem." How much higher up were they then, than when in Jerusalem!

14. The words we use are: "The spirit shall return unto God who gave it." Eccl. 12:7.

15. Do you claim that he did?

16. The question is what *did* He do!—not what could He.

17. Do not both go to Sheol! Will you deny this?

18. May not Sheol be thus divided into paradise and tartarus?

19. Do you wish for our views on that point?
20. If you do not, then Samuel must mean Samuel, when you explain, as well as when we!—not all of him when we speak, and no part of him when you!

21. Ah! Just read what you said about "stick-
ing to the Bible!" Does that say so?

22. Does the Bible intimate that it was some-
thing only understood to be Samuel? Does it not
affirm that "Samuel said to Saul," and that
"Saul was sore displeased because of the words of
Samuel?"

23. We will abide by the text—that affirms that
it was "Samuel"—the real Samuel. Will you
affirm or deny?

24. Did we say any thing about the "text"
standing in such "relation?" Our words were:
"As the troubling of the wicked is by their rage
and malice, and as Saul's importunity for Samuel,
was owing to his despair and regard for him, the
relevancy of the quotation is not readily seen." Do
the wicked trouble the righteous except when they
subject them to their rage and malice?

25. Who does thus misrepresent?

26. Where did we say that Job made any such
reference? When sure you are right, it is always
safe to go ahead; but not otherwise.

27. It will be our study not to do so.

28. They will not be able to read that imputa-
tion in that connection, but will see that we gave
our opinion of what the troubling of the wicked
consisted in.

29. Did it annihilate the trees' constituent ele-
ments?—and if not, may not the element of mind
survive as well as the gases of the tree?

30. We have no scholarship to boast of; we
only hope that we have learned to appreciate our
own deficiencies. But to the point: What is the
figure? and what those it is in the midst of? if you
know that it is figurative you can point out the fig-
ures, denominate them, and tell their laws and
significance. Will you do so?

31. Is there no figure in Mal. 4:1? Is not
"cometh" a metaphor to illustrate that the day will
transpire? Is not "as an oven," a simile, illustra-
tive of how it will burn? Is not "stubble," a meta-
phor to illustrate that the wicked will be like stub-
ble? Is not "day" put by a metonymy for the
fires of that day, when it affirms that it will burn?
And is not "root and branch" also a metaphor?
—if not, what is the literal significance of the
words in their connection? And as to our "can-
dor," did you not refer to what is seen "in vision"
and by "faith" to explain away seeing literally?
See Notes 9-12.

32. We like to see one's belief frankly avowed.
But is God, then, the God of Abraham and of
Isaac and of Jacob? How can that which has
ceased to be, again exist without being recreated?
and how can they again become the same persons?
—What is the identity between the one and the other,
that they should be rewarded or punished for the
things done in the body, after they have once ceas-
ed to exist?

33. Is Christ's being "revealed from heaven in
flaming fire, taking vengeance on them that know
not God." (2 Thes. 1:7,8,) to be at the end of the
1000 years?

34. Must the heavens receive Christ until the
restitution of all things? or only till 1000 years
before that?

35. Is it worse to have some sinners burnt to
death twice, than it is to have all of them die by
other means twice? How does the Bible "make"
it, is the only question. You make them cease to
exist twice! Can the same thing be twice annihila-
ted?

36. Do you deny that man is possessed of that
element?

37. Was it necessary to create his mind, before
his formation from dust, in order to endow him
with that element?

38. A very plain and simple statement. This
is Bible!

39. No. He did not need but one soul!

40. It would be difficult to find such an instance
—the distinctive personality being the prerogative
of the "inner man" which "is renewed day by
day," while "the outward man" "perisheth."

41. That element of the man that thinks, rea-
sons, remembers, loves and indites rejoinders, sur-
rejoinders, rebutters and surrebutters. The flesh
and bones do not do this; they are only subordi-
nate to the mind.

42. Is God only such a "result"? Is "vitalized
being" an element of matter? Has matter

Thought,
Judgment, and genius? Is it deeply learn'd
In mathematics? Has it fram'd such laws
Which, but to guess, a Newton made immortal?

43. We still wait to hear the words quoted which
were designed to convey such an understanding!

44. The point is not whether it was a thorn be-

fore, but whether its constituents continue to exist
—and if so is mind, any more than the gases, lime,
and iron, &c., of man's material nature, to cease
to be!

45. Nay we don't smile at this. We do more
than this, we give our views of the point at issue.

46. Did we ask if it exists 'as a thorn'? Did
we not ask if its elements exist? Has it mind?
and has not man?

47. Is that a pertinent question?

48. Does the Bible thus define organism?—this
is on your premises. What is organism? Will you
give a Bible answer? Is there any issue respecting
personal being?

49. No such language has been used—nor may
the Bible be thus contradicted by a denial that it
was Samuel—

50. Not our premises; which are that 'Samuel'
was there in person, without his bodily tabernacle.
What God could do; and what He did do; are dis-
tinct questions, God did all that it was necessary
for him to do, to make good what the Scriptures
affirm respecting Samuel.

51. We answer all of your questions: Will you
answer ours?

52. We think so. We think the man may have
all these, whether 'out of the body or in the body.'
If Paul also did not think so, whence his doubts
whether he was in or out, when he was caught up
to Paradise and the third heavens?

53. The question is not one of any particular
man's common sense. What say the scriptures?
must determine these and all other questions. The
majority of the heathen thought death was the end
of a man, and hence they mourned as those who
had no hope.

54. 'Fear not them which kill the body, but are
not able to kill the soul.' Could not you kill the
'principle of life'?

55. Is its being reasonable to be decided by what
the majority of Christians consider reasonable?
If so, what is their testimony? But is it Scriptu-
ral? Is a mere pertinent question.

56. Do you admit Moses was there? If so, was
he raised before the first born from the dead? or
does he have two resurrections?

Who has spoken of Moses' shade? You remem-
ber that this is meeting you with your own tac-
tics.

57. Then may not spirits exist independent of
flesh and bones?—that is the point at issue. That
spirits are a substantiality, who denies?

58. Are you not aware that there is good rea-
son to believe that the heathen got this part of
their faith from the Jews? How could the Jews
have got from the heathen what themselves always
held to?

59. Are you justified in intimating this of the
Saviour? When did He ever assume his opponent's
premises without telling him of it?

60. Have you any evidence that He ever instruc-
ted them to the contrary of this? If so, where?
Have you a right to 'presume' that on a doctrinal
point which the Bible does not teach?

61. Did He do and say anything contrary to
what is written?

62. Did He not correct it at the time? Did He
not say, 'Neither hath this man sinned nor his
parents'? His correction went just as far as their
question did—it was not necessary to go farther.
He never stopped short. They asked nothing about
transmigration, whatever they might have held to
on that point.

63. Very well. Was that promise fulfilled?

64. There is nothing, say Dr. Campbell and
others, answering to up in the original of the pas-
sage referred to.

65. If it is where the tree of life is, could not
the two have been there on that day? He did not
promise to take him where the tree of life will be.
Had it read 'soul,' would you have claimed that
that was only a part? If not, why do you lay stress
on its not reading soul? If you say yes, where is
your argument gone to respecting soul and spirit?

66. Please to give the authority—a single one,
no matter how feeble the critic, who will venture
his reputation on what Dr. Clarke calls 'this most
feeble and worthless criticism.' We quote Dr. C.
because you have adduced him as authority!

67. Please to name a single recognized biblical
critic or commentator who contends for it? Have
you a right to make a statement of this kind with-
out naming the authority that sustains you?

68. Did we say "literal verities"? Why do you
change the word when we said "actual verities"?
Are "actual verities," incompatible with the
existence of figures in the connection? Does not
Mal. 4:1 predict actual verities, through the use of
the figures specified in Note 31?

69. Do you think you are here meeting this
question in a logical and scriptural manner?

70. Were there no literal rich men?

71. Do not such ever die?

72. Does the record say he was in 'hell fire'?—
Are not the words there 'tormented in this flame'?

73. Are spirits necessarily destitute of means of
vision? and may not eyes be metaphorically de-
nominative of means of sight? Is not that in ac-
cordance with the laws of trope? Or do you ques-
tion those laws?

74. Does not the record make them 'afar off'?
Is spiritual vision limited by distance? Is God un-
able to see from the height of his habitation?

75. The Saviour represents him as so doing: do
you deny it?

76. You do not need to be told that to be in Ab-
raham's bosom, was to enjoy his companionship.
do you deny that this was a phraseology, with this
precise significance, in common use, at that day,
to express this precise thought?

77. Is the metaphorical denominative of a place
incompatible with that place's being an 'actual
verity'? What are your understandings of the pro-
perties and laws of tropical usage?

78. May not a parched tongue be put by a hy-
pocritastasis for the suffering he endured? and
may not the requested remedy, by a repetition of
the same figure, be a solicitation of relief? Are
you conforming to any law of figures by these
illustrations? If so what law?

79. Does the record intimate that Abraham sat
as umpire and rewarder? Are you conveying the
literal sense of the words in this conclusion? Ab-
raham is not responsible for any request that gives
might make; he is not represented as himself assum-
ing any power. He states some facts; but that
any one has a right to do who is cognizant of
them.

80. Does any one claim that Paul was in doubt
whether or no he had died? If he may be conscious
when out of the body, is the body a necessary
condition of consciousness? If it is, how could he
be out of the body? and whence Paul's doubts?

81. Are all heathen, who have thought they
have seen spirits? the disciples 'supposed that
they had seen a spirit.' Luke 24:37.

82. Would there be any congruity in saying that
horses are not "disembodied spirits"? The text
reads: "Now the Egyptians are men, and not God;
and their horses flesh and not spirit," Isa. 31:3.
Will you meet this question and say whether or
not "Spirit" is not here contrasted with "flesh"?
If it is thus contrasted,—for this you will not de-
ny,—is not the denial that they are spirit, an in-
timidation that they are subject to contingencies that
"spirit" is not? Why do you change the singu-
lar form of the noun here to the plural?

83. No; we are not hard pressed here, nor by
any part of the discussion thus far. What led you
to suppose so?

84. Freely granted.

85. Why is their denial of "angel," "spirit,"
and the "resurrection," classed together, if they
were not equally in error in the denial of all three?
Is not such a classification, an implication that
they were?

86. What is the "prison" that the connection
shows those spirits were in? and what the period
of their imprisonment?

87. Does the question have respect to the place
where they are made perfect, or only to the fact?

88. Have you any authority for such a reading?
Does any lexicographer or critic sustain you in
thus changing the meaning of the text? And may
readings be changed at pleasure, without giving
either the authority on which the change is made
or the reason for making it?

89. If such are the ones referred to, why does it
read "the spirits of just men"? Would not "just
men," have been the natural expression, if your
ground is tenable?

90. Did Paul suppose he was any the less a
person "if out of the body than if in"? You know
of course, that the word is the same as that ren-
dered "soul," in Matt. 10:28; but do you follow
your own literal rule and there render it the same
so that it shall read "fear not them which kill the
body, but are not able to kill the person"? Are
you not aware, however, that the question is not
respecting the personality of the souls under the
altar, but whether they are not there represented
as having been beheaded and yet as being conse-
scious and anticipative of their future triumph, at
a period when it must still be deferred for a time?
This is the question.

91. Had you thought rightly, your comments
would have been of a different nature.

92. Have you presented the point at issue here?
The language of Isaiah is, "He shall enter into
peace: they shall rest in their beds,—each one
walking in his uprightness." Does not "each one
walking in his uprightness," synchronize with
and qualify "they shall rest in their beds"? Do
you know of any law of language, to which you
make reference, that disavours those two clauses?

93. Does entering into a house and walking, il-

lustrate their 'rest in their beds,' and 'walking'?
Have you made no change of tense in the selection
of your illustration? and have you not taken an
active condition to illustrate a passive?

94. Have you any argument to show that it does
not?

95. We understand that the laws of language
teach that actual verities are as clearly expressed
in figurative as in literal declarations; and that
these are as distinctly deducible by the application
of those laws as in anything expressed without a
trope. According to those laws, Isa. 14:8-16 teach-
es that Sheol was moved to meet the king of Baby-
lon at his coming there with tauntings, while other
scripture teaches that he was denied a grave.—
Will you adduce any law of language which de-
nies this? Are you willing, in a kind and brother-
ly manner, to examine this passage in the light
of the laws that tropes are conformed to? or are
you prepared to disprove the applicability of those
laws? If not, why do you refer to our knowledge
of those laws, as if they sustained your disposition
of the text, when your position is not aided in the
least by them?

96. Have again looked, but as you did not speci-
fy the laws of language you considered violated, no
such violations have been detected.

97. May not the Lord's presence be with the
saints there in a more full sense than it is on
earth, and yet be still more fully present with them
after the consummation? Is the presence of the
Omnipresent limited to one locality in space?

98. What is the authority for this rendering?
Who do you find affirming that the text thus stood
"originally?" and when was it altered to the
present reading? But supposing that a correct
rendering, that in that text Paul only expresses a
desire to be dissolved and to be with Christ, is
not the synchronization of the dissolved condition
and presence with Christ, expressly taught by it
when the two are referred to as far better than to
"live in the flesh" with which they are contrasted
(Phil. 1:21-4)? And is not the same condition
and presence with Christ, taught by 2 Cor. 5:6, 8
in the words, "always confident, knowing that
whilst we are at home in the body, we are
absent from the Lord," and "willing rather
to be absent from the body and to be present with
the Lord?" We would like a copy of the "code
of laws" by which you are guided in the inter-
pretation of the language of inspiration!

99. Was it dealing justly by "Justice," to make
an attack on the "Advent Herald" in the columns
of the Crisis because of its admission of Justice's
article, when the same page of the Herald had an
article from your own brother eulogizing what Jus-
tice criticised?

100. There is no occasion to ask pardon. We
never take any offence at what is accompanied
by "good nature." We like to have all persons
meet questions in their own chosen manner. We
have no fault to find with the weapons chosen or
the manner of using them. Our Bro. has com-
pelled us to respond in his own style when we
would have preferred a different one; but we have
followed his lead, and reciprocated all his good na-
ture. If anything that appears unbromtherly has
escaped it was not so designed, and we beg pardon
for it; and if our brother wishes to reconsider any
point, and will enlighten us, we shall be most
happy to confess all mistakes, errors, or misap-
prehensions of the subject—always ardently desir-
ous of learning the mind of the Spirit in the teach-
ings of the word, bowing reverently to the decla-
rations of the inspired Oracles, and ready to re-
nounce any opinion that is not in accordance with
them.

THE CHRISTIAN'S HOME.

How delightful the emotions, how hallowed the
associations, how sweet the recollections which
are awakened by the one word home. Home!
the quiet spot where one can step aside from the
bustling scenes of active life—can retire from the
din and strife of the world, and enjoy calm and
beautiful repose—the place where affection's deep-
est waters flow, and the full current of joy glides in
its appropriate channel. Wherever on the wide
earth's surface it be, beneath the sultry sun of the
tropics, or amid Greenland's everlasting snows;
where a monarch sways the sceptre, or the repub-
lican banner waves; in sequestered grove, or the
great metropolis; be it the palace or hovel, if
there are the objects and attractions which make
home, there will the heart fondly cling, for that
spot will it yearn wherever it may rove. He who
has wandered over earth's domain, beheld its fair-
est spots, and held converse with its most gifted
minds, will say there is no place so attractive as
home, there are none that I can love as my own
dear kindred. But earthly homes however pleas-
ant and desirable they may be, are like all that
belongs to the present dispensation, of a temporary

duration; passing away is inscribed on the sweetest, holiest home, and many a weary wanderer is saying "Earth is a desert drear;" I have now no place which I can call home. Still is there not in every breast an irrepressible longing for an enduring, happy peaceful place of rest—a permanent home. And are not these longings ever to be gratified? Is there no place where home with all its delightful accompaniments may be perpetually enjoyed? Yes, is the reply of the sacred page to this deeply interesting inquiry; there we learn of the "Bright world to come" which is to be the everlasting home of all who are accounted meet to enter upon its joys. And this blessed home will far exceed all the boasted splendor of earth.—Meagre indeed are the most glowing descriptions of the palaces of kings or the residences of nobles, when compared with the language used by the seer of Patmos in describing the golden-streetsed jasper-walled and pearly-gated home of the redeemed. The corroding tooth of time shall never efface its beauty; nothing that can pollute shall ever enter its precincts. There will be light such as mortal eyes have never beheld; light so intense, so abundant, that that of the noon-day sun shall be eclipsed; night, sable night shall never more be known; it shall be swallowed up in the splendor of that light which disperses one glad eternal day through all the glorious mansions. And there will be no sorrow there; no fearful eyes, and saddened hearts; no quivering lip and heaving breast, will be seen in that world of pure delight; for every cause of grief will be removed, and joy unspeakable fill every heart. Envy, discord, jealousy, malice and discontent, which exert their baneful influence in many an earthly home, find no entrance there; but love, peace, holiness and purity, forever abide in that Eden home. Unfading verdure too, is there; are we charmed by the scenery which surrounds the transient home? Behold there the "Tree of Life," whose leaf never withers—blasted by no scorching heat; nipped by no untimely frosts: on its stately beauty may we gaze; repose in its shade and pluck its ambrosial fruits. Do we love to view the silent, gliding river? there is to be "the pure river of water of life," not discolored like many of earth's streams, but "clear as crystal." Do we rejoice to hear the voice of song, is our ear pleased with harmonious sounds? earth's noblest music, its sweetest songs are but a faint approximation to those enrapturing strains which shall issue from the golden harps; to that new song, which shall ever ascend from the lips of the unnumbered multitude, who shall find a home beyond time's changing scenes. But the crowning joy of that land is, that "There shall be no more death;" not only will the dwelling-place of saints be everlasting, unchangeable, but they themselves will never die; the seal of immortality is stamped upon every brow; the vigor of eternal youth is the portion of all the happy throng. How unlike this are the homes of time; none of them are exempt from the unwelcome visitor, death; all their possessors are subject to become the victims of age and decrepitude; but there, these are experienced no more; with and like their Lord, saints shall ever dwell amid the joys of Paradise. And this home will witness the ingathering of every member comprising its vast household; here we have the family meetings; but how many dead ones are missing; but all of every age, station and clime, whose hearts are joined by the strong expansive bond of Christian love will meet beneath their loving Father's spacious dome; not one absent child of God, from Abel to the latest generation; all, all will be there. O happy home! O blest abode! our spirits long to partake of its joys; quickly would we perform our mission here, that we may go and ever dwell with Christ at home; gladly would we bid farewell to these earthly mansions, that we may take possession of that beautiful one preparing for us. Lord help us to become heavenly-minded, that we may be meet to be partakers of "the inheritance of the saints in light."

S. A. GORTEN.

Manchester, Mass., Sept. 1857.

ESTEEMED FRIEND AND EDITOR:—I send you a transcript of a most interesting and highly important subject from the columns of the "Church Advocate," No. 19, dated Sept. 16th, A. D. 1857. Printed at Harrisburg, Pa., to which no response has been made by any one of the thousands who hold said theory of "Non Essentials" in Penn. This being the case thus far, I thought it would be no more than piously right to give the inhabitants of Massachusetts an opportunity of answering "Gershom's" Question.

You will please, then, give the subject a place in your columns, and thereby afford your readers an opportunity to reply to said interrogatories in the manner requested, and you will much oblige your sincere friend, John Hinkle, brother Robert

Heagy's adopted patron of your worthy paper.—The subject is the following:—

"NON-ESSENTIALS."

"A sincere inquirer after truth desires to state a very plain fact, and ask several vitally important questions, to which he would invite the most sincere and friendly, as well as immediate attention. The fact alluded to, is this, viz:

"The theoretical and practical denial, that all the commandments and ordinances of the 'New Testament' are conditionally essential to man's salvation. That our compliance with various mandates of Jehovah, is left entirely to ourselves; that He is perfectly indifferent about their being performed, and consequently leaves it to our choice to attend to them, or leave them unattended to: that hundreds and thousands had already gone to heaven, who never paid the least attention to various externals in religion, is not only frequently, but fearlessly affirmed, and extensively believed. Now since this belief is so general in the church throughout, and inasmuch as I have not been able up to this time, to satisfy my own mind on this point, I cordially hope that some one of thousands who cherish or hold this theory, will favor the 'inquirer' with both the Scriptural and Philosophical argument by which the doctrine of 'Non Essentials' is authentically proved and fully established. In giving the proof texts, please to direct the 'inquirer' to chapter and verse in the 'Inspired Volume,' and when these quotations are made, be so kind as to explain, Why the command or commands under consideration, and proved void of force, became thus 'Non Essential'; that is show how, and why God nullified mandates once so binding upon every true disciple of Christ, and that too, under the self same unchangeable dispensation.

"Then, honored friend, after you have scripturally and philosophically proven various injunctions given the 'Church of Christ,' purely void of force, have the goodness to point out, and prove in the same manner, Which of the 'commandments and ordinances' of the New Testament are essential to the salvation of men's souls. And should you be one of the many who tell us that hundreds and thousands have already gone to heaven, who never paid any attention whatever, to certain appendages of religion, then be so good as to furnish the 'inquirer' with the proof of this exceedingly broad assertion, as it is certainly most imminently dangerous to take matters and things for granted and on credit, which are of infinite importance, and of Eternal moment to every one.

"Finally. When you reply to the questions involving essentials and non essentials, and when you have fairly proven which of them are essential, and which are not, then be pleased to give a rule which will enable the 'inquirer' to reconcile the doctrine of 'Non Essentials' with the wisdom, impartiality and immutability of God, and you will greatly oblige your cordial friend and humble servant,

GERSHOM."

Mechanicsburg, Camb. Co., Penn., Oct. 1, 1857.

We are to look to Jesus.

While we are impressed with the shortness of time, and the need of giving all diligence, we are not to lose sight of Christ as our only Saviour, and forget that he has said, "Without me ye can do nothing;" and "I am the way, the truth, and the life." The work of Jesus as our atoning High Priest is the only hope of poor sinners like ourselves. "Ye are complete in him," says the apostle. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is through Jesus that we are enlightened and pardoned, purified and saved forever. He is all,—a Saviour suited to our lost condition. O then let us put our case into his hands; and while we are reminded of the shortness of time and the solemnities of eternity, let us look to Jesus as the author and finisher of our faith.

R. H.

Bro. M. L. Jackson writes, Oct. 2:—

"The Camp-meeting at Marsh Creek, Pa., awakened a new and lively interest among our Brethren and friends in that place. As a result there is an increase of meetings as well as of attendance. The converts take hold well. Several have been converted since the camp broke up. We baptized seven on Sabbath, 20th.

"We are indeed heartily glad that you were enabled to respond to the call of the churches of this section of country by appearing in person at our camp, grove and other meetings, and by your arduous labors to comfort and strengthen the brethren, and win souls to Christ. We regard your visit as a timely one for the cause among these mountains. The general expression is one of satisfaction."

To the Editor of the Advent Herald:—Yesterday in conversation with a brother who resides out of town, he expressed to me his wish, that the discussion now going on with Bro. E. Burnham might be transferred to the columns of the Crisis. This I find also to be the wish of others with whom I have conversed.

With all deference to your judgment in admitting articles into the Herald, I subscribe myself your unworthy brother,

ANTHONY PEARCE.

Ans.—We seek no controversy; and shall be happy to pursue any course, which in the judgment of the brethren will best subserve the cause of truth, and elicit the mind of the Spirit as revealed in the word.

But we do not see how, consistently with the design and object of the Herald, Elder B. could have been denied the privilege of asking for information through its columns; how he could have been denied the information solicited; nor how he could have been denied the opportunity to reply. Discussion, conducted in a good natured and able manner, is one of the best means of eliciting truth. And we hope this one has not been without some profit to all concerned. If any harm has been done, we hope it will be over-balanced by a greater good. For the two sides being presented, those wavering will see which abides by the word, and which not.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.



DIED, at Manville, R. I., Sept. 26th, MARY E., daughter of Jacob and Hannah A. SOUTHWICK, aged 6 years.

Funeral services on the 28th. Rev. Mr. Pearce of the Methodist church, offered prayer at the house; the writer conducted the services at the Protestant Episcopal church; and the pastor of the church, read the Episcopal service at the grave. A number of the scholars connected with the Sabbath-schools, of which Mary was a member, were present, and showed their sincere grief, at the loss they had sustained. Bro. and sister Southwick cherish a hope, that when the slaughtered infants of Rachel shall come from the land of the enemy, they will see their child again; and see her, in a fairer, happier clime.

L. OSLER.

Providence, Sept. 29th, 1857.

Ayer's Cherry Pectoral.

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimsfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.
A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.
Springfield, Miss., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkling, M. D.
Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; 600k many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.
West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.
A. A. Ramsey, M. D., Abilene, Monroe Co., Iowa, writes, Sept. 6, 1856: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trials.

Consumption.
Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

"Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

the sciences of Chemistry and Medicine have been taxed their

almost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S
RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cypselas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian-street.
BRIDGEPORT, Ct. All Andrews.
BURLINGTON, IOWA. James S. Brandaburg.
BASCOE, Hancock county, Ill. Wm. S. Moore.
BRISTOL, VT. D. Bosworth.
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WORCESTER, MASS. Benjamin Emerson.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS—\$1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months
to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. Estimating for six months, and 12s a year, pay for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 39 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, OCTOBER 17, 1857.

PRICE OF BOOKS REDUCED.

DR. CUMMING'S WORKS.

We now have on hand several sets of sixteen volumes of Dr. Cumming's works published in Boston, which we propose to sell as libraries, at a reduced price.

The Blessed Life, Church before the Flood, Voices of the day, Voices of the Dead, Daily Life, Tent and Altar, The End, Romanism, Readings, or Commentaries, on Genesis, Exodus, Leviticus, Matthew, Mark, Luke, John.

The above fifteen volumes will be sold at \$6.00 the set.—A very cheap library, for ministers or laymen, or for destitute places.

* * * Heretofore we offered sixteen volumes for the price named, but now being out of the Voices of the Night, we offer fifteen volumes for the same amount. Let those who wish to obtain the sets complete as possible, order immediately.

Commentaries, or Readings on the four Evangelists, Matthew, Mark, Luke, John. Separate sets at \$1.60.

Commentaries, or Readings on Genesis, Exodus, Leviticus, separate sets \$1.20.

Romanism, one vol. of 728 pages, 75 cts.

Also single copies of any of the sixteen Nos. (except Romanism) 50 cents each. And to accommodate persons who order by mail, we will (while a supply of books lasts) send any of the above works, postage free, at fifty cents, except Romanism (at 75 cts.)

In this way those who cannot see an agent or colporteur can, by sending the money to this office by mail, get any of the above works at a very low price.

Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at about the cost?

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of getting them at these prices is lost. When other editions are published, the old price of 75 cts. will be restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs,—though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Cumming:

Commentary, or readings on Genesis,	1.00
do. Exodus,	1.00
Church before the flood,	1.00
Voices of the Dead,	1.00
Voices of the day,	1.00
Voices of the Night,	1.00
Daily Life,	1.00
Benedictions,	1.00

These will also be sent Postage free for \$1. each while they last. These books would make excellent presents to friends.

OTHER BOOKS.

Besides the reduction on Dr. Cumming's works, as given above, I propose to add some others to the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the Inheritance of the Saints, heretofore sold for one dollar, we now offer for,

extra gilt, do., for, 1.00
and will send postage free. The Time of the End, a very valuable work on the Advent Question, we will send, postage free, at \$1.00

The postage being 21 cts., it reduces the work to about 80 cts. to such as receive it by mail. This work ought to be in every Advent family.

Miller's life and Writings, an important work for Adventists. We will send, postage free, for, 75 cts.

extra gilt do. 1.00

Bliss, on the Apocalypse, an important work, will be sent, postage free, for, 50 cts.

Army of the Great King, postage free, 40 cts.

Fussett's discourses on the Jews and the Millennium, postage free, 25 cts.

Memoir of Permelia Carter, postage free 20 cts.

Important Tracts on the Advent, (bound) vol. 1. postage free, 20 cts.

vol. 2. do., 25 cts.

We will also make ten per cent. deduction from our present prices of the list of published tracts.

The above works will be sold at the prices named while the present supply shall last. After that the original prices will be restored, as new editions cannot be published and sold at these prices.

Now is the time, if you would secure any or all of the above works.

The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price, but remain the same, 75 cts. per volume.

J. V. HIMES.

FOUR INTERESTING TRACTS.—1. "Christ is all." This will make a rich feast for the experimental Christian. By Rev. T. Wilcox. Price, 6 cts.

2. "No Cross, no Crown." A rich repast to the Christian. By C. Lee Hentz. Price 3 cts.

3. "Earthly care and Heavenly Discipline" Very instructive. By Mrs. H. B. Stowe. Price 4 cts.

4. "Our memories of the Dead, made a sweet savor to Christ." By the author of "Shady Side." Price 4 cts.

We will send the four postage free, for 17 cts.

MY JOURNAL.

At the camp-meeting in Milesburg, we had a singular and rare sight. It was no less than a man of no party. He came to us as a Christian, and with no creed but the Bible, and disclaimed all sectarianism, and all parties. Sectarian names and creeds were sinful, and even idolatrous! But this same man, after being received by us, and treated in the most kind and liberal manner, took advantage of our Christian liberality, and entered largely into the work of secretly proselyting our converts to his creed!

He reminded me of what Dean Swift once said of a man of no party: "Whoever gives himself this character," says Dean Swift, "you may depend upon it is of a party; but it is such a party as he is ashamed to own. For, even while he says he is of no party, you may observe from the whole drift of his discourse that he is plainly prejudiced in favor of one party, and that too always the worst. And the true reason of his not declaring is, that he thinks the party not yet strong enough to protect him. The justice of the cause, or the goodness of the intention, seems to be wholly out of this gentleman's scheme. The only distinction he goes by is to be of no particular party, that he may be occasionally of either."

Tuesday, Sept. 10.—Visited the sick and the infirm in Marsh Creek and neighborhood, who had not been able to come to the camp as in former times. Among these were Father Watson, a good old patriarch and saint of God. I found him very feeble. But he recognized me, and my visit revived his spirits. His time is very short, but he is all ready for the kingdom. He has a large family about him, most of whom are devoted to God. Some of them sleep in Jesus, and one in particular who was dear to us all—Green Watson. Oh, how we miss him at our camp, and other meetings. He was a whole souled and noble brother. We shall see him again in the kingdom, if faithful.

The other family, was that of Bro. McMullin, who is in the last stages of consumption. When last I saw him, he was in the full bloom of health and life. He was a noble singer, as also Green Watson, an old mate, but they have done all their singing here. The next will be the new song. I sung and prayed with him and his family, and commended them to God. We parted in expectation of greeting each other the other side of Jordan. Here I also parted with sisters Watson, and McMullin, both devoted and useful laborers in the church.

I also had to give Bro. Boyer the parting hand. It has always been hard to part, but now it became more difficult than ever. We had been disappointed in the hope of seeing each other for several years till now, so that our meeting was doubly joyful and happy. We had now worked side by side in his field of labor, in camp and church, for several weeks. We had seen as in former time the glory of God, both in the camp and at the baptismal waters. We enjoyed sweet communion with each other, and took much pleasure in witnessing the success of mutual toils for the good of the churches and the salvation of souls. But we parted perhaps not to meet again till Jesus comes. He will accept my sincere thanks for the mutual liberality of himself and people.

I now walked to Milesburg to meet Brn. Litch and Jackson, and accompany them to Unionville, where I was to preach in the evening. I called on Bro. Swires, and others, and visited and examined the new Parsonage, which is being built for the minister of this circuit. The lower part is designed for a dwelling, and the second story for a chapel. It is a good building, and very economically got up, by Bro. Litch and others, and will be a credit to the cause. As the brethren here are mostly poor, much of the burden of this enterprise falls on Bro. Litch. And any one who wishes to aid in one of the best of enterprises, can send him any contribution, from a penny to a pound, and it will be greatly received and wisely invested.

As the day was wearing away, we started for Unionville, six miles distant, where Elder Jackson at present resides. We received a welcome by him and his family and a supply for our temporal wants, and also got a little rest preparatory to the evening service.

It may be remembered that Bro. Jackson is from the Advent church in North Abington, Mass. He is a young preacher, and was raised up among us, and is one of us in every sense of the word. He is now supplying the church in Centre County, and is in reality feeding the church of God, over whom the Holy Ghost, has, as we believe, made him an overseer. The cause in this county has

never been in a better or more hopeful state than now. We wish that the Abington church would send out more such laborers—men that are willing to work anywhere, and will do something when they do work.

The house was crowded in the evening to hear one, of whom they had heard much, both good and bad. Five ministers were present, and a number of Hicksite Quakers, &c. I spoke an hour on 1 Tim. 6:16, and showed them there was some hope that we should yet have a good government and a just Ruler, that would make all his subjects happy, and give them the "power of an endless life."

Friday, Sept. 11.—We bid Bro. Jackson's family adieu, and as we had the mountain to climb, Bro. Litch and I started on, on foot. On the way we called on several Advent families to visit and converse. We also fell in with Dr. Jeffries, a preacher of the order of United Brethren. His carriage was broken, and he and a brother minister sat by the wayside waiting for repairs. I soon found that the Dr. was one of my auditors the Evening before. So we had a free conversation on the Advent and reign of our King. The Dr. is a believer in the personal reign, and the nearness of the kingdom, as he told us, and preaches it. We had a pleasant interview. He handed me a book that he has just got out entitled: "The Drama of the American Revolution: or a concise history of that eventful period, comprising in general all the battles, Adventures, Scenes, and events of the Revolutionary war." The design of the work is, to defend the principles of liberty, and denounce slavery. It is well done. But the doctor is evidently quite as much engaged in the diffusion of Anti-slavery and Republican sentiments, as he is the principles of the sect of which he is an able member.

Bro. Jackson soon overtook us with the carriage and we ascended the mountain together, some five miles, to the summit. The road is quite good for a mountain turnpike.

From the top of this mountain we had the grandest view of the mountains round about and the rich valleys below, that I have yet seen.

On the way down the mountain, we put up with an excellent brother by the name of Gordon, who has charge of the Pike. They prepared us an excellent dinner, after which having but little time to get to the evening meeting, we pushed on. Just after sunset we emerged from the forest, and got a glimpse of Bro. Swartz' house. We thanked God and took courage, as we were now within two miles of the grove, and of the chapel, where the meeting was to be held. We called at Bro. Swartz', exchanged congratulations, and as no time was to be lost, hastened on. The road was very bad for either foot or horse; but we got on nicely and were introduced to Father England and his hospitable family, where we were to make it our home. It was convenient, being only a few rods from the place of meeting.

Father England, and wife, were brought up Quakers, and still have their sympathies with many of the views and forms of that Sect. But an acquaintance and intimate association with the Adventists, has called forth their sympathy and generous support. But few do as much for our Cause in the mountains as Father England and his family. We found a home, because we found a welcome there. Our peace rested there. Heaven reward them!

At half-past 7, P. M., I spoke to a good congregation, and we had a good beginning. Our meetings were to continue only two days more, Saturday and Sabbath, and we were to have three services a day. The day services were held in the grove, and the evening in the chapel. The attendance was good, especially in the evening, the last of which, the house was crowded, and as many stood without as there were within. There was great attention and solemnity. The meetings should have been held a week longer. But this was out of our power; so we closed, and arranged for our journey to Clearfield town, about 10 miles distant.

The church in Cooperstown is small. But they are enterprising and liberal. They have put up a fine chapel the last year, and they are liberal in their support of Bro. Jackson, who preaches with them once a month. They are an honor to the cause, and deserve more help.

MARRIED, by Elder Chase Taylor, in West Abington, Mass., Oct. 4th, Mr. GEORGE B. ORCUTT, of Abington, to Miss ELIZA A. CLARK, of Randolph, Mass.

To Correspondents.

Will Bro. Orrock, and some others who have asked questions, exercise a little forbearance with our delay in getting to them!

WINE for Communion can be had of J. Croft, warranted of his own make from Native grape, and of good quality. Reference to Elder J. V.

Himes, Elder F. Gunner, Elder J. Pearson, and others. Call at 108 Columbia St. N. Y.

The report from Kansas is, that the Free State men have carried both branches of the legislature and elected their delegate to Congress by a large majority.

Appointments.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday, before the third Sunday in October, and continue over the Sabbath. Friends in all that region are invited to be present. I expect to be present. EDWIN BURNHAM.

I will preach at East Wear, in the Free meeting house, the 4th Sabbath in October. T. M. PRINGLE.

A protracted meeting will commence at Brunswick, Me., October 22, and continue over the Sabbath. I expect to attend. EDWIN BURNHAM.

Bro. D. T. Taylor will preach at Champlain, N. Y., Oct. 18, Sunday.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose, therefore, that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald. J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total \$378.29
A Haskell, W H Sage, G W Chisman, J Richardson—each \$1.
A O White, \$5.
M S Wicker, 65 cts.
Present total, \$387.94

BUSINESS NOTES.

J Talford, \$1.15—Sent 8th.
B S Reynolds, \$7—Sent Harp 8th.
H D Miller—Sent poems 9th.
J C Pettengill—68 cts. will pay.

RECEIPTS.

UP TO OCT. 13TH, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that, what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

C H Fuller 737, W Jackson 845, Eunice Billings 879, J Richardson 867—each \$1.

Mrs S S Howe 919, Wm H Sage, sent books the 8th. A Fordney 906, E Berrian 534, G Morgan 841, Ira Young 893—each \$2.

John Allen 867—\$3.

Wm Chipman 919, \$2.42.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 858.

BOSTON, SATURDAY, OCTOBER 24, 1857.

OFFICE, No. 46 1-2 Kneeland-street.

VOLUME XVIII, NO. 43.

Original. LINES WRITTEN IN AN ALBUM.

Secure in Jesus' love,
Upon His bosom rest:
So shall His Presence prove
An ever welcome Guest—
Nor fears nor cares distress.
Make Him thy hope and trust
And He will ever bless:
Reliable and just
Is every word of His
And all his promises.
When sorrows thee assail,
And dire alarms are heard:
Though heaven and earth shall fail,
Eternal is His word.
Rely upon His arm,
Make Him thy only stay,
And nought shall ever harm,
Nor ought shall cloud thy day.
Roxbury, Mass. Oct. 10th, 1857.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

We ascended gently for an hour, and then came down into Wady-el-Khuzay, a fine valley covered with vegetation,—chiefly consisting of shrubs, though interspersed with grass. A flock of sheep, black and white, was feeding on the pasture. Advancing half an hour further, we found the shrubs decreasing, and the grassy herbage becoming more plentiful. As we move northwards the wilderness gradually dissolves into the fruitful field. Yet not without some such retrogression, as makes one at times think that it was quite resuming dominion. For it was not so much the wilderness that was encroaching on the tillage, as the tillage that was pushing its way into the wilderness. In truth, it seemed as if there were a tide of vegetation setting in from the north, and making its way south over the desert sands. Sometimes a vast wave rushed forward, over the plains, and occupied large space. Then it returned and left the interval bare, so that the verdure seemed sometimes gaining and sometimes losing ground,—just as in the case of an advancing tide. Such was the aspect which this border-land presented to us.

About four, we passed into Wady Murtubeh, a grassy vale, according to desert-reckoning, but bare enough when compared with Strathmore or Teviotdale. The usual shrubs scattered their dusky vegetation over the wady, though less thickly than before. We examined some ruins on a mound, consisting of well-hewn stones. Hard by was the bed of a stream, which after rains must contain a considerable quantity of water. It was now dry. The white pebbles, as well as larger stones with which the channel was strewn, formed quite a contrast to the wadys of the desert. Along its margin some grassy slopes spread themselves out, and gave a softer beauty to the spot than any which we had hitherto seen.

We are now on the parallel of the Dead Sea. It is no doubt several days' journey distant from us; but had we been able to mount high enough, we might perhaps have seen the southern margin of these solemn waters, where four cities lie entombed. We certainly should not have grudged trouble or toil to get a glimpse of Bahr Lut, and of Usdum,—the names still retained by the natives, shewing how tenaciously the story of Lot has clung to that sea, and how well even Arab tradition has remembered the doom of Sodom.

About five o'clock we ascended the gentle ridge above Wady-es-Seba,—and there we found as sweet and green a vale as we could wish to see. It was not a large hollow, but it was pleasant, and sheltered on all sides. The undulating slopes and rounded hillocks, half in light and half in shade, yet bathed in as bright a sunset as an eastern sky can furnish, and all this mingled with the memories of patriarchal suns and sunsets,—of the times when, perhaps, on this very spot, "Isaac went out to meditate in the field at the even-tide" presented a scene as exquisite to the eye as it was soothing to the spirit. It was something too to be in a region hitherto but little traversed by travellers. Few eyes of strangers rest on these hills, and few feet of strangers pass through them. Egypt and Sinai have been visited by thousands, and described till they have become familiar to those who have never left their own shores; but this district is almost unexplored.

It reminded us of some of the downs of our own island. We seemed to breathe more freely when coming to the green earth again; for though we had, during the last three or four days, been cheered by verdant spots, we had not yet lighted on a region so thoroughly green. Home, with its fresh fields, seemed nearer, and the link more visible between it and us. In the soft grass there seemed something kindred and companionable. It seemed to know us, and we it, as friends. What a power this verdure seemed to possess of bringing up thoughts, and scenes, and faces, which the desert sands had banished!

The way from Wady-el-Murtubah to Wady-es-Seba winds most tortuously, yet most gently, through a pass between various undulations which divide the two wadys. We took nearly an hour to traverse it; and at six o'clock we halted in a hollow upon the ridge which overlooks Wady-es-Seba. We should greatly have preferred moving forward and pitching our tents beside Abraham's wells; but it was late, and we were content to remain on the heights above Beersheba,—the more so because the hills of Judah were full in view.

Heights above Beersheba, Feb. 15.—Rose a little after six, and wandered out on the heights which surrounded our tents. The sun was still unrisen, and the morning was slightly cold. There was no frost so far as I could judge; but the thin and almost invisible vapour, as it rose from the moist ground into the chill, wan air, suggested that possibly there might have been some during the night. But every sign indicated a day of heat and sunshine. The alternation alluded to by Jacob I could easily understand: "in the day the drought consumed me, and the frost by night."

Our camels were scattered on the numerous slopes in search of food. On these heights the lilies abounded, with grass and low shrubs between. I noticed that the camels did not touch the lilies at all; but cropt what lay between. It reminded me of the words, "he feedeth among the lilies." We did not here see any flocks feeding, or any "young harts" leaping; but in other places we had frequent occasion to notice the sheep and lambs browsing on the like pastures,—among but not on the lilies, for while the lily furnishes no acceptable food for flocks and herds, it seems by the shade of its high broad leaves, to retain the moisture, and so to nourish herbage wherever it grows. The

place of lilies would thus be the place of the richest pasture, as Solomon evidently indicates, when again using the figure, he speaks of the "young roes which feed among the lilies." They grew in almost incredible numbers and luxuriance;—often where nothing else flourished, corroborating the prophet's allusion, "he shall grow as the lily." Their tapering leaf is richly green, and hence the "heap of wheat set about with lilies" would form, by the contrast, an object of no common beauty, the pale yellow and the vivid green setting off each other, as the leaf of the primrose does its own yellow blossom. Close by these lilies there grew several of the thorn shrubs of the desert; but above them rose the lily, spreading out its fresh leaf of green as a contrast to the dingy verdure of these prickly shrubs. "As the lily among thorns, so is my love among the daughters." Whether this be the lily of the valley, I do not know. It grows on hill and valley, all over this region. Nor is it of one species only, but of several, as we could easily see, though only one species was in flower. That which was in flower the Arabs called usweih. It was larger than the others, and shot up its lilac, hyacinth-looking flowers from a tapering stalk, sometimes two feet long.

The sun came up, as I was wandering among these grassy knolls, and threw his light upon the distant hills of Judah, covering them with a veil of mellow purple. The larks were singing overhead, the camels were feeding around, the Arabs were moving about beneath, and the tents were brightening in the sunlight, as I moved slowly down, recalling patriarchal memories, and thinking how often Abraham and Isaac had trodden this ground, had fed their flocks among these lilies, and had enjoyed the morning sunshine as I was now doing.

We started about eight, the travellers preferring to walk, leaving the camels to follow. A morning walk to Beersheba! We needed no adventitious circumstances to add to the interest of the route; yet the clear sky above us, and the fresh grass beneath our feet, were most exhilarating. The descent is a very gradual one, the path winding through the same kind of gentle undulations as on the preceding day. We passed several beautiful hollows, rich in pasture, just such as we could suppose the patriarchs to have known, as places for their flocks to feed;—not, perhaps, to "rest at noon," for this requires more shade than these hollows could afford,—some rock, or cave, or group of trees,—yet to feed at morn or even, or it might be in the watches of the night. The birds still cheered us with song as we passed, and the moles were busily at work under our feet casting up the brown soil, just as in our fields at home. The knolls were of all variety of height and figure, varying the scene at every turn. We wandered slowly on, cheered by the fresh grassy fragrance which was rising about us, as the heat drew up the moisture from the soil. As we walked together, we read aloud the various passages in Genesis connected with this locality. They came to us with new interest and meaning.

As we got down to Wady-es-Seba, about half an hour from our time of starting, we observed a hollow of considerable size, in which there were ruins. The terrace-walls and foundations of houses were quite visible; and on all the small knolls there were great quantities of stones, many of which had evidently been used in build-

ing. Yet we do not know of any city here; though it is not unlikely that the whole of this wady was once well-peopled. Its fruitful and well-watered soil would draw population to it in all ages. By the way we noticed quantities of the coloquintida, formerly seen in several places of the desert. To the west for a short space we marked some low white cliffs. In one or two places the ground was quite broken and cut up by torrents; but no water was to be seen in their sandy beds. Broken pottery was strewed in all directions, both on the level track and on the mounds. Flocks of sheep and camels were feeding here and there.

A little after nine we came upon an extensive plain, whose level breadth was relieved by numerous undulations and beautified with green. Again we saw ruins, similar to the former and not a mile distant from them. We noticed also a long strip of green table-land, with fragments of pottery in considerable quantities. At half-past nine we reached the water-course, on whose banks,—upon the level ledge which ran along for some distance,—were ruins like those we had already seen. In the greener parts camels were feeding. The channel of the river was thickly paved with pebbles, and with white stones of some size, and was about one hundred and fifty feet broad. Immediately on reaching the other side you come upon the wells, from which it took, and still takes its name, Beer-es-Seba, the "well of the seven," "or the well of the oath."

But this river-bed is the boundary of Palestine. We shall not at present step across it. We leave the entire land for another journey and another volume. The tribes of Simeon and Judah lie before us, but we do not, in the mean time, enter on their territories.

To be continued.
Original.
My Journal.

Monday, Sept. 14.—Bro. Frank of Clearfield, took me in his carriage to that place, it being the place of his residence. He made me welcome to his hospitalities. Bro. Litch and Jackson soon arrived who shared with me in the entertainment of Bro. F. and his kind family.

There has been much preaching in this place, by brethren Boyer, Litch, Pearson, Bonham, and others, who are highly spoken of. But at present we have no church, and only a few who are interested in the cause. It is quite a large village, and is the country seat. They have five chapels in town and preaching enough to make them all better. But still they wish to hear on the Advent faith. I gave two discourses in the Court House, to attentive, candid audiences, and have hope that some good was done. They wish to hear more.

Bro. Litch and Jackson, having duties, returned to Center Co. and left me to close up the meeting.

Wednesday, Sept. 16.—I took leave of Bro. Frank and family, at half-past one in the morning, and travelled by stage over the mountain 30 miles to Tyrone, and arrived at noon. Here I took the cars for Harrisburg 130 miles and arrived in the evening, where I was very kindly received by my old friend and brother Theodore Boyer. He had arranged for me to preach in the Bethel, a new chapel erected by the "Church of God," and of which the Rev. James Colder is pastor. I had a very interesting interview

with him and was received with much Christian kindness. Bro. Colder was educated at Middletown university, Conn. He went to China as a missionary under the patronage of the M. E. Church, but was not sustained, by them, so that he returned. About this time he changed his views on Baptism, and has now joined the Eldership of the church of God, a respectable and pious denomination in this State which has arisen chiefly under the labors of Elder J. Winebrenner. He is now the able pastor of one of their best churches, and the editor of their paper; and is at this time getting up a High School, at Shippensburg, Pa., which will be of great value to this people. Thus God provides for his church, such gifts and talents as they need, in their progress and usefulness in their proper field of labor. Bro. Colder is an Adventist of the right school, although he works in another field. God is thus sowing the seeds of his truth among all, to hasten the spread and proclamation of the gospel of the Kingdom. This work will be speedily done.

I gave a sermon in the evening on the Kingdom of God. I spoke all my heart, and am happy to know that it was kindly and with most, very gladly received.

We have only a few in Harrisburg, who adhere to us, and give support to our cause. The people of this city have opposed us from the beginning. I think a better hearing might be had now than at any former time.

Friday, Sept. 18.—I took leave of Bro. Boyer, and came to New Kingstown, Pa., 16 miles. Here I was cordially received by Bro. Heagy and family. He is a Pennsylvania farmer, and I should think a model farmer. He is a hard-working man, and has brought up a large and interesting family, most of whom are pious. By his industry and economy he has gathered a competence, and has something for the Lord's cause. He has recently given several hundred dollars towards a place of worship, which is now finished, and open for use, and he is ready to do his part towards the expenses of a circuit preacher in this region. He has an interesting son also, who ought to enter the ministry. I hope he will be thrust out into the field. The Lord's church hath need of all such gifts.

I gave three sermons in the new chapel, and had some interest, but the weather was bad, and the people did not get waked up to come out till the time arrived for me to leave. Two weeks' drill in this place would result in good. I closed my labors Sabbath noon, when Bro. Rupp took me to Shiremanstown Pa., nine miles, for the P. M. service. We arrived in season to get refreshment, and then went to church. The house was filled, although the weather was unfavorable. I gave them an exposition of the 20th of Revelation. Elders Long and Soule were with me in the desk, and received the doctrine with favor, as also, the audience. I spoke again in the evening, and also on Monday evening, in the same place, to full and attentive audiences, with unabated interest. I have not spoken to any people in the State with as much interest as here. The field is ripe for harvest.

We have a goodly number of liberal and true-hearted Adventists here. They hold a weekly prayer meeting, and have preaching by Elder Litch occasionally. I visited Dr. Stoffer, Bro. Rupp, and also with Bro. Long, the pastor of the "Church of God" here. He expressed his cordial sympathy with my preaching. Dr. Stoffer has but recently come among us, and is quite an ardent and devoted laborer in the cause.

My visit with this people has been short, but very pleasant, and I hope useful to them.

To-day I obtained the account of the awful shipwreck, and loss of the steamship Central America, with between 400 and 500 lives! I read it with a thrill of horror, and with sympathy with the sufferers. I know something of what their feelings must have been. On my voyage to California some three years since, we encountered a similar gale, off Cape Hatteras, and in nearly the same latitude. Nothing could have saved us, if our engines had given out; as we much feared for a time they would. Our boat was loaded three feet by the head, and labored so hard in the heavy sea, as to strain and make

her leak badly. At one time very little hope was entertained. Our feelings and reflections were indescribable. All were quiet, silent, and solemn as at a funeral, in continual fear of sudden destruction. It is my wish never to experience another such scene.

"The last few years have been fruitful in appalling calamities by fire and flood. The catalogue of fearful tragedies is of sorrowful length and overpowering importance. The list of vessels lost is probably unprecedented in number in the annals of the world, during the same period of time. From the hour that the ill-fated President disappeared, up to the loss of the Norfolk and Central America, how many floating palaces of the sea have been engulfed in the ocean's depths. Of many of them we know nothing. Whether the ice-mountains gathered around them, crushing them in a freezing embrace of horror, or whether some towering wave poured its overwhelming strength upon the deck and hurried all on board to the bottom—or a fire-sheet wrapped itself around the inflammable mass, none have escaped alive to tell. This only we do know—there has been wreck, ruin, sorrow and death upon the sea—such anguish, deep, concentrated, heart-breaking, despairing agony, as makes the blood curdle and the flesh quiver to remember even in a dream.

"In the marble halls of the opulent, and in the humble hearth-side of the peasant, there are scalding tears yet undried on account of the mysterious doom of many a gallant ship. The last vestige of hope, so slow and unwilling to believe the unwelcome truth, has long since died. The pride of some princely house, and the sole prop of some humble dwelling, have gone down together to the voiceless chambers of the dead—the winds breathing their sole requiem, the white foam their shroud.

"Imagination alone can speculate upon the dark fatality which arrested these different groups of travellers upon the great highway of the nations. Whether it was by some sudden blow that the throbbing pulses were stilled, or by slow and painful degrees that the life went out, protracted for weeks, while the wretched hulk lay idly floating upon the broad waste of waters, none can ever know; what terrible scenes may have been witnessed upon her shattered decks before all was over, none can tell. All we know is, that the buoyant hope of a welcome home, is changed to the torpor of despair. The anxious hearts waiting on shore with hushed expectation to see if the rattling wheels will stop before their door, are chilled by disappointment—they roll by; the inmates of a darkened dwelling return to their wonted avocations with drooping heads and tearful eyes, weighed down with that oppressive sickness of heart which follows hope deferred.

"Some of the doomed ones, when hope died out of the soul, may have heard, in the moaning of the sea, the plaintive wailing of widowed hearts on shore, while they were dying far from human sympathy and human exertion. The sailor-boy may have been dreaming in his cot that his mother's arms were once more round his neck, his brothers' and sisters' merry shout of welcome ringing in his ears—the crash of the floating ice-berg breaks this vision of delight: the chilly water has reached his couch, it is gurgling in his throat, and death claims him as his own.

"Come when, how, where it may, the hour of dissolution is one that tests the soundest philosophy and the firmest hope; but no where is it such an hour of deep, overwhelming solemnity, no where can it be so deeply, so intensely agonizing, as on ship-board; far away from home and friends, destitute of the supporting arm of affectionate tenderness, the voice of consolation and prayer. Buried, too, where no stone marks the spot, no tear of friendship sanctifies the grave.

"Among the solemn events which have lately at such short intervals startled the public ear and agonized the public heart, the late appalling calamity in the loss of the Central America falls with the most stunning and overpowering force upon the public mind. However painful may be the retrospect, it is our duty not to pass

over these terrible admonitions without sober and serious reflections, which may have an abiding influence upon our lives and actions; help us to crowd life's narrow span with higher and nobler resolves and virtuous deeds."

The Resurrection of the Dead.

BY THE REV. C. H. SPURGEON.

We are now about to preach that there shall be a resurrection of the dead, both of the just and unjust. We shall consider first the resurrection of the just; and secondly, the resurrection of the unjust.

I. There shall be a resurrection of the just.

The first proof I will offer of this is that it has been the constant and unvarying faith of the saints from the earliest periods of time. Abraham believed the resurrection of the dead, for it is said in the Epistle to the Hebrews, chapter 11, verse 10, that he "accounted that God was able to raise up Isaac even from the dead; from whence also he received him in a figure." I have no doubt that Joseph believed in the resurrection, for he gave commandment concerning his bones; and surely he would not have been so careful of his body if he had not believed that it should be raised from the dead. The Patriarch Job was a firm believer in it, for he said, in that oft repeated text, Job, 19:25, 26: "For I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." David believed it beyond a shadow of a doubt, for he sang of Christ, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." Daniel believed it, for he said, that "many who sleep in the dust shall rise, some to everlasting shame, and some to everlasting contempt." Souls do not sleep in the dust; bodies do. It will do you good to turn to one or two passages and see what these holy men thought. For instance, in Isaiah, 24:19, you read: "Thy dead men shall live, together with my dead body shall they arise. Awake, and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." We will offer no explanation. The text is positive and sure. Let another prophet speak—Hosea, 6:1, 2: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us; in the third day he will raise us up, and we shall live in his sight." Although this does not declare the resurrection, yet uses it as a figure, which it would not do were it not regarded as a settled truth. It is declared by Paul, also, in Hebrews 11:35, that such was the constant faith of the martyrs; for he says, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." All those holy men and women, who, during the time of the Maccabees, stood fast by their faith, and endured the fire and sword, and tortures unutterable, believed in the resurrection, and that resurrection stimulated them to give their bodies to the flames not caring even for death, but believing that thereby they should attain to a blessed resurrection. But our Saviour brought the resurrection to light in the most excellent manner, for he explicitly and frequently declared it. "Marvel not," said he, "at what I have said unto you. Behold the hour cometh when they that are in their graves shall hear the voice of God." "The hour is coming when he will call the dead to judgment, and they shall stand before his throne." Indeed, throughout his preaching, there was one continued flow of firm belief, and a public and positive declaration of the resurrection of the dead. I will not trouble you with any passages from the writings of the apostles: they abound therewith. In fact, Holy Scripture is so full of this doctrine that I marvel, brethren, that we should so soon have departed from the steadfastness of our faith, and that it should be believed in many churches that the actual bodies of the saints will not live again, and especially that the bodies of the wicked will not have future existence. We maintain, as our text doth, that "there shall be a resurrection of the dead, both of the just and unjust."

A second proof, we think, we find in the translation of Enoch and Elijah to heaven. We read of two men who went to heaven in their bodies. Enoch "was not; for God took him;" and Elijah was carried to heaven in a chariot of fire. Neither of these men left his ashes in the grave; neither left his body to be consumed by the worm, but both of them in their mortal frames (changed and glorified doubtless) ascended up on high. Now, those two were the pledge to us that all of us shall rise in the same manner. Would it be likely that two bright spirits would sit in heaven clothed in flesh, while the rest of us were unclothed? Would it be at all reasonable that Enoch and Elijah should be the only saints who should have their bodies in heaven, and that we should be there only in our souls—poor souls! longing to have our bodies again. No; our faith tells us that these two men having safely gone to heaven, as John Bunyan hath it, by a bridge that no one else trod, by which they were not under the necessity to wade the river, we shall also rise from the flood, and our flesh shall not forever dwell with corruption.

There is a remarkable passage in Jude, where it speaks of Michael the archangel contending with the devil about the body of Moses, and using no "railing accusation." Now, this refers to the great doctrine of angels watching over the bones of the saints. Certainly, it tells us that the body of Moses was watched over by a great archangel; the devil thought to disturb that body, but Michael contended with him about it. Now would there be a contention about that body if it had been of no value? Would Michael contend for that which was only to be the food of worms? Would he wrestle with the enemy for that which was to be scattered to the four winds of heaven, never to be united again into a new and goodlier fabric? No; assuredly not. From this we learn that an angel watches over every tomb. It is no fiction, when on the marble we carve the cherubs with their wings. There are cherubs with outstretched wings over the head of the gravestones of all the righteous; ay, and where "the rude forefathers of the hamlet sleep," in some nook o'ergrown by nettles, there an angel standeth night and day to watch each bone and guard each atom, that at the resurrection those bodies, with more glory than they had on earth, may start up to dwell forever with the Lord. The guardianship of the bodies of the saints by angels proves that they shall rise again from the dead.

Yet further, the resurrections that have already taken place give us hope and confidence that there shall be a resurrection of all saints. Do you not remember that it is written, when Jesus rose from the dead many of the saints that were in their graves arose, and came into the city and appeared unto many? Have you not heard that Lazarus, though he had been dead three days, came from the grave at the word of Jesus? Have you never read how the daughter of Jairus awoke from the sleep of death when he said, "Talitha, cumi?" Have you never seen him at the gates of Nain, bidding that widow's son rise from the bier? Have you forgotten that Dorcas, who made garments for the poor, sat up and saw Peter after she had been dead? And do you not remember Eutychus who fell from the third loft and was taken up dead, but who, at the prayer of Paul, was raised again? Or, does not your memory roll back to the time when hoary Elijah stretched himself upon the dead child, and the child breathed, and sneezed seven times, and his soul came to him? Or have you not read that when they buried a man as soon as he touched the prophet's bones he rose again to life? These are pledges of the resurrection; a few specimens, a few chance gems flung into the world to tell us how full God's hand is of resurrection jewels. He hath given us proof that he is able to raise the dead, by the resurrection of a few, who afterward were seen on earth by infallible witnesses.

To be continued.

A Tunnel for Sermons

"Sermons," said a pastor, now gone hence, "are listened to as if through a tunnel. And

some men hold the large end of their tunnel towards the pulpit, while others present the small end, to receive the spiritual shot and shell.

"The men that hold the small end of the tunnel towards themselves catch the whole force of the sermon, and its concentrated strength strikes hard upon their heart and conscience. Those, on the contrary, who hold the large end of the tunnel towards themselves are hardly touched at all—the charge from the pulpit hitting on the outside of the tunnel, scatters in all directions, and is distributed among their neighbors."

Again he said:

"There are two ladders by which men climb up in this world. They are called 'Principle,' and 'Expediency.' The first is God's ladder; the second the ladder of the devil.

"Every round of the ladder of Principle is firm and sure. There is no danger of falling, though the climber go never so high. He may be able to ascend but slowly; his upward efforts may be attended with throes of pain; and he may feel a sinking of heart, overwhelming of the brain, as he pauses to observe his situation and the steepness of the way. But he is safe, if he hold on; and the higher he climbs the more will he possess the sense of his security; and it will not be long before he shall see whereon the top of the ladder resteth, and Whose is the mighty Hand that holds it to its place.—Then shall he rise with winged foot-steps, and leap off with shouting from the top-most round; for 'Principle' is that ladder whose top reacheth unto Heaven.

"But the ladder of Expediency, though it seems strong and firmly placed, and though the ascent is without difficulty or distress, has always one rotten round in it. But no man ever can tell where that round is, until he steps upon it; when it is certain to fall through. And the higher up this rotten round is, the more fatal is it for the climber; for thus the greater his fall, and the more sure his destruction."

Songs in the Night.

But, beloved, there is another thing of which we can sing yet more sweetly; and that is, we can sing of the day that is to come. I am preaching to-night for the poor weavers of Spitalfields. Perhaps there are not to be found a class of men in London who are suffering a darker night than they are; for while many classes have been befriended and defended, there are few who speak up for them, and (if I am rightly informed) they are generally ground down within an inch of their lives. I suppose their masters intend that their bread shall be very sweet, on the principle, that the nearer the ground, the sweeter the grass; for I should think no people have their grass so near the ground as the weavers of Spitalfields. In an inquiry by the House of Commons last week, it was given in evidence, that their average wages amount to seven or eight shillings a week; and then they have to furnish themselves with a room, and work at expensive articles, which my friends the ladies are wearing now, and which they buy as cheaply as possible; but perhaps they do not know that they are made with the blood and bones and marrow of the Spitalfields weavers, who, many of them, work for less than man ought to have to subsist upon. Some of them waited upon me the other day; I was exceedingly pleased with one of them. He said, "Well, sir, it is very hard, but I hope there is better times coming for us." "Well, my friend," I said, "I am afraid you cannot hope for much better times, unless the Lord Jesus Christ comes a second time." "That is just what we hope for," said he. "We do not see there is any chance of deliverance, unless the Lord Jesus Christ comes to establish his kingdom upon earth and then he will judge the oppressed, and break the oppressors in pieces with an iron rod, and dash them in pieces like a potter's vessel." I was glad my friend had got a song in the night, and was singing about the morning that was coming. Often do I cheer myself with the thought of the coming Lord. We preach now, perhaps with little success; "the kingdoms of this world" are not "become the kingdoms of our Lord and of his Christ;" we send out mission-

aries; they are for the most part unsuccessful. We are laboring, but we do not see the fruit of our labors. Well, what then? Try a little while; we shall not always labor in vain, or spend our strength for naught. A day is coming, and now is when every minister of Christ shall speak with unction, when all the servants of God shall preach with power, and when colossal systems of heathenism shall tumble from their pedestals, and mighty, gigantic delusions shall be scattered to the winds. The shout shall be heard, "Alleluia! Alleluia! the Lord God Omnipotent reigneth." For that day do I look; it is to the bright horizon of that second coming that I turn my eyes. My anxious expectation is, that the sweet Sun of righteousness will arise with healing beneath his wings, that the oppressed shall be righted, that despotisms shall be cut down, that liberty shall be established, that peace shall be made lasting, and that the glorious liberty of the gospel of God shall be extended throughout the known world. Christian! if thou art in a night, think of the morrow; cheer up thy heart with the thought of the coming of thy Lord. Be patient, for

"Lo! he comes, with clouds descending."

Be patient! The husbandman waits until he reaps his harvest. Be patient; for you know who has said, "Behold, I come quickly, and my reward is with me, to give to every man according as his works shall be."

I find the above in Mr. Spurgeon's Sermons, Second series, entitled "Songs in the Night," which will show the prevalence of the pre-millennial faith among some of the poorer classes in England. What we have to regret is, that the true nature of "the day that is to come" is not Scripturally understood as it should be. Yet we can but rejoice to think that the personal advent of Jesus Christ is anticipated, to usher in that day. May we not hope, that the nearer we are to the revelation of the Son of Man in the clouds of heaven, this subject will be better understood. Mr. Spurgeon's sermon on "the resurrection of the dead," is almost unexceptionable, and I hope it will be given in the Herald. I have conversed with some clergymen and various members of the churches in reference to this sermon when I have seen these discourses on their tables, and found it a good way to introduce and talk on our faith with them familiarly. One clergyman of the Baptist denomination remarked to me that there was not so wide a difference on the subject of the advent of Christ, or would not be, if all Christians would come together and compare their views and converse upon, and examine this subject. How desirable this would be! May not God in His providence bring it about before the advent of His Son?—see Matt. 2:1-10; Isa. 52:8.

O. R. FASSETT.

The Sacred Banner of Islam.

Rev. Dr. Shaffer, for the last twenty-five years missionary at Constantinople, delivered an address in Brooklyn last Sunday, in which he spoke of the general belief which prevails among the Turks that their religion has closed its mission, and stated the fact that the green coat of Mahomet, which is the sacred banner of Mahomedanism, had disappeared from Constantinople. This article is believed by every true Mahomedan to have been woven in heaven, and brought to Mahomet by the Angel Gabriel; and it is also an article of belief that when the course of Islamism is to terminate, the angel will again descend and retake it to heaven. For centuries it has been guarded with the greatest care in a particular mosque in Constantinople. Last spring it mysteriously disappeared. The missionaries think it was clandestinely removed because Constantinople had become too much a christian city, and that it will sometime be displayed in a more sacred place. It is said, however, that some prophecies in the Mahomedan sacred books have pointed to the present time as closing the reign of their religion; and this disappearance of the sacred banner adds to the popular impression. At any rate, the Turkish Mahomedans, and the Turkish government itself, have undergone a great

change of sentiment towards christianity within a few years. Two curious instances of the same change among other Mahomedans came to us by the last foreign mail. The Shah of Persia has placed his Moslem, Christian, and other subjects on the same political level. The Bey of Tunis also has granted to his people a constitution founded upon the most liberal principles. His general officers of state in the presence of all the foreign agents, the French Admiral, and the principal European inhabitants, took a solemn oath to maintain it inviolate. These things are doubtless but a curious coincidence, and yet they impress the mind as more than ordinarily significant.

Nana Sahib.

Nana Sahib, the wretch who has committed the wholesale murders at Bithoor and Cawnpore, "is not, as represented, the adopted son of the ex-Peishwa Bajee Rao, nor does he pretend to be so, Dhoondo Punt being the adopted son of that Prince. He is the eldest son of the ex-Peishwa's Soubadar, Ramchunder Punt; and is, as natives go, tolerably well educated. During his father's lifetime he was on ill terms with the Commissioner, Colonel Manson, and was charged by him with forgery, but the offence was not proved. He afterwards applied through his father, the Soubadar, for the post of Commandant of Cavalry in the Gwalior service, but it was refused him. On his father's death he claimed to succeed to the bulk of the paternal wealth under a will which had been made out in Mahratta and English; but the authorities considered it a forgery, and, his younger brothers claiming equal shares as under an intestacy, the Courts held him entitled to only one-third, instead of the whole. His disaffected spirit must have been well known, and his having been left in possession of artillery and such like means of offence is one of those problems which the Government of India ought to be called upon to explain."

The Hurkaru thus characterises Nana Sahib's recent atrocity at Cawnpore:—"We have only one word to say in connection with this fearful massacre. We earnestly hope that no sentimental sympathy with Hindooism, no maudlin regard for native Princes, will interfere between the Nana Sahib and the fate he has provoked. This demon has, with his own hand, given the signal for the slaughter of six or seven hundred of our own kith and kin. Not content with the massacre of the fugitives from Futteghur, he has further evinced his devilish propensities by the treacherous deed recorded above. . . . This man, we are informed, until within a few months professed the greatest delight in European society: he used to go out shooting with the officers, and invited them to fetes at Bithoor. And yet, the moment fortune seems to cease to smile on British interests, he treacherously murders those whom he feasted, and earns a character for barbarous cruelty which no age or no country can rival."

The following is said to be a translation of a proclamation posted up by Nana Sahib at Cawnpore:—

A traveller just arrived in Cawnpore from Calcutta states that in the first instance a council was held to take into consideration the means to be adopted to do away with the religion of the Mahomedans and Hindoos by the distribution of cartridges. The council came to the resolution that, as this matter was one of religion, the services of seven or eight thousand European soldiers would be necessary, as 50,000 Hindostanees would have to be destroyed, and then the whole of the people of Hindostan would become Christians. A petition, with the substance of this resolution, was sent to the Queen Victoria, and it was approved. A council was then held a second time, in which English merchants took a part, and it was decided that, in order that no evil should arise from mutiny, large reinforcements should be sent for. When the despatch was received and read in England, thousands of European soldiers were embarked on ships as speedily as possible and sent off to Hindostan. The news of their being despatched reached Calcutta. The English authorities there ordered the issue of the cartridges, for the real inten-

tion was to Christianise the army first, and, this being effected, the conversion of the people would speedily follow. Pigs' and cows' fat was mixed up with the cartridges. This became known through one of the Bengalese who was employed in the cartridge-making establishment. Of those through whose means this was divulged one was killed and the rest imprisoned. While in this country these counsels were being adopted, in England the Vakeel of the Sultan of Roum sent news to the Sultan that thousands of European soldiers were being sent for the purpose of making Christians of all the people of Hindostan. Upon this the Sultan issued a firman on to the King of Egypt to this effect:—"You must deceive the Queen Victoria, for this is not a time for friendship, for my Vakeel writes that thousands of European soldiers have been despatched for the purpose of making Christians the army and people of Hindostan. In this manner, then, this must be checked. If I should be remiss, then how can I show my face to God; and one day this may come upon me also, for it the English make Christians of all in Hindostan they will then fix their designs upon my country." When the firman reached the King of Egypt he prepared and arranged his troops, before the arrival of the English at Alexandria, for this is the route to India. The instant the English army arrived the King of Egypt opened guns upon them from all sides and destroyed and sunk their ships, and not a single soldier escaped. The English in Calcutta, after the issue of the order for the cartridges, and when the mutiny had become great, were in expectation of the arrival of the army from London; but the Great God, in His omnipotence, had beforehand put an end to this. When the news of the destruction of the army of London became known then the Governor-General was plunged in grief and sorrow, and beat his head.

Great Earthquake at the West.

St. Louis exchanges bring full accounts of the earthquake which occurred on Thursday morning the 8th. It appears to have been a genuine affair, and to have been felt through a large section of the country. The commotion was very severe in St. Louis and its vicinity, and in the adjoining territory of Illinois it was accompanied by a tempestuous sky and electrical phenomena of an unusual character; while in St. Louis it was preceded by freaks of electricity, variously described as vivid flashes of lightning, and as the descent of a blinding meteoric ball from the heavens. The St. Louis Democrat of Friday has the following interesting particulars:

"On the morning of yesterday, at twenty minutes past-four o'clock, nearly the whole population of this city was startled from repose by the roar and commotion of a violent earthquake. The first premonition is said to have been given by a slight concussion about midnight. But at the time stated, those who were awake heard a low and distant rumbling which failed to arouse attention till it rapidly increased to the volume of the sound of heavy trains of cars thundering through every street of the city. Some liken the noise to a protracted reverberating explosion. Others to the roar of a whirlwind, others to the mere passing of market wagons—but all agree that it was tremendous. When at its height the buildings began to rock appallingly. Thousands sprang from their beds in alarm, and rushed into the streets. The northern sky was clear, but from the southward a heavy mist was swiftly advancing, and in a moment nearly obscured the street lamps. In many instances the lamps were in an instant unaccountably extinguished. The violent shock lasted full three-fourths of a minute, and was instantly succeeded by a second roar and attendant shock of less severity. Many describe both as one, and aver that the heavy shock lasted full three minutes. In about five minutes afterwards the noise and concussion were repeated with comparative mildness, but very perceptibly."

Of the great earthquake in Missouri in 1811, the Democrat says;

"In that portion of Missouri known as the New Madrid district, in the year 1811 and the

succeeding year, an earthquake caused a calamity so memorable that it has entered into the history of our country as one of the most remarkable events of the times. On that lamentable occasion, the disaster was heralded by the usual ominous rumbling, which shortly swelled into the roar as if of a thousand artillery; vast chasms stretched wide their destructive jaws; columns of sand, water and coal, rose from their depths; clouds of steam rising from these fissures obscured the sky; high hills sunk instantly into undistinguishable plains; dense forests were submerged, leaving no trace of their locality; the beds of extensive lakes were lifted up and became elevated ground; the dry land sunk for miles around to receive the waters thus expelled from their ancient resting place; giving reception in one instance to the waters of a lake from sixty to seventy miles in length; acres of alluvion slid away from the borders of the Mississippi interposing an impassable barrier to its stream, and rolling back its turbid waters with overwhelming fury.



The Advent Herald.

BOSTON, OCTOBER 24, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PENCILINGS BY THE WAY. NO. 5.

One of the most thriving of the growing cities of the West is the town of Dixon, situated on the Rock river, about a hundred miles due west from Chicago. It is intersected by the Dixon Air Line Road, which extends east and west from Chicago on Lake Michigan, to the town of Fulton on the Mississippi river; and by the Illinois Central road, that extends north and south through the entire length of the state.

The town was first settled by a man of the name of Dixon, who established a ferry across Rock river, at this point, some thirty years since. It was for a long time known as "Dixon's ferry." The whole of this region was at that time inhabited by the Indians, and the ferry was needed principally to facilitate the transportation of the U. States mail to the North Western Territory.—Mr. Dixon being connected with a company that had a contract for that object.

This veteran pioneer was at that time a grey-headed man, though he is still living in the place that bears his name. We passed him in the street, without the opportunity for an introduction, but marked his dignified bearing, and yet modest and unpretending demeanor. By his just and conciliatory course, he won the esteem and confidence of the red men, who denominated him, "Wah-chu-sa,"—i. e., the honest white-head; and long after their removal from that locality, delegations from their number periodically visited him. During the Black Hawk war, he was Gen. Taylor's Indian interpreter, and for a time his bed-fellow.

Settlers naturally located near the site of the ferry, and in 1839 it was organized as a town. In 1850 there were 540 inhabitants in the place; in 1855, there were 3,200; and in 1856, there were 4,500—comprising 515 houses, 8 churches, the same number of schools, 35 stores, 5 hotels, 3 saw-mills, 2 flour mills, 8 factories of different kinds, with others in process of erection, and 50,000 acres of land under wheat and corn cultivation. In addition it is the seat of a large Theological school of the Congregational order, the building of which is just completed, and for the erection of which \$10,000 was contributed by the inhabitants of the place.

A city charter was granted by the legislature a year since, but was rejected by the people as not sufficiently liberal in its provisions. Had they adopted it, they purposed to elect for their first mayor Mr. Dixon—the venerable patriarch of the place, who witnessed its first buddings long after he had been a solitary resident there, but who yet walks about the place, regarding it with paternal pride, and the pet and idol of the people. He says that he wishes to effect two things more—the supplying of the city with water, and the

lighting of it with gas. A grant for the former has already been obtained. He has survived all his children and now lives with his grandchildren, on a small income, though he once purchased the whole site of the city at the government price.

The town of Dixon is built on both sides of the Rock river, which has a fall of water and is dammed at this place. It is in the midst of a beautiful farming country, the prairie region extending on every side,—in the very centre of "The garden of America." The river is so called from its flowing over a rocky bottom, which indicates a healthy region, and the town itself being on sandy soil, fever and ague is there rarely known.

Mr. Dixon being once asked why he selected that sandy spot for the site of his town, replied, that "Having looked the prairie all over, and feeling that it was a pity to spoil so much land that was suitable for agricultural purposes, he selected that place as suitable for nothing except to build upon." Although the answer was made to fit the enquiry, there is much practical good sense and sound philosophy in it—the good farming lands extending on every side from the outside of the village.

The rail ways and other public improvements at the west, are not managed with that eye to the public convenience as at the east. Having occasion to telegraph from Dixon to Ottawa, 100 miles distant, we obtained an answer on the third day. When we wished to reply, we were told that we must wait an hour, as the operator at the other place had gone to supper. The reply went the next day! We recommended the clerk to start an ox team to run between the two places, so that they might have more rapid inter-communication, and he said that he would suggest it to the directors. We finally went all the way to Ottawa, to effect what should have been done by telegraph. We were however paid for our journey, for there we had an opportunity to see the copper kettle that was referred to in the *Herald* of Aug. 22d.—Calling on Elder Z. Coleman, Pastor of the Baptist church and the only subscriber to the *Herald* in the place, he introduced us to the editor of the leading journal in that city who accompanied us to the place where the kettle was to be seen. It was made of pure copper, was plated out exceedingly thin, was of an outlandish shape, and was in all respects just such a kettle as it might be supposed would be made in the infancy of their construction. It would hold about ten gallons, its iron bale had rusted to dust, and it had several holes in it. Those who discovered it affirm that it was in a coal-bed 17 feet below the surface of the coal, bottom side up, with the coal firmly imbedded above and below, and nothing in its cavity. The editor referred to believed that it would be proved that these statements are false. If they can be, it is important that it should be done; for if true, the common geological theory respecting the formation of coal is entirely upset.

The Present Panic.

Since the last issue of the *Herald*, intelligence has been received of the suspension of the banks in various parts of the country. It is perfectly marvelous that with all the outward means of prosperity, the entire business of the country should have suddenly collapsed! God alone has done it. He has put his fingers on the huge bubble of inflated wealth, and it has vanished into thin air. To give some idea of the state of things, we have devoted considerable space this week to matter connected with the business of the country. A correspondent of the Boston Journal, writing from New York on the 14th inst., gives a graphic view of the condition of things in that city. He says:

"Yesterday was a day such as never was equalled in this city, and I hope may not be equalled again. The very lightning itself cannot tell you the intense excitement of our people. The day opened with one of those thick, dense fogs, that cover the city like a mantle. None of our suburban neighbors could be seen. Had Brooklyn, Williamsburg, Jersey City, Hoboken, Staten Island, all been sunk, they could not have been more completely hidden from our view.

"Ferry boats landed their passengers in all conceivable places but the right one. Peek Slip ran down to the Atlantic Dock, and the South Ferry boats ran up to Williamsburg. First we were saluted with the reports of collisions and death from collisions. The Staten Island boat ran into a vessel and sunk. The Island Belle, on the Hudson river, ran into the Arrow and jeopardized many lives. The Commodore ran into the Metamora, doing great damage and exposing the passengers to much peril; and finally, several gentlemen who left New York for Boston on Monday night, suddenly appeared in our streets on Tuesday morning with the news that the Empire State, of the Fall River line, ran on a rock at Hurlgate,

stove in her bottom, filled the craft with water, and finally hauled up at the foot of Pike street where she now lies.

"And all this was a fitting prelude to the moral and financial fog; the collision of men and merchants; the striking, stranding and sinking of the moneyed Empire State, and the crash that was to follow."

"The real panic began before the banks opened. In all the circles of business the excitement was intense, and the financial atmosphere indicated trouble. As the wise can read the storm and the earthquake in the character of the air, so men seemed to be full of foreboding. No confidence seemed to exist: no man felt safe about his money, unless he had it in his pocket. The first step was to draw checks from all on deposit; nearly every man who had ten or ten hundred dollars in the bank drew it out; and laboring men who had funds in the Savings Bank, sent for these.

"Business was not suspended, for it did not begin at all. No one seemed ready to do anything. No one could be found in their places of business. But Wall street presented an unusual sight from the early part of the day till dark. The walks were crowded. It was difficult to get along; and with the opening of the doors of the banks, at 10 o'clock, the run commenced. And with the passage of each hour, the crowd and excitement increased. And as one bank after another gave way, the crowd and the excitement increased. The idea of breaking the Bank of New York was scouted by the crowd. It was one of our oldest banks, and stood all crises and changes. But it was one of the earliest to succumb to the tempest; and when that closed the people felt that all was over, and then Wall street was a sight. It looked like a holiday in New York. Men crowded the sidewalks—stood thick, and many on the corners of the streets—filled the street full, so that drays and carmen could not get along. The steps of the Custom House were crowded, as if the Emperor of the French and the Emperor of Russia were expected along soon. The windows of the offices, stores, saloons and brokers' shops were wide open and crowded. Men stood over against the banks, on the roofs of the houses, on the sills of the windows, on the steps, columns, and pilasters of the Exchange, and men of all classes and conditions too. The Irish hod man, with the dress of his trade on him, and the late millionaire from University place, the apple woman from Chatham Square and Park Row, and the merchant from Park Place, news boys and clerks, judge and lawyer, all jostling and crowding, excited and moving with the excited throng, and the crowd increased with the news of failure and suspension. Mr. David Leavitt, late President of the Am. Exchange Bank, came out on the steps to make a speech. It was a bravado speech. He spoke for himself and other banks. He gave the crowd to understand that the bank was ready for anything—could stand any thing—would pay specie till the last bill was paid. But the speech had not the effect intended. The people were glad to hear that the bank was so well off—meant to try the metal of the concern, and get the gold if it was to be had. And then the rush was more intense. The crowd came faster and more earnest. And as the dial hand of Old Trinity, that looked down calmly on the excited and turbulent crowd below, indicated that the terrible hour of three o'clock, when all banks close, was near—and when the mass outside saw that it would be impossible to get their money before banking hours were over, the excitement became more intense. Soon one of the officers came out of the bank and announced the bank would keep open till six o'clock. But this produced no effect but to give hope to the last man that he would stand a chance to get his pay as well others. And when the bank closed, no man in New York believed that one bank would pay specie to-day.

So this morning all have suspended, and in law not a bank exists in New York, except one or two who have a perpetual charter that the law of New York does not affect. It is incorporated into the constitution of this State that a bank that suspends shall cease to exist. And the rule cannot be mended by legislation, as it is a fundamental provision. Now the question is, what is to be done? The Governor is in town. The merchants and bankers are greatly agitated. But no relief that can be given will be withheld. We shall have a meeting of the Legislature in three weeks. In the meantime the banks are all open and business goes on as usual. Men breathe in peace. They have touched the bottom and are relieved."

A Lesson for the Times.

The providences of God occurring at this time are marked, and striking; and cannot fail to awaken reflection in many minds; and should be improved by the church for her own good, and to

the spiritual advantage of men: "for when" God's "judgments are in the earth, the inhabitants of the world will learn righteousness."

The following scriptural texts are frequently quoted in the preaching, prayers, exhortations, and conversations of Christians, as applicable to the present times, without any thought as to their chronological bearing to "the last days;" or as being signs of the near coming of Christ to judgment: "distress;" "perplexity;" "men's hearts failing them for fear, for looking after those things which are coming on the earth," &c. Among the irreligious world, and secular press, the words, "panic," "distress," "perplexity," "dark clouds," "appalling calamities," express the state of things, and the true state of feeling of the "hearts of men,"—and yet they cannot be made to believe, that "these are" but "the beginning of sorrows," ending only with "that time of trouble, such as never was since there was a nation—and when many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Surely the Scriptures must and will be fulfilled, and "that day come as a snare on all of them that dwell on the face of the whole earth."

The present monetary crisis, and commercial and trading embarrassments, together with the fearful loss of the "Central America," said to be "the richest ship, passengers and cargo considered, that was ever engulfed in the waves of the sea," is the voice of God to the nation and the world. It is well known that when that vessel "went down," and was "engulfed in the ocean," making "a second plunge, there came a flash of lightning which for a moment gave a full view of the entire deck of the steamer." Is not God rebuking the world for its covetousness? Is He not showing men the vanity of the most precious of earth's treasures? A writer remarks in reference to the passengers on board this ill-fated vessel:

"Many of the passengers were persons of large means, and nearly all had money with them, in sums from hundreds to thousands of dollars. But on Saturday, when death appeared close at hand and inevitable, treasure belts and bags were opened, and gold was scattered on the cabin floors, lest a few ounces or pounds of weight should decide their desperate contest with the waves. Full purses, containing in some instances \$2,000, were lying untouched on sofas. Carpet-bags were opened by men, and the shining metal was poured out on the floor and spurned in contempt. One of the passengers, who has since been rescued, opened a bag and dashed about the cabin \$20,000 in gold dust telling all who wanted to gratify their greed for gold to take it. But it was past by untouched. Two ladies brought out \$10,000 in \$20 gold pieces, and threw them down in the cabin, but no one wanted them."

Is not God saying to the world,—on the sea and on the land,—"trust not in uncertain riches, but in the living God?" Is he not speaking loudly, authoritatively, in thunder and storm, and judgment, and yet mercifully and tenderly and invitingly, "Turn from these vanities and trust in me?" "Lay up in store for yourselves a good foundation against the time to come—lay hold on eternal life?" "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?" And what is the voice of God to the church at this time? Is it not to give this charge? "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate." I believe the church, as "the light of the world; the salt of the earth," should stand forth at this time, and point men to "the Lamb of God," the Saviour of sinners, and away from earthly treasures, to an heavenly inheritance; and do it with a boldness and zeal and in an affectionate sympathy, as becomes the times in which we live. Great good would be the result, and thousands would be converted to God, and turn from these "idols" of earth to "the worship of the living God, and to wait for His Son from heaven." Men are thinking, they are serious; they are disappointed in earthly things men and names. Let the church arise and declare "salvation" in the only "name under heaven given among men, whereby we must be saved."

The above charge is the text for the times; and while God in His providence is speaking, let the church, the Christian everywhere be at their post, and engaged in their duty of turning men unto the Lord. But to do this more effectually, a first duty must be done on the part of the church, and that is: to rid herself of covetousness, which in

our day has nearly destroyed her vitality and usefulness. God speaks in the present crisis, and in the clearer revelation of His word to his church: "godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who befores Pontius Pilate witnessed a good confession; that thou keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ."

Another scriptural exhortation would seem to be appropriate and impressive upon the church in these times: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." While, therefore, we are being taught the vanity, worthlessness and uncertainty of all things pertaining to this life; while God is bringing perils on the religious, civil, and political, and commercial and trading world; while all things are being shaken preparatory to the fulfillment of the promise, "yet once more I shake not the earth only, but also heaven," "we receiving a Kingdom which cannot be moved; let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Let us arise, also, and labor to call men's attention away from earth and earthly treasures to "the living God," and those infinite stores "at His right hand."

O. R. FASSETT.

Reference to a Hebrew Scholar.

In the Herald of Oct. 3d, Elder B. pledged himself as follows: "I will leave it to any Hebrew scholar under heaven, if this text is not in the negative form!" referring to the text in Isa. 33:14.

We therefore asked Prof. Whiting to give a criticism on the text; which will be found below. It is against the position taken by the one who appealed to such authority. Prof. W. also points out what we had not before seen, but which is now apparent: the questions are put into the mouths of the surprised hypocrites and sinners in Zion, whose tears of such a punishment are not allayed by the prophet.

Williamsburg, L. I., 9 Oct. 1857.

DEAR BROTHER:—Your discussion with a correspondent, has resulted in an appeal to me in reference to the interpretation of Isa. 33:14. I am too busily employed to do more than make a few brief remarks on the passage. I have no time for controversial writing: hence, should your correspondent attempt a reply, I shall not rejoin, unless that reply is deemed to be something which proves that my views are incorrect. Of this, I must take the liberty to judge for myself.

I remark then, 1. That the 15th verse is not a reply to the interrogation in the 14th. The Hebrew has a full point (called *Soph-Pasook*) at the close of the 14th verse. The 15th begins a new subject; and this the English reader will see, if he reads the 15th and sixteenth verses in connection. The English version properly places a semicolon at the close of v. 15th.

2. It may be inquired, "Why is not a reply made to the question of verse 14th?" For this good reason—no reply is required, as the interrogation, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" is not a question proposed by the prophet, speaking in the name of the pious Israelites—but it is an interrogation put in the mouths of the sinners and hypocrites (properly "the impure"). The sinners are afraid—fearfulness surprises the hypocrites—and in the apprehension of Divine wrath they ask, "Who of us shall dwell?" &c.

This interpretation is as old as the time of Luther. In his translation, he has placed the supplementary words *und sprechen* in brackets ["and they say"] before the question. With the exception of this supplement, (which is properly inserted because it is really understood), his rendering corresponds with that of our English version. The entire verse is as follows: *Die sündler zu Zion sind erschrocken, zittern ist die Heuchler angekommen [und sprechen.] Wer ist unter uns, der bey einem verzehrenden Feuer wohnen möge! Wer ist unter uns, der bey der ewigen gluth wohne!*

In the excellent German translation of De Wette

the interrogation has quotation marks to show that it was the language of these "sinners." I quote the verse from his Translation: *Eserbeben in Zion die sündler Zittern ergreift die Gottlosen: "Wer mag von uns wohnen bei dem freisenden Feuer, und wer von uns, wohnen bei der ewigen Gluthen!"* The sense of this passage is the same with that of the English, if we except *Gottlosen*, which is equivalent to "ungodly"—[in place of "hypocrites"].

The excellency of the Belgic or Low Dutch version is admitted by all biblical scholars. In that, a like rendering is found and the supplement *zij zeggen* ("they say") is introduced and indicated by being bracketed. The sense here corresponds with the English version.

In the Latin Version of Junius and Tremellius (which has enjoyed a high reputation from its first publication 1587) a similar supplement is employed, *Epaveunt Zizione: peccatores tremor corripuerat* ("had seized") *hypocritas: quis diversabitur* (alibant) ("said they") *ex nobis cum igne consumantur!* *quis diversabitur ex nobis cum ardoribus perpetuis!* The agreement of this (the supplement excepted) with the English version, will be admitted by any one who is even moderately skilled in Latin.

3. Now what did these "sinners" and "hypocrites" fear? What excited their alarm and caused its expression in the question? That question contains its own answer. It was "devouring fire"—"everlasting burnings." All must allow that they supposed, at least, that there either was then—or would be—such things as "devouring fire" and "everlasting burnings." The prophet, who utters the word of God, does not endeavor to allay their fear by telling them—that there could be no danger—there could not be any "devouring fire" or "everlasting burnings." He who commissioned and inspired Isaiah,—at a later period, himself told his disciples that when he should gather all nations before him, he would say to those on the left hand, "Depart from me, ye cursed into everlasting fire prepared for the devil and his angels;" and he notices the result in these solemn words: "And these shall go away into everlasting punishment." Every sober-minded reader can determine whether His words will stand.

N. N. WHITING.

Daimonion.

EDITOR OF THE HERALD:—As there is in the Herald office a Greek Concordance to the Septuagint—a rare work—will you please give in the Herald a full list of the passages in which the word *daimonion*, in its various forms, occurs in the Old Testament; also a similar list for the New Testament? and oblige yours,

J.M.O.

This word is not found in the Septuagint translation of the Old Testament, according to the "Concordantie Græcæ" of Abraham Trommius, in the precise form you give it. In Deut. 32:17, "They sacrificed unto devils, not to God," it is *daimoniais*; and the same in Ps. 106:37, "They sacrificed their sons and their daughters unto devils." In Ps. 96:5, it is *daimonion*, "All the gods of the nations are idols." In Ps. 91:6 it is *daimonion*—"nor for the destruction that wasteth at noon day." Isa. 13:21, "Satyrs (*daimonia*) shall dance there." The same in Isa. 34:14. The only other place instanced is Isa. 65:11, "a table for that troop,"—*daimonion*.

In the New Testament, uniformly rendered devil, or devils, we have

δαίμωνιζοντες, daimonizomenai.

Mat 4:24 those which were possessed with devils
8:16 many that were
28 there met him two
33 befallen to the
9:32 a dumb man
12:22 one
15:22 my daughter is grievously vexed with a devil
Mar 1:32 them that were possessed with devils
5:15 him that was possessed with the devil
16:16 to
18 he that had been

Lu 8:36 he that was possessed of the devils
Joh 10:21 not the words of him that hath a devil

δαίμωνιον, daimonion.

Mat 7:22 in thy name have cast out devils
9:33 when the devil was cast out, the
34 Pharisees said, He casteth out devils through the prince of the devils.
10:8 raise the dead, cast out devils
11:18 nor drinking, and they say, He hath a devil
12:24 This (fellow) doth not cast out devils, but by Beelzebub the prince of the devils
27 if I by Beelzebub cast out devils
28 if I cast out devils by the Spirit
17:18 Jesus rebuked the devil, and he departed
Mar 1:34 divers diseases, and cast out many devils; and suffered not the devils to speak
39 throughout all Galilee, and cast out devils
3:15 to heal sicknesses, and to cast out devils
22 by the prince of the devils casteth he out devils
6:13 they cast out many devils, and anointed
7:26 that he would cast forth the devil
29 the devil is gone out of thy daughter
30 she found the devil gone out
9:38 we saw one casting out devils
16:9 out of whom he had cast seven devils
17 In my name shall they cast out devils
Lu 4:33 which had a spirit of an unclean devil
35 when the devil had thrown him
41 devils also came out of many
7:33 ye say, He hath a devil
8:2 out of whom went seven devils
27 a certain man, which had devils
30 because many devils were entered

33. Then went the devils out of the man
35. out of whom the devils were departed
38 the man out of whom the devils were
Lu 9:1 power and authority over all devils
42 the devil threw him down, and tare (him)
49. Master, we saw one casting out devils
10:17 Lord, even the devils are subject unto us
11:14 he was casting out a devil, and it was
— when the devil was gone out
15 He casteth out devils through Beelzebub the chief of the devils
18 that I cast out devils through Beelzebub
19 if I by Beelzebub cast out devils
20 with the finger of God cast out devils
13:32 Behold, I cast out devils, and I do cures
Joh 7:20 people answered and said, Thou hast a devil
8:48 thou art a Samaritan, and hast a devil
49 Jesus answered, I have not a devil
52 Now we know that thou hast a devil
10:20 many of them said, He hath a devil
21 Can a devil open the eyes of the blind?
Ac 17:18 to be a setter forth of strange gods
1 Co 10:20 they sacrifice to devils, and not to God
— that ye should have fellowship with devils
21 cup of the Lord, and the cup of devils
— the Lord's table, and of the table of devils
1 T. 4:1 heed to seducing spirits, and doctrines of devils
Jas 2:19 the devils also believe, and tremble
Rev 9:20 that they should not worship devils
δαίμονες, daimonides.
Jas 3:15 not from above, but (is) earthly, sensual, devilish
δαίμων, daimoon.
Mat 8:31 So the devils besought him, saying,
Mar 5:12 all the devils besought him, saying,
Lu 8:29 was driven of the devil into the wilderness
Rv 16:14 For they are the spirits of devils
18; 2 is become the habitation of devils

A New Work in Prospect.

DEBT AND GRACE, as Related to the doctrine of a Future Life. By C. F. Hudson.

A work with the above title, is to be published about Nov. 1st, by the author. The view it will take, is that evil in the universe will end in the extinction of evil beings; and it will make a volume of about 480 pages. Price, \$1.00, postage 20 cts. It may be obtained at this office. It will bear the imprint of the publishing house of John P. Jewett and Co., who will fill orders for it, or orders may be addressed to the author.

We have read the preface to the volume, and the Table of contents. We are not able from either of these to get a definite idea of the work. We have had a slight acquaintance with the author, and from that are prepared to expect that the work is written with candor and ability, and that he has gleaned from all available sources whatever of history, or criticism, that may be made available to his view of the question. We look forward to a perusal of the work with some pleasure, with the expectation that it will embody all that can be said on his side of the question, and that he has treated our side with candor and courtesy. We find on conversing with him that he recognizes the distinction between mind and matter, and he admits that the spirit may have a conscious disembodied existence. The state of man after death, which we consider the most vital question, he does not go into at length. And what God may see fit to do with the finally impenitent, we feel fully to acquiesce in. We have no objection to God's extinguishing their being, if he chooses. Our difficulty is in harmonizing His word with such a conclusion.

NEW EDITION OF THE POCKET HARP.—We have got out this edition, in a size and form which was intended at first. It is now convenient for the pocket, being about half the size of the first edition. The book is so generally liked, that it will no doubt come into general use among Adventists.

For the purpose of extending its use the price of the pocket Harp is now reduced to 60 cts, and bound in gilt \$1. That of the Pew Harp is not changed.

We proposed sometime since to get out a music book, to furnish tunes for the hymns of the Harp. This book is partly prepared. We are waiting for the choristers and scientific singers in our churches, to report a selection of tunes which they would like to have inserted, so that we may select the best, and most important, and thus make the best work possible.

It will be divided into two parts. The first will contain solid church music, such as Old Hundred, Hebron, and the second will embrace all the best spiritual songs, and popular airs, that are so enchanting when sung in the spirit.

We very earnestly invite all who are interested such a work, to look up every choice piece of music they can find that may be suited to our particular metres and hymns in the Harp. We have some already. But we want the notes to all the particular metres in the Harp if they can be found.

In looking over the old Harp, brethren will see what we have and do their best to supply the balance. Will not our brethren and sisters interested in this department of our work, act promptly in this matter? If any expense is incurred we will meet it.

We shall give a list soon of the tunes, we think to insert, and then, those of interest which may

have been omitted, can be added at the suggestion of those interested.

A GLOOMY PICTURE.—The avenues of trade are lifeless. River crafts lie idle. You can walk miles along the Canal and not meet a boat. Boatmen are begging food at this their "busy time of year." Not one barrel of flour or bushel of grain comes to market, where three have come heretofore. Factories are closed. Wheel and spindle have stopped. Looms stand silent. The hammer rusts, and the fire has gone out under the forge. Hard-handed men, willing and able to work, spend their enforced idleness in looking gloomily at the coming winter and wondering where they are to get their bread. Out in the country barns are piled full of heaps and heaps of grain. Corn houses overflow with golden ears. Cattle feast and fatten on luxuriant abundance. But the farmer sits despondent by his October fire. He has food for the world, to sell, but the world does not come to buy.—*Albany Journal.*

THE A. B. C. F. M. We learn that the amount of contributions from the slave States to the treasury of the A. B. C. F. M. for the year ending July 31, 1857—including the receipts for the Missionary Packet, the Mission School enterprise, and for the debt—was only \$7,383.53, as follows:

Maryland.....	\$1 147.	Arkansas.....	7.
District of Columbia.....	488.	Missouri.....	2,255.18
Virginia.....	593.55	Tennessee.....	695.92
North Carolina.....	148.05	Kentucky.....	144.30
South Carolina.....	20.	Texas.....	5.
Georgia.....	740.23	Florida.....	49.
Alabama.....	263.70		
Mississippi.....	550.		
Louisiana.....	276.10		
			\$7383.53

The total receipts of the Board for the year were \$417,458.06. Of this sum, \$36,189.70 were contributed by individuals who were privately solicited, and who added this sum to their regular annual donations, in order to cancel the debt incurred in previous years, and \$28,575.37 were given to build a vessel.

OUR MARTYRED MISSIONARIES IN INDIA.—There is every reason to believe that the four missionary families of the Presbyterian Board at Futtehgurh have perished in the massacre at Cawnpore. The N. Y. Observer gives their names as follows:

Rev. John F. Freeman went out in 1838, and has been a faithful missionary for about 19 years. He married Miss Beech in Newark, N. J., who died about ten years ago. Mr. F. afterwards married a valued friend of ours, Miss Vredenburg, a lady of great accomplishments and worth, with a large circle of friends in this city and New Jersey.

Rev. David A. Campbell was from Wisconsin, and his wife from Ohio. They had two children with them in India.

Rev. Albert O. Johnson and wife are both from Western Pennsylvania.

Rev. Robert E. McMullen was from Philadelphia, and his wife was Miss Pierson, from Patterson, N. J. All of them were among the most able and useful missionaries of the Board, and their loss is a blow to the work, compared with which the destruction of \$100,000 worth of property in India is not to be mentioned. These houses and presses and churches can be rebuilt, but who will be baptized for the dead?

INDIAN NAMES. Poor or pore, which is found to make the termination of so many Indian cities and settlements, signifies town. Thus, Nagpoor signifies the town of serpents—a definition, by the way, sufficiently appropriate when we reflect on the treacherous character of the Sepoys by whom it was so recently garrisoned. Abad and patam also signify town; Hyderabad being Hyder's town, and Seringapatam—from Sreringa, a name of a god Vishnoo—being the town of Sreringa. Allahabad, from Allah, God, and abad, abode, means the abode of God; that city being the capital of Agra, the chief school of the Brahmins, and much resorted to by pilgrims. Punjab is the country of the five rivers, and Doab is applied to a part of a country between two rivers. Hindostan itself is from the Persian Hindoo, signifying black, and stan, a country; the country of the blacks, the Hindoos being much darker than the Persians. It has also been derived from the river Indus and stan, meaning the country of the Indus.

A SINGULAR CASE. A woman's life was curiously preserved by her husband in Staffordshire, lately, by the process of transfusion. She lay at the point of death, when, as a last resource, a vein was opened in her arm, and one in the arm of her husband, and as the blood flowed from the latter it was transmitted by suitable apparatus in the veins of the wife. After seventeen ounces had been thus injected, the pulse became perceptible, and the colorless lips reddened, the glassy eye brightened, and she thankfully said: "I am better." The case has progressed very favorably, and the woman is recovering.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

NOTES OF A COLPORTEUR.

NO. XVIII.

Passing through B—, I called at a house and offered books to an intelligent looking man of some 50 years of age.

"What are your books about?" I told him.

"Well, I guess I can do my own writing on the Bible. We don't know much about the truth of a thing that took place 1800 years ago. I don't want any books about the Bible. There has been enough said on that."

So I left and passed on: found a neighborhood of such. In one house I offered Ramsey's work on Spiritualism.

"I don't want anything to do with that subject."

"But do you know anything of it?" I asked.

"Oh, yes, my husband is a strong believer, and a medium."

"Do you believe with him?" I asked.

"No, but I don't believe it is the devil's work. It teaches good things," she said.

I tried to show that the devil mixed truth and error together, that it might take. But she was perverted beyond the point of investigation. I find many hundreds in this condition. Several ministers have recently told me "the devil is not so big a fool as to act out what these spirits do," and "the devil is more of a gentleman than to stoop to such things." Thus they sleep while the devil works his last fatal work.

One day I traveled until 5 o'clock and sold nothing; called at a house to try again; the lady had no disposition to buy, but told many of her trials and difficulties. She was a poor widow, and had a little property which some wicked wretches, professing religion, were trying to get away from her. I tried to console her with the idea that the tables would soon turn and the saints gain that world "where the wicked cease from troubling and the weary be at rest." I then presented the "Saints' Inheritance," and "Treatise on Matt. 24th and 25th" to her, which she bought readily, (at cost.) I found her to be interested in the coming of the Lord, and believing he was near. I then rode on, finding no more believers that night. Called on 10 families to put up, all wealthy farmers with large houses, several of them with three barns each. Their answers were, "We don't put up travellers;" "can't do it;" "No, I won't put you up;" "No, there is a tavern on the other road;" "No place here to put up, there is a house a mile ahead where they put up travellers." This was a house of ill-repute, a notorious drunkenery, which I knew of years ago. I was among strangers, the most of whom professed religion, and they would send a stranger to such a place to put up, rather than to entertain him and have pay. Just before bed-time I passed the pit of corruption and called at the next good looking farmhouse and obtained lodging. They did not regard religion in that family, and yet they stole the Life of A. Judson from my carriage, worth \$1.00, although I paid them well for my entertainment. I afterwards learned that they were a set of thieves. Should that book lead them to Christ, I would be glad they stole it; but this is doubtful.

Called at a house in W—; the lady enquired who I was, and on learning, cited me to an interview. She and her husband, who is a minister, had been with me at a protracted meeting 13 years ago. I had not seen them since. She called her husband, and they prevailed on me to spend the night with them, which opened the way to introduce the blessed hope, in the following way.—Another minister was there, who was as pompous as he was ignorant. Very humble and bland in his manner, he continued cleverly to thrust at the Adventists, under cover of other names. At length he opened a voluntary fire on Elder Cummings' meetings and doctrines. I assured him he had no connection with the Adventists, that he had publicly advertised himself not an Adventist, for which we were very glad, and of course those who support him seek to oppose us in our work, as he also does. He then wished to know if all our Advent brethren believe in the sleep of the dead, and

destruction of the wicked. I told him, No; perhaps not much more than one-half of them.

"Well, how can you get along and not believe alike?" said he.

"By letting brotherly love continue," I answered.

"But I should not think you could worship together. I could not feel free where they taught such opposite views," said he.

"Well, as to that, those who have good religion can get along well. We have lived and worked and worshipped together many years without falling out. It is true that some sharp-elbowed and long-horned ones, when they become very sectarian, fall to quarrelling and put others away, or cleave off from them, but this always happened where Christianity was ebbing out."

The minister now wished me to take some texts and divide them, giving an exposition on them for the benefit of the family and himself. He evidently wanted to see whether I was sound in faith, or could preach any. I declined for sometime; he insisted. So I quoted the text, "Preach the word," and spoke on it awhile, showing the difference between the word, and the notions so much preached in these days. I then quoted, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and showed the propriety of being approved unto God, whether men approve or not, and then of rightly dividing the truths of the Bible, giving dispensational, chronological and consecutive truths, applying each in its place; then illustrated the principle by applying several passages to the different points of time, running down the signs and events which are connected with the Lord's coming and which they knew were now in the past and in process of fulfillment. I then asked the old minister, who asked me to preach in the family, if I divided and applied correctly.

"I don't know as I could do better," he replied.

I then quoted Acts 3:19—21, on repentance, "blotting out sins," the "sending of Jesus," the "restitution of all things," &c., and gave an exposition of that, arguing what is so obnoxious to community and what the ministry nearly all call Millerism. After listening sometime he turned to his brother minister, the man of the house, and said, "Well, Bro.—I guess you had better read and we'll pray some."

He had got my style of preaching, and also got some of the "strange doctrine" we preach, and it was enough. So he changed the exercise. The other minister and his wife seemed to be humble Christians, and although rather shy, they listened to my teachings and bought some of my books, promising to look into the subject of the Lord's coming.

In B—I offered books at a house, and the man told me his son had bought the Saints' Inheritance and read until he came to a passage of Scripture changed from what it read in the Bible, and threw the book aside, and would not read more; but he had read it all, and thought it gave him more light on the Bible than all he had ever read or heard before. He liked it much, and told his son it was a valuable book which he threw away.

Future Rewards and Punishments.

This has long been a subject of controversy, and probably will continue to be till it is finally settled by the great Judge of all.

But though a question of controversy, it does seem to me, that we may approximate to a unity of sentiment upon it so nearly, that it will produce no trouble to either party or present any barrier to a free and hearty cooperation in religious matters. It does not trouble me in the least, if men differ from me on these questions. I am ready to yield to others what I demand for myself, the right to judge for myself in all matters of faith. An absolute uniformity of sentiment on these questions is a monstrous absurdity; and he, who demands uniformity in faith in order to co-operation, will not stop long with the Advent people; for they have no creed, nor authorized creed-making power; therefore in the nature of the case, there must be a variety of sentiment upon every open question.

But there are a few points in this question upon which all may agree; and these settled, the controversy is narrowed down to a very small and I think, unimportant point.

1. When are the righteous rewarded? Ans. At the resurrection of the just. At the coming of Jesus, &c. I think there is no controversy among us on this point. Now, if this be the case, they are receiving no reward, and, if they have any joy, it must be negative, or simply the absence of evil, rest.

2. When do the wicked receive their reward? Ans. At the Judgment, day of wrath, coming of Christ. If this be admitted, then they can be suf-

fering no punishment for sins committed, nor will they, till "that day." Even the devil will not be tormented "before the time," and why should men be?

Then it follows, if they are in any way unhappy before the judgment, it is a negative sorrow, or the absence of joy—"reserved unto the judgment to be punished."

Now if we agree on the time of the rewards of the good and bad, we are narrowed down to the point of 1. Existence; and 2. Consciousness.

1. Existence. If by it you mean a simple identity, regardless of form and manner, there will be little dispute on the question, for I apprehend none will deny the identity of every human being that ever had life, or ever will have. As to the form and manner of existence, we may speculate to our heart's content, or rather discontent, for we can never satisfy ourselves, nor any body else, about it.

Then 2. Are they conscious in death? This question will be more difficult to harmonize upon, for there may be some "foreible arguments" on both sides. But what does it all amount to practically? To my understanding nothing at all, so far as this controversy is concerned. For if we agree that there is no reward of the good, nor punishment of the wicked till "that day," then we make all rewards and punishments contingent upon the resurrection and coming of Christ, which is all that is claimed on one side, and generally admitted on the other. Now what is there to contend about? The mere consciousness of mind, (whose only attributes are said to be "reason, volition, memory and consciousness," independent of any connection with the body—this may be a question for the abstract reasoning of the mere metaphysician, but it in no way concerns the Christian, as a vital or even practical question. It may be profitable as a mere Bible-class question for investigation; but it should never produce any very earnest or warm feeling in any one.

The question then is, does a man know anything in death, or does he not? Now what are you going to do about it? Do! Why we intend to discuss this question now, till one party or the other give up their errors. Well, this may be good policy, and it may do good; may feed the flock, and build them up in holiness; promote growth in grace, and help bring the body into harmonious, healthful action. You certainly have the right to do as you will with your own, and we have not the least objections to hear your strong reasoning for your faith in these matters. Possibly the majority of your readers may enjoy it, but I should fear they would become tired of it, as they have of some other controversial questions, which do gender strife if nothing else. But from the way "Justice" comes out upon us, we may expect something rich, if not terrible.—He has whet his sword and seems to have

"Nursed his wrath and kept it warm"

for this occasion. I think he has done the managers of the Wilbraham camp-meeting great injustice. For had they designed or wished to have made an impression on this question, they would have chosen Sunday, when there were thousands of people to hear, instead of Sunday evening, when the strangers were all gone, and the people on the ground all tired out. Sunday evening was the most unfavorable time they could have chosen to make an impression. Beside the brother proposed to preach a practical discourse, and probably he thought he did. But he had a very small number to hear him. Sunday evening was not the last service at the stand either, though there was no more preaching. The closing service on Monday morning was a heart-searching time. Had your correspondent been there, they would have invited him to preach, nor would they have insulted him by dictating what he should preach; and had he have chosen to preach on "hell torments," and "exposed the sophistries" of others, he would have had a respectful hearing, as much so, as Rev. Mr. Daniels did in Providence, and some other instances I could remind him of. I hope he will see it his duty to correct the impression he has given; that there was design on the part of the managers in pressing or even in presenting that question at all. I appeal to Bro. Taylor, and G. W. Burnham, that the preachers were selected with remarkable impartiality, and the most gifted and favored ones were not allowed to preach but once. I have no personal feeling in this matter, but I am unwilling that an unjust impression should be conveyed, for it can do no one any good, but do harm to many persons who enjoyed the benefits of that meeting. E. CROWELL.

Letter from "Justice."

My attention has been called to the following strictures, which appeared in the Crisis, by Elder E. Burnham, on the article, in the Herald of Oct. 3d, signed "Justice."

"A writer in the 'Advent Herald,' of last week, who signs himself 'Justice,' makes the following unkind and cruel attack upon our recent Wilbraham Camp-meeting. As the writer does not give his proper name, and as the Herald does not dissent from him, we, of course, hold the Herald responsible for the article.

"In the above we are spoken of as holding a meeting of 'pretensions to freedom from sectarianism.' Yes, dear brethren, and we not only 'pretended' but we were free from it. Do not accuse us. We did not act the hypocrite. We are accused of making the last sermon 'an expose of our peculiar sentiments.' Why should we be thus accused? The meeting was open for all to speak freely their own sentiments, as they saw fit. No one was bound. This was clearly expressed in the call for the meeting. Bro. Lyon preached the last sermon, and preached, like all the rest, on his own responsibility. We are accused of being so dishonest and hypocritical in our pretensions, that 'if a sermon had not been delivered particularly impregnated with' the doctrine of the unconscious state of the dead and its kindred principles—'and if a discourse at any time during the session of the camp-meeting had been given, showing the plausible sophisms wrapt up in such cant expressions as 'when a man is dead, he is not alive, &c., it would have made all the difference possible' in the meeting, and in the report. Our brother first confesses that he kept away from the meeting on account of 'prejudice and mistrust,' and then he takes exceptions at one single sermon and condemns the whole!!! Is this the 'charity' dear brother, that 'thinketh no evil?' Oh! how my heart bleeds with the contemplation of this exhibition of bitterness and cruelty towards the brethren of Christ. When I wrote the call for the camp-meeting, I did it in the integrity of my heart and in the innocence of my hands. The Crisis published it—so did the Herald. I subsequently received a note from the Editor of the Herald assuring me of his sympathy. We met, and God was with us. All were free.—Souls were converted and saints blessed. O! then, why this cruel attack, through a public Advent paper, on us? What have we done? Does the Herald think that such a course will make it more acceptable to its readers? Is this the way to promote the union about which we have talked, in our Conferences, for two years past? It should be remembered that several of the warm friends of the Herald were present at the meeting. How must they feel to be classed off in the above manner!

"But I forbear. I will be kind in return for this. I will not return evil for evil. But I beg, in the name of Jesus, and on the behalf of all that is lovely, that our brethren will not treat us so unkindly any more. Whatever we may believe, let us be kind. EDWIN BURNHAM."

To the above "Justice" complains,

1. Of the objections to his article being made in another paper, and to another set of readers. Why was this done? Has not Bro. B. free access to the columns of the Herald? Has he any reason whatever to believe that his grievances, real or imaginary, would have been refused a hearing? Not at all. Then why have carried them before another class of readers? The proper place was where the article objected to appeared; and to those who read it, the objections should have been offered.

2. Of making the Herald emphatically responsible for the objectionable language used by Justice. All papers are held responsible for all communications appearing in their columns. And very many expressions have appeared in the Crisis, (one article I now call to remembrance having a fictitious signature,) reflecting severely on the views and doings of brethren; but would it have been regarded as a brotherly act, if I had noticed them in the Herald, and there held the Crisis responsible for them? Would it not have seemed like an attempt, on my part, to feed and strengthen the prejudice against that periodical, which I knew existed to a more or less extent, among the supporters of the Herald? particularly if after arraigning them before the readers of the Herald, they should have been driven home by such cruel questions as "does the Crisis think that such a course will make it more acceptable to its readers? Is this the way to promote the union about which we have talked in our Conferences, for two years past?" Bro. B. well knows that there exists, at least as much prejudice among the readers of the Crisis towards the Herald, as among the readers of the Herald towards the Crisis; and let him answer his conscience, if the course and manner he has adopted on this occasion will increase or lessen that prejudice, and conduce to that union, about which "we have talked" so much.

3. Of extracting certain sentences, italicizing

them, and then bringing them into contrast with expressions just the softest, kindest and most brotherly, conceivable.

1st. It is taking an ungenerous advantage of an open, frank and unsuspecting disposition. 2d. It gives the greatest, possible, seeming harshness to them,—which is exceedingly unjust. 3d. It appeals to the mere sympathy of the reader.

Whoever will candidly read Bro. Burnham's reply, will see the truthfulness of this complaint, Elder Burnham is proverbial for his bluntness, and stinging sarcasms, and how often has he been misunderstood and misjudged. And how often has "Justice" had occasion to defend him, explain his meaning, and speak of his real goodness of heart.

I declare by this course, a degree of severity and censoriousness has been given to that article, which is foreign to the spirit and purpose of its author.

4. Of a misconception and consequent perversion of the terms employed.

Bro. Burnham makes the sentence, "pretensions to freedom from sectarianism," to be a criminal accusation—a charge of hypocrisy. In this sense it was never conceived nor uttered. Bro. Burnham and the Wilbraham Camp-meeting made "pretensions," as is admitted, to "freedom from sectarianism," and "Justice" believes, that the "pretensions"—the claim to "freedom from sectarianism" was honestly made, but as "Justice" reasons, it was a "pretension" involving a palpable absurdity and a plain contradiction. When the notice appeared, it was somewhat difficult to suppress a smile, and it brought to remembrance a sentence we used to read when a school-boy in "Mason on Self-knowledge;"—"It is the hardest thing in the world for a man to know himself." Doubtless Bro. Burnham, "in the integrity of" his "heart," and in the innocence of his "hands," wrote the call for the camp-meeting, and went up to the gathering supposing that he "was free from it;" but "in the integrity of my heart and in the innocence of my hands," I now write, that I believe him to be a strict sectarian, and that the Wilbraham camp-meeting was pregnant with it. I own to be a sectarian of the most decided character.

Pray what is sectarianism and what is it to be a sectarian? Webster defines the former to be, "the disposition to dissent from the established or predominant religion, or to form new sects." The latter to be, "one of a sect; one of a party in religion which separated itself from the established church, or which hold tenets different from those of the prevailing denomination in a kingdom or state."

If Bro. Burnham means to include bigotry in the phrase, "freedom from sectarianism," then indeed, have others cause of complaint, and not Bro. B., for the call would then presuppose that other camp-meetings are thus chargeable, and the Wilbraham meeting in liberality and Christian love pre-eminent. Is it so? It is not true.

5. That "Justice" "first confesses that he kept away from the meeting on account of prejudice and mistrust, and then takes exception at one single sermon and condemns the whole." What moral right has Bro. Burnham to make such an unqualified assertion? Such a confession, Justice never made either in private or in public; and it does not appear anywhere in the communication! Neither was it in fact the reason why he was not present at that meeting! If you were pleased to draw such an inference, then in your own words allow me to ask; "Is this charity," dear brother, that "thinketh no evil?"

Now in plain words I will acknowledge that I regarded the call, and the Wilbraham meeting with feelings of "mistrust," and perhaps with "prejudice." The call I thought peculiar in itself; and seemed to my mind a reflection upon other camp-meetings heretofore held. If Bro. B. had not looked upon some other similar gatherings, as being what he means by sectarian, why the need, in his opinion, of so particularly giving that one the distinctive and pre-eminent qualification of "freedom from sectarianism?" The reader can see at a glance, the real significance wrapped up in the pointed expression.

Again, to the question of the intermediate state of the dead and annihilation of the wicked, has been given so much prominence, and become so much interwoven into the preaching, writing, exhortations, and even prayers of many of our brethren—and permit me to say in all frankness, I conscientiously believed that the principal movers and managers of that meeting were most intimately interested in the existence and promulgation of those doctrines,—and having been quite disappointed in the result of the Providence Union Convention, I had, Bro. Burnham may believe, the most serious misgivings as to the tendency of the

gathering at Wilbraham. Being in this frame of mind, I read with an anxious interest the report of the meeting, and if it had passed free from the discussion of this perplexing and much-mooted question, then, I should have been placed under the moral obligation—"I would have been my duty to have made a public acknowledgment of *mistrust* and unfounded prejudice." But a sermon was delivered in the defence of those views, and given also at the close of the services, when no opposite exposition could be given, and in the face of the fact that brethren holding opposite sentiments had courteously refrained from introducing the subject. In addition, the reporter, who is a prominent and responsible brother, gave the sermon his unqualified approval. When at Providence, the other side was presented, and the brethren differing justly complained, those agreeing with the sentiments advanced condemned the course to a man, and the offending brother made an ample and satisfactory apology. Now it seemed to me, that if the same spirit that governed the Providence meeting, had ruled the Wilbraham meeting, the same policy throughout would have been carried into effect.

You close with, "But I beg in the name of Jesus, and on the behalf of all that is lovely, that our brethren will not treat us so unkindly any more." Now "Justice" pleads that the readers of the "Crisis" shall, if they have not already done so, obtain a copy of the Herald, and carefully read the Editor's answer to a series of questions put by Bro. E. Burnham. "Justice" asks them to read it, not simply for the argument's sake, but to note the spirit of the Editor, and see if he has not manifested the very milk of human kindness towards Bro. B. But for myself, I ask no display of mere sympathy. It is too late in the day, and there is too much at stake, for play on words, or to turn the attention in any degree, or by any means, from the stern facts and plain arguments now before us.

For this reply, in its statements, explanations, language and spirit hold me responsible, and not the Herald, I beseech you. I am of infinitely less consequence.

And, in conclusion, let me add; I accuse no man or set of men of hypocrisy or dishonesty;—I call no brother's integrity in question;—but plainly I must speak, if at all, and to my Master in the day of his coming, will I render an account of my stewardship. To Him I stand or fall.

In order to relieve the Herald from all responsibility, and in order that every man may "bear his own burden," I lay aside a fictitious signature, which is a writer's privilege, and append my name. J. P., Jr.

Letter from R. Hutchinson.

DEAR BRO. HIMES:—I will again fulfill my promise to you. My second Sabbath in New York has closed. It has been a sweet day to me. A heavenly calm has spread itself through the mind and heart. I was so far recovered as to preach twice, and not often in my life with greater freedom, or fullness of soul; and the Lord's people were revived, and comforted, and others were, no doubt, under gracious impressions. God is good.

It is very gratifying to see many of the old friends of the cause present. Some are absent. Bro. Tracy and others have sunk to the tomb. Some live out of the city,—Brn. Ide, Warner, and others, but their hearts are still in the cause, and I believe they give their aid here. Some are still further away. Mrs. Lester, to whom the cause here is much indebted, is in Wisconsin, where, I am sorry to hear, she has seen much affliction. There are a few who still reside in the city, whom I have not as yet seen at meeting. But I hope they too will "come with us," and give their influence to the best of the causes, and get their own hearts cheered in these dark times, with the blessed news of the kingdom.

There are two prayer-meetings a week in connection with the Advent Mission church. The one last Thursday evening was said to be the best the church has enjoyed for some time. It was good to be there. Though the times here are gloomy, yet our people have faith in God.

An Advent brother from Dunham, Canada East, was twice at our meeting yesterday. It was pleasant to meet one from my old field of labor. Well, soon all the family will be gathered home. And they will have a happy meeting. This hope makes them happy. Yours in Jesus, R. H.

A HOUSE-GOING MINISTER.—There is a charm in the week-day services of a parish minister, which has not been duly estimated, either by philanthropists or patriots. His official and recognized character furnishes him with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner is the surest way of find-

ing access to his heart. Even the hardest and most hopeless in vice, cannot altogether withstand this influence; and at times, in their own domestic history, there are opportunities, whether by sickness, or disaster, or death, which afford a weighty advantage to the Christian kindness that is brought to bear upon them. His week-day attentions and their Sabbath attendance, go hand in hand. It is thus a *house-going* minister wins for himself a *church-going* people.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.



FELL asleep in Jesus, in Topsham, Me., September 30, Sister ELIZA, daughter of Bro. George and sister Mary Howland, aged about nineteen years.

About two years previous to her death Eliza gave her heart to the Lord. She was of an amiable disposition, and ever kind and good to all. She was patient under all her sufferings, and when admonished by her disease, which was consumption, that she must bid adieu to all earthly scenes, she yielded without a murmur. Calling her kindred and associates around her, she earnestly entreated them to love and serve the Lord; bade them farewell; and calmly fell asleep, confident that she should soon awake to immortality.

To the aged parents and surviving children this is a severe loss. Time after time has death entered this family circle, till seven dear children have fallen beneath his relentless power. May the consolations of the gospel sustain the bereaved family; and may the parting word of Eliza be heeded by all, that they may be prepared to meet her in that land,

"Where no tear shall ever fall
Nor heart be sad,
Where the glory is for all
And all are glad."

Her funeral was attended by a large circle of friends, and many were the tears shed on that solemn occasion. The services were conducted by the writer, assisted by brethren Goud and Burlingame. R. R. YORK.

Yarmouth, Me., Oct. 1857.

DIED, at Williamsburg, L. I., Sept. 21st, Mrs. ANN GROAT, daughter of the late Col. J. A. Fonda of Schenectady, N. Y., aged fifty-nine years.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec. 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.
A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.
Amos Lee, Esq., Monterey, Ia., writes, 3d Jan. 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 9, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon the afflicted.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach, but even to those the Cherry Pectoral affords relief and comfort.

"Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard, Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger.*

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their

utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
dec 20 5 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston; C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y.; Anthony Pearce, 111 Broad street, Providence, R. I.; T. P. Boyer, Harrisburg, Pa.; J. S. and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

Agents.

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WORCESTER, Mass. Benjamin Emerson.

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BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months
to one person; and
10 dollars will pay for thirteen copies.

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To those who receive of agents, free of postage, it is \$1.25
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CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. (Sistering for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.)

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, OCTOBER 24, 1857.

PRICE OF BOOKS REDUCED.

DR. CUMMING'S WORKS.

We now have on hand several sets of sixteen volumes of Dr. Cumming's works, published in Boston, which we propose to sell as libraries, at a reduced price.

The Blessed Life, Church before the Flood, Voices of the day, Voices of the Dead, Daily Life, Tent and Altar, The End, Romanism, Readings, or Commentaries, on Genesis, Exodus, Leviticus, Matthew, Mark, Luke, John.

The above fifteen volumes will be sold at \$6.00 the set.—A very cheap library, for ministers or laymen, or for destitute places.

* Heretofore we offered sixteen volumes for the price named, but now being out of the Voices of the Night, we offer fifteen volumes for the same amount. Let those who wish to obtain the sets complete as possible, order immediately.

Commentaries, or Readings on the four Evangelists, Matthew, Mark, Luke, John. Separate sets at \$1.60.

Commentaries, or Readings on Genesis, Exodus, Leviticus, separate sets \$1.20.

Romanism, one vol. of 728 pages, 75 cts.

Also single copies of any of the sixteen Nos. (except Romanism) 50 cents each. And to accommodate persons who order by mail, we will (while a supply of books lasts) send any of the above works, postage free, at fifty cents, except Romanism (at 75 cts.)

In this way those who cannot see an agent or colporteur can, by sending the money to this office by mail, get any of the above works at a very low price.

Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at about the cost!

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of getting them at these prices is lost. When other editions are published, the old price of 75 cts. will be restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs,—though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Cumming:

Commentary, or readings on Genesis,	1.00
do. Exodus,	1.00
Church before the flood,	1.00
Voices of the Dead,	1.00
Voices of the day,	1.00
Voices of the Night,	1.00
Daily Life,	1.00
Benedictions,	1.00

These will also be sent Postage free for \$1. each while they last. These books would make excellent presents to friends.

OTHER BOOKS.

Besides the reduction on Dr. Cumming's works, as given above, I propose to add some others to the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the Inheritance of the Saints, heretofore sold for one dollar, we now offer for,

extra gilt, do., for, 1.00
and will send postage free. The Time of the End, a very valuable work on the Advent Question, we will send, postage free, at \$1.00
The postage being 21 cts., it reduces the work to about 80 cts. to such as receive it by mail. This work ought to be in every Advent family.

Miller's life and Writings, an important work for Adventists. We will send, postage free, for, .75
extra gilt do. 1.00

Bliss, on the Apocalypse, an important work, will be sent, postage free, for .50

Army of the Great King, postage free, .40

Fassett's discourses on the Jews and the Millennium, postage free, .25

Memoir of Permelia Carter, postage free .20

Important Tracts on the Advent, (bound) vol. 1. postage free, .20

vol. 2. do., .25

We will also make ten per cent. deduction from our present prices of the list of published tracts.

The above works will be sold at the prices named while the present supply shall last. After that the original prices will be restored, as new editions cannot be published and sold at these prices.

Now is the time, if you would secure any or all of the above works.

The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price, but remain the same, 75 cts. per volume.

J. V. HIMES.

4. "Our memories of the Dead, made a sweet savor to Christ." By the author of "Shady Side." Price 4 cts.

We will send the four postage free, for 17 cts.

PORK. "A fat hog is the very quintessence of scrofula and carbonic acid gas; and he who eats it must not expect thereby to build up a sound physical organism. While it contributes heat, there is not the twentieth part of it nitrogen—the base of muscle." This is sound practical truth. Fat pork was never designed for human food; it is material for breath, and nothing more—see Liebig and other organic chemists and physiologists; it makes no red meat, or muscle; the prize-fighter is not allowed to eat it; all that is not consumed by the lungs, remains to clog the body with fat.

"Times are improving and men are getting on their legs again," said a gentleman to his friend. "How so?" "Why those who used to ride down in their carriages now walk."

FAST DAY IN ENGLAND.—The 7th day of October was appointed by Queen Victoria as "a day of solemn fast, humiliation and prayer," in view of the disastrous condition of British affairs in India.

JERUSALEM.—Letters have been received from Jerusalem to the 1st of August. Some sanguinary disturbance has broken out near that city within about three leagues to the north, at a place called El Bireh, in consequence of an old family quarrel having been resuscitated. The opposing parties had come to actual hostilities; 22 men and two women were killed. The consequence was that all the neighborhood of Jerusalem was in agitation, and the surrounding villages were preparing to take up arms. The governor was absent at Djennin, on the northern boundary of the province. His presence was anxiously looked for at Jerusalem, as the most likely means of putting an end to the disturbances.

THREE MURDERS only have taken place in Boston since the issue of the last Herald. One man has been shot in a drinking saloon in Court st. A Police officer was shot dead on Saturday in East Boston by the mate of a prisoner that he was taking to the lock-up. And one man stabbed another in High st. on Saturday, and killed another on Liverpool wharf who followed and attempted to secure him. The one who murdered the Police officer fled, and has not been recognized. The other two murderers are in jail.

BANK BILLS.—Notwithstanding the suspension of the banks, the bills of most of the New England banks are still current, and will be received at this office. Bills out of New England are at a discount of from 7 to 10 per cent.

THE DELINQUENT LIST has been delayed for some time, but we intend yet to give it, and call on our friends to aid us in the collection of all that can be obtained.

ELDER F. GUNNER, late of New York, is now settled in Salem, Mass., as pastor of the church of Adventists. We are happy to learn that he is pleasantly situated, and is being prospered in his work in that city.

Bro. J. Croffut writes from New York city, Oct. 20th, 1857:—

"The congregation increases in numbers, under the labors of Bro. Hutchinson, and we hope for an increasing interest. Financial pressure is very heavy, and much suffering is apprehended; but God rules, and all things work together for good to them that love him. May his care be over us all, and God send speedy deliverance to his saints."

ELDER HIMES' APPOINTMENTS.—Providence, R. I., Oct. 20 and 21. New Bedford, Mass., Oct. 22. Lawrence, Mass., Oct. 25, Sabbath. Sugar Hill, N. H., Oct. 27 to Nov. 1st. Whitefield, N. H., Nov. 4th to 8th.

CONFERENCE AT WATERLOO, WARNER, N. H.—There will be a Conference at Waterloo, to commence Friday Nov. 6, at 1 o'clock, P. M., and continue over the Sabbath. All are invited, both saints and sinners. Provision will be made for all who attend; and also for horses, without charge.

T. M. PREBLE.

For the brethren.

East Weare, Oct. 19, 1857.

A CONFERENCE will commence at Sugar Hill, N. H., Oct. 28th, evening, and continue over the following Sabbath. Elds. J. V. Himes and W. H. Eastman will attend, if the Lord will. Brethren and Sisters from abroad are earnestly invited to attend and labor with us for a revival of the work of God.

We will endeavor to furnish them with homes through the meeting, and we earnestly desire the prayers of God's people that our efforts may not prove ineffectual on this occasion.

I. H. SHIPMAN.

PROVIDENCE permitting, there will be a conference meeting in Whitefield, N. H., commencing on the 4th of November, and holding over the Sabbath.

We would say to our brethren living in the adjacent towns—Come up to the meeting.

We have engaged Bro. Himes, with Bro. Shipman to labor with us, and hope that other ministering brethren will be present.

May the Lord make bare his arm, and make our proposed meetings at Sugar Hill and Whitefield a blessing to all this region of country.

W. H. EASTMAN.

Whitefield, Oct. 18th, 1857.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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The Time of the End	\$1 00	.21
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Lord's Ex. of Apocalypse	2.00	.33
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Bliss' " " "	.75	.12
Laws of Symbolization	.75	.11
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" " (Pocket Ed. gilt 1.25)	.70	.12
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" " " 2d "	.35	.07

Works of Rev. Horatius Bonar, Eng. viz. :—
Morning of Joy .40 .08
Eternal Day .50 .10
Night of Weeping .30 .07
Story of Grace .30 .06

TRACTS.

The postage on a single tract is 1 cent, or by the quantity 1 cent an ounce.

A. * The Six Kelso Tracts, at 6 cts. per set, or,

1. Do you go to the Prayer-meeting	at \$0.50 per 100
2. Grace and Glory	1.50 " "
3. Night, Daybreak and Clear day	1.00 " "
4. Sin our enemy, &c.	.50 " "
5. The Last Time	.50 " "
6. The City of Refuge	1.00 " "
7. The Second Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851).	Price, \$0.12 single.
B. 1. The End, by Dr. Cumming	.04 " "
2. Litch's Dialogue on the Nature of Man	.06 " "
6. Word of Warning, by W. W. Pym (1842)	.20 " "

C. 1. Prophetic View of the Nations, by N. N. Whiting	.04 " "
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3. Glory of God filling the Earth	.02 " "
4. Return of the Jews	.03 " "
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6. Our Position	.01 " "

G. 1. That Blessed Hope

2. The Saviour Nigh

3. The True Israel

4. Time of the Advent

5. Motive to Christian duties

11. 1. The Eternal Home

2. Approaching Crisis

3. Letter to Everybody (1842) .04 "

1. 1. Facts on Romanism .12 "

2. Promises—Second Advent .04 "

3. Declaration of Principles .25 pr 100

A Plain View of the Plan of Salvation. By T. M. Preble. 10 cts. single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

Appointments.

I will preach in South Hope, Me., the 4th Sabbath in October; in Holden, Me., near Isaac Clewley, 1st Sabbath in Nov.; second Sabbath, in Orrington Advent chapel. Tnos. SMITH.

If the Lord will, I will attend meeting at Meredith Centre, Nov. 1st; at Concord in the chapel, Sunday, Nov. 8; at Hill Centre, 14th, evening; at Danbury, in the new school house, Sunday, 15th. S. S. MOONEY.

L. D. Thompson will preach at Champlain, N. Y., Oct. 25th, at Burlington 26th, at Essex 27th.

I will preach at East Weare, in the Free meeting house, the 4th Sabbath in October; at Canterbury Townhouse the 1st Sabbath in Nov.; Waterloo, at the Conference, the 2d; at Loudon Ridge the 3d; at Lake Village the 4th. T. M. PREBLE.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald. J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total \$387.94

Dr R Parmelee, Sept 16th, \$3. B M Clary, 50 cts.

Present total, of material sold and \$391.44

BUSINESS NOTES.

J M Orrock—Sent the 17th.

T M Preble—The 50 Stories are rec'd and H J Pierce was cr. \$2.60 to No 846.

D Green—The articles to which you refer, were never published in book form.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NORG.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P M at San Francisco reports that the paper sent to J S KEYES is not taken from the office. He owes 2.50

The P M at Stow, Vt., reports that the paper sent to S Newhall is not taken from the office. He owes \$2.50

RECEIPTS.

UP TO OCT. 20th, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

F Smith 880, J W Heath 867, and 50 cts for 4 Gs, from 123 to 129, E Davis 882, N Sleeper 883, I T Cole 893, M Corliss 884, Mrs Brooksburry 882, Wm M Smith 882, T Wardle 880, J Austin 871, D Goodwin 877, J C Moulton 867, S S Mooney 893, H Woodbury 893, W P Stratton 898, O G Smith 841, A Bliss jr, 867, H Matthews 867, M J Cook 880—each \$1.

D J McAllister 867, C Allen 864, Wm M Atwood 882, B Wakefield 848, J Harris 874, H Smith 893, S Adams 919, B M Clary 945—each \$2.

R Atkinson, for Mrs J Blake 933, R A owing nothing; A Wadleigh 712—\$3 due—rec'd none before since January last—each \$3—H T Lawton (signed C Lawton) 910 and book—Wm Crook 867, \$2.25; D Campbell on account \$9; J C Pelton from 810 to 875, \$2.50—all there was in the letter.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 859.

BOSTON, SATURDAY, OCTOBER 31, 1857.

OFFICE, No. 46 1-2 Kneeland-street.

VOLUME XVIII. NO. 44.

GIVE ME GRACE AND GLORY.

Jesus, give me a constant care
For all thy pleasure to prepare;
To me thy presence give,—
O may I all thy love possess,
And ceaselessly thy throne address,
And all thy grace receive.
May I from every sin depart,
A wise and understanding heart,
Jesus on me bestow;
In holiness may I delight,
That I may walk with Thee in white,
And all thy glory know.

New York: Published by R. H.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

For some days past we have been traversing the land of the patriarchs,—for the border-land that lies between the desert and Palestine may well be honored with that name. It is the region which they specially occupied when they were "strangers and pilgrims on the earth." No doubt they did sojourn, at times, in the land itself; but this southern territory, less preoccupied and less exposed to hostile assaults, they seem to have preferred. Of Jacob this may not appear altogether true, but of Abraham and Isaac we may say that this was the country which they knew best and in which they dwelt longest.

The home of the patriarchs was here,—of Isaac especially, who took up his dwelling by the well Lahairoi, and the history of this region is a history of the patriarchs. Just as the desert has only a history of forty years, the time when Israel was there; so this "south country" has a history of little more than a century, the time when the two elder patriarchs had their sojourn in it. They builded no cities in it, for their dwelling was in tents, and with these they were content. Their faith rested on the city which hath foundations, and until it should arrive they were satisfied with the tent alone. Here Abraham and Sarah, Isaac and Rebekah, Ishmael and Hagar lived. From this it was that Isaac was led up to Moriah, like a lamb for sacrifice; for as Jerome notices, Abraham must have been living here and not in Hebron at that time, else he would not have taken three days to reach Jerusalem. In after ages the Romans came and occupied the country, making roads through its whole length, and building cities on the slopes of its valleys. But of their doings here we know little. Cities and temples, and in latter ages churches, rose where the tents of the patriarchs had been pitched,—but these have passed away. Not a stone is left upon another.

The patriarchs, though they chose it for their residence while living, did not take it for their abode when dead. They built no tombs, they hewed out no sepulchres for themselves or their children. Their dust was to be conveyed to Canaan, and rest in the cave of Machpelah. They might live and they might die in the land of strangers, but not in it would they be buried. Their bones must be gathered to their fathers, and their dust sleep in a soil which they could call their own. A resting-place in death was more to them than a dwelling-place in life. The latter was of little moment, seeing they were strangers here; but the former was of much, seeing it bore upon their resurrection-hope, and of that hope they desired to testify by their guarded dust and rock-hewn sepulchres.

There were no goodly mountains here, like Carmel, or like Lebanon; nor any streams such as Jordan; or Kishon; nor any lake such as that of Galilee. There was nothing to mark the country in any special way. There were no great features to form a fatherland round which their affections or their patriotism might entwine themselves. Nor was it a land flowing with milk or honey. It was a fruitful land no doubt, but a plain and unambitious territory, very much like the lowly men who occupied it. It was less likely to be coveted than most lands, by the stranger, so that here they might sit down in peace, and pass the few days of their pilgrimage in unmolested calm,—walking with God, while they walked with each other, in these quiet vales.

It was not the land of the palm or the olive; the vine, the fig, the pomegranate preferred the warmer air or the richer soil. It was a land of pasture, nothing more,—a land where, like Abel, they might feed their flocks without toil or care,—with less of the ancient curse,—the "sweat of the face" than they might have had on more fruitful plains. It was a land suited for nothing but the unbustling life of shepherds,—the life that leaves most leisure, and affords most opportunity, for fellowship with God. Egypt was the land of those who had their portion here, and with it they had nought to do. The desert was the region of the wanderer, living on miraculous manna from heaven, and water from the rock, but neither the wandering nor the miracle was to be their portion. Canaan was the place of the settled habitation, where in the well-built cities their children were one day to rest; but that rest was not to be their lot. Here, however, was a land unlike all of these, just as their mode of life was to be unlike all that went before or should follow after. It was just such a land as suited them, the land of the stranger and the pilgrim. How well did the country and the dwellers suit each other! How beautifully does this nice, this gracious adaptation shew forth the wise and watchful tenderness, with which the God of Abraham and Isaac and Jacob provided for his chosen family during that time when, in his unexplained purpose and providence, he left them still outside the goodly land. Nor is the simplicity with which they trusted his faithfulness and followed his guidance less to be noted. It is worthy of our imitation; and, remembering this, we gaze and gaze again upon that narrow strip of land where the footsteps of faith have left so visibly their ineffaceable imprint. For these things were "written for our learning that we through the patience and comfort of the Scriptures, might hold fast the hope" even as did these patriarchs in the midst of far thicker clouds, and keener trials of faith than we have known.

This home of the patriarchs was not within sight of Jerusalem; but it was far removed from Ur of the Chaldees, out of whose idolatry they had been rescued. It was not within sight of Lebanon, but it was beyond the vision of Sinai and its awful fellows. Yet though Jerusalem and Lebanon were far out of sight, still the promised land was near. Its hills were always within view. So that, while waiting here for the time when God was to lead them in, they could keep their eye upon its heights, or sometimes pass across the boundary to wander over, or for a season to pitch their tents upon its sun-

nier plains. Surrounded by deserts on every side they would be cheered by the perpetual vision of a land flowing with milk and honey, clothed with the olive and the vine,—a land in which their children, and their children's children, if not themselves, were in coming days to dwell.

Since Abraham first left his home on the banks of the Euphrates, he had known no certain dwelling-place. Sure of a resting-place somewhere, because God was beckoning him on, yet not sure of it anywhere, till he should sit down in Canaan, he was content to move or to rest as God should bid him. And though it was on Canaan that his heart was set, yet, next to Canaan he seems to have preferred this region above all others. More truly still did it suit Isaac's gentle spirit. It was fited to be the home of quiet faith, such as his, and of family tendernesses such as he delighted in. He chose it, therefore, for his place of sojourn, and most truly might it be named the land of Isaac. Once and again the world broke in upon him, and would have striven and quarrelled with him; but he resisted not. He retired before the quarrellers; he departed from the scene of strife, content to be wronged for the sake of peace and love. Yet in retiring before the injurers, he marks his sense of the evil and the wrong, by the names he gives to the scenes of the strife, calling the one Esek (strife), and the other Sitnah (hatred). And then, when he gets beyond the region of contention, he gives vent to his satisfied feelings by the name Rehoboth (room), which he affixes to the undisturbed resting-place in which he is now permitted to sit down.

It was not the land of miracles. God did no mighty work here; nor did great events occur, save that once or twice an angel passed across its fields in his ministry of love. It was the land for the unfolding of simple faith,—faith that grows out of no sign nor wonder, roots itself in the sure promise of the El-Shaddai, "fear not, I am thy shield and thy exceeding great reward;" and, so rooting itself, anticipates the fuller grace of after days, "blessed are they that have not seen, and yet have believed."

To be continued.

Original.

My Journal.

Tuesday, Sept. 22.—I took leave of Bro. Rupp and family, and came to Middletown, Pa., for an evening service. As I had to come through Harrisburg, I stopped there a few hours on the way. The Methodists were holding a protracted meeting, and on calling upon Bro. Colder, he informed me, that they had invited him to preach that A. M., and it was about time for the service; so he invited me to go in. I was glad to do so. Bro. C. gave an excellent practical discourse, by which I felt profited. I dined with Bro. Boyer, and then took cars for Middletown at noon. On my arrival I found Bro. Starr, waiting to conduct me to his house, where I found a welcome. The history of the cause here is a painful one, as our once flourishing interest is now nearly extinct. A few, only, remain steadfast in the faith. Some have died, others have apostatised, or lost their interest in the Advent cause. There is no doubt a cause for the fall and ruin of the Advent interest in all places, where it has died out. It may not al-

ways be attributed to the same cause. But when there has been a consistent and steadfast adherence to the great Advent truths, we have witnessed in almost all cases, unity, health and prosperity. But whenever questions of strife have been introduced, confusion, and every evil work with destruction has followed.

This has been the case with many of the early societies in this State. Many of them exist now only in fragments, and their candlesticks have been removed. What we now have, of churches in the State, in health and prosperity, has been saved by the influence of Brn. Litch, Boyer, and others, by a firm and steadfast adherence to healthy views. And a new and flourishing cause is coming up under their labors. Some have tried to introduce distraction, but as yet have failed. I trust that our brethren will remain steadfast in what makes for peace, and is for godly edifying.

The Advent doctrine was first introduced into Harrisburg, Middletown, and the adjoining places by Elder A. Hale, one of our ablest preachers, now residing in Charlestown, Mass. The doctrine took a deep hold of the best minds in the community. His labors were greatly blessed, and are spoken of still with much interest. And had it not been for other things, which were introduced by other men, whose selfishness was paramount to the interest of a great and glorious cause, we should have had happy, useful and flourishing societies in all these places. As it is a little remnant only is left, who are struggling to live, and would like, if they could, to build up a new and healthful interest. May God send them help.

I preached in the evening to a good audience, who came through darkness and storm to hear the gospel of the kingdom. I had the best attention, while I spoke one hour and a half on the first resurrection, Rev. 20:6. Many were anxious for me to make a longer stay. But this I could not do. The Bethel, a spacious chapel, of the church of God, was freely opened to me. And a good number of their people with five or six of their ministers, were in to hear. Among them was Elder J. Winebrenner, the leading man of the sect. He differs from us, though he told me he agreed with me in the main.

Before leaving I had the pleasure to call on a few old friends, after a separation of thirteen years. In my last visit here, Father Miller was with me. But he is gone, and many who were then alive here, also sleep in Jesus.

Wednesday, Sept. 23.—At noon I bid adieu to Bro. Starr and family, and took the cars for Maytown, 12 miles. Bro. Peck met me at the station and took me to his house, and made me very welcome. I find him to be a plain, pious and devoted man. He belonged for some years to what are called here the "River brethren," a sort of Baptists, a small but humble sect; but having embraced the Advent faith, he was obliged to leave them, as they did not exactly like the doctrine, and he would talk about it. Since he came out in full, he has prepared a beautiful place in his grove for summer meetings and has built a convenient chapel near by, of which he has paid the greater part of the expense. He has done these things from a sense of duty to God, and is determined that all within his reach, shall have the gospel of the Kingdom.

I gave my first discourse, on the Millennium, in the evening to a very good and attentive audience.

Thursday, Sept. 24.—Preached again in the evening to a full house, and had great interest, and on Friday, 25th, gave a discourse at 2, P.M. and again in the evening, to an increasingly interesting congregation, and I am happy to know, not without good results. There is a field of great usefulness, opened to us here, through the instrumentality of Bro. Peck and others, who have provided a place of worship, and keep it open to the public.

Saturday, Sept. 26.—I came to Philadelphia, and put up with Dr. Wardle, where as always, I found a welcome.

Sunday, Sept. 27.—I gave three discourses to the Advent society. We had a good attendance, and a good day for Zion. This tried and faithful flock are still praying for a permanent pastor. If they could obtain the right sort of minister, they would build up and prosper. They were much comforted and cheered by the recent visit of Elder J. Pearson, Jr., and would be glad of another visit, and they would not object to his settlement among them. The Lord will provide for this people yet. Bro. Litch does what he can, but his labors are mostly abroad in the missionary field, so that he can do but little at home.

Monday, Sept. 28.—I preached in the Advent chapel in Yardleyville, Pa. We had good attendance, but the interest of the cause is at a low ebb. They need help.

Tuesday, Sept. 29.—Met with the church in Morrisville, Pa. Bro. Lanning, the pastor, was with us. The season was one of interest. The cause here has had its trials, and is somewhat depressed. Yet they still hope in God, and stand fast in the faith. May the Lord bless pastor and people, and give them a revival of his work.

Wednesday, Sept. 30.—Visited Bro. W. Ide, in Rahway, N. J. He and his family are much engaged in the work of the Lord. They value more than ever the faith and hope of the Adventists. They are now isolated, and seldom hear an Advent sermon, so that the Bible, and the *Herald*, are about all the preaching they get, and they prize these more than ever. In the P. M. I went to Elizabeth City, N. J., to visit Mother Price, a tried pilgrim, who, with the exception of a faithful son, has none in her family to sympathize with her in her faith and hope. She embraced the faith at the Newark Tent meeting, in 1843, and has been a devoted friend and supporter of the cause till now. She is now like good old Anna, the Prophetess, looking for the redemption of Israel. Her son Robert also cherishes the same blessed hope. She opened her parlor doors for an evening service, and invited in her friends and neighbors, to whom I preached the whole truth, in relation to the personal, speedy coming of Christ. I trust it will not be a lost season.

Thursday, Oct. 1.—After enjoying a delightful visit with friends in Elizabethtown, I bid them adieu, and took cars for New York. I visited during the day, and preached in the evening to the Advent church in their new place of worship, which they have lately hired in the Bowery. It is much the best place they have had for many years. We had a good audience, and cheering time. The prospects of the cause here are brighter. Dr. Hutchinson has arrived, and is to begin his labors next Lord's day. We are hoping for good, and that the "set time has come to favor Zion." Bro. H. is one of our ablest and best preachers, and he has the cause at heart, and if he has sufficient health, he will sustain and build up the cause. The Lord send them prosperity.

Friday, Oct. 2.—Continued my journey homeward, and stopping at Hartford, Ct. I put up with Bro. Crowell, and preached in the evening to his happy flock. We had a solemn season. They have had some reviving of late and some indications of good.

Bro. and sister Dean were in great affliction, on account of their son, supposed to be lost in the Central America. They, with others, are drinking a bitter cup. May God give them grace in this hour of their trial.

Saturday, Oct. 3.—Was afflicted with headache, and illness, which detained me till the last train to Boston. But I was some relieved and got home in the evening, where I found my

family mostly well. Mrs. H. had been greatly and dangerously afflicted with a spider-bite, which at one time threatened to prove fatal. All praise to God, for his mercy to us, in sparing her life. God is good.

Sunday, Oct. 4.—Preached all day in the Advent chapel, and broke bread to the church. It seemed good to get home, and once more be in the midst of family and friends, having been absent about forty-nine days, and travelled over mountain, hill and dale, some fourteen hundred miles, and attended some seventy meetings, and spoke over sixty times from one to two hours; and to the praise of God, in all this time with improving general health, so that I did not lose a single appointment.

Original.

Tropes.

A Trope, or figure of Speech, is a form of expression in which a word or thing is deflected or turned aside,* from its ordinary use,—for the convenience of its utterance, for the emphasis it gives to the expression, or for the illustration or embellishment of the subject.

There are two Classes of Tropes: 1st. Those in which words are deflected from their ordinary meaning, and, for convenience or emphasis, are applied to things of which they are not the usual or proper names. And, 2d. Those in which things,—expressed by words employed in their ordinary manner,—are deflected from their general use, for purposes of illustration or embellishment.

I. Words are thus used:—

1st. When a thing, act, or characteristic is affirmed to be what it only resembles;

2d. When a thing is called, not by its own name or by that which it resembles, but by the name of something intimately connected with it;

3d. When the term expressive of the whole of anything is put for a part, or that expressive of a part for the whole;

4th. When the term used is expressive of that which is greater or less, better or worse, &c., than that to which it is applied;

5th. When there is a direct address to the subject of the discourse;

6th. When the possession of intelligence is ascribed to an inanimate object; or,

7th. When the words used, naturally express the opposite of what the speaker or writer uses them for.

II. In the second Class of Figures, things are artificially used, for illustration or ornament;

1st. When there is a likeness affirmed between one thing and another;

2d. When an act of one kind is put, without any formal notice to that effect, in the place of that which it resembles; or,

3d. When intelligences acting in one sphere illustrate those in another, or when supposed relations of unintelligent objects illustrate human conduct.

There are only the foregoing forms of figurative expressions. No language is figurative that does not contain one or more of them. It can not be shown to be figurative, except by designating the figure, and determining by its characteristics the class to which it belongs. Nor can the language be interpreted, except by showing the significance of the expression, in the connection and under the circumstances in which it is figuratively used.

The names of the several kinds of figures in the order in which they are above referred to are:—

The Metaphor, Metonymy, Synecdoche, Hyperbole, Apostrophe, Personification, and Irony; the Simile, Substitution, and Allegory.

Figures differ from Types and Symbols; which are used as representatives of analogous objects while figures only illustrate, ornament or give emphasis to the subject.

Questions to be answered by each one who wishes to join the Class:

Is the foregoing a correct designation and classification of figures?

* Trope is derived from the Greek *Trepo*, to turn.

Does any one take any exception to anything thus laid down, or defined?

Those who engage in this work, will find it a very pleasant and profitable study, will find that it gives them clear views of passages, before dark and obscure, it will improve both their mind and heart; and it will give them a vast advantage over others in the discussion of a Scriptural question.

THE SIMILE.

1. A Simile is a comparison of one thing with another. Example: "Man is like to vanity: his days are as a shadow that passeth away," Psa. 144:4.

2. This figure comprises two parts, the thing which is compared, and that which it is compared to. In the above example "man" and "days" are the subjects of the comparison; and "vanity" and a "shadow," are the things they are likened to.

3. It is distinguishable from all other figures by the words *so*, *as*, *like*, *according to*, or some other term of resemblance by which two parts of the sentence are united.

4. Its only other characteristic, is that the things compared are the identical things named in the comparison, and not something differing from them. Thus it is "man," and not something else, that is likened to "vanity," and it is "vanity," and not some other object, that man is affirmed to be like. If things were not thus used, says Mr. Lord, in pointing out this characteristic, "there would be no means of determining what the things are that are compared."

5. There are two kinds of Similes:—First. Those in which there is only a resemblance affirmed, without any indication of its nature. In the example, "Man is like to vanity," it is not explained wherein man resembles vanity.

In the second kind, the nature of the resemblance is indicated, as in the example, "Man's days are as a shadow that passeth away."—i. e. as a shadow abideth not, so the days of man do not abide.

6. It may be regarded as a law of the Simile, that the truth to be illustrated by the comparison, is always true of that to which the subject is likened:

Thus there would be no congruity in saying "cold as ice," "red like crimson." "white as snow," &c., if the qualities imputed to ice, crimson and snow were not possessed by them.

7. In the use of the Simile, agents are compared to agents, acts to acts, results to results, &c. &c., or these to one another. And the things compared may be (a) nouns, (b) verbs, (c) adverbs (d) adjectives, or (e) prepositions as in the following examples:

a. "Pleasant words are as an honey comb, sweet to the soul, and health to the bones."—Prov. 16:24.

b. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage," Isa. 24:20.

c. "Canst thou by searching find out God? . . . It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea," Job 11:7-9.

d. "Though your sins be as Scarlet, they shall be white as snow, though they are red like crimson, they shall be as wool." Isa. 1:10.

e. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Psa. 125:2.

8. The Simile is one of the most simple of all the figures; the words in which it is expressed, are used in their ordinary sense; brevity should be studied in the use of it; the resemblance affirmed should be marked and apparent; and when its nature is indicated, no points of resemblance should be looked for except those expressly designated.

Thus in the Simile, "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," Matt. 24: 38, 39,—it is the "coming of the Son of man," and not some other event or the coming of some other person that is the subject

of the comparison. His coming is likened to that of the flood. And the resemblance affirmed between the two, consists only in the suddenness and unexpectedness of, and the destruction attending the two events—both transpiring when the mass of people, engaged in their ordinary occupations, pursuits and pleasures, anticipate no such occurrence and are destroyed by the impending judgments.

THE METAPHOR.

1. A Metaphor is an affirmation, incompatible with the nature of its subject. It affirms that an object is, what, literally, it is only like, or imputes to it acts, to which its acts bear only a resemblance.

2. Like the Simile, it is founded on the resemblance of one thing to another; but, unlike that figure, it lies in the use of a word that ascribes to its subject what does not properly belong to it while in the Simile there is affirmed a resemblance to the thing which the word expresses. Thus in the metaphor; "All flesh is grass," the word grass is made denominative of flesh, because they both soon perish, while in the Simile, it is only affirmed that "All flesh is as grass." In the former case the nature of grass is ascribed to flesh, while in the latter the thing grass is what it is compared to.

3. The only difference in the form of the two figures, consists in the presence or absence of the sign of comparison. And the two are to be interpreted alike. That is, when an act, quality, or characteristic, incompatible with the nature of an agent or object, is ascribed to it, a resemblance to such act, &c., only is to be understood.

4. Metaphors are of two kinds—those fully expressed, and those in which the metaphorical proposition is incomplete.

5. A full metaphorical sentence, comprises a subject, and its predicate. The subject is the nominative of the verb, or that of which the affirmation is made; and the affirmation made, is the predicate. In the declaration, "I am the Root and offspring of David" (Rev. 21:16), the pronoun "I" is the subject; and "am the Root" &c., is the predicate—the figure being in the use of the word *Root*.

6. In an Abbreviated or Elliptical metaphor there is an omission or ellipsis of the subject, and of the affirmation made of it, which need to be supplied for the completion of the sentence. Instead of the subject's being affirmed to be what it is like, it is called by its metaphorical denominative, as in Rev. 5:5, "The Root of David hath prevailed to open the book." If fully expressed, it would read; "Christ, who is the Root of David hath prevailed." &c.

7. In the explanation of an elliptical metaphor, the ellipsis needs to be supplied,—when it will be treated as a full metaphor.

8. In every fully-expressed metaphor the figure lies in the predicate—i. e. in what is affirmed of the subject. In the affirmation "Christ is the Root of David," the metaphor lies wholly in the use of the word "Root," as applied to Christ.

9. The subject of such an affirmation is always that which is expressed. Thus it is "Christ" and not some other agent or thing that is affirmed to be "the Root of David." Were not this the case it would never be known what the subject is used in the place of.

10. The term in which the figure is expressed, is also used in its literal sense; for it is a "root" and not something different that Christ is affirmed to be—His relation to David being, like that of a Root to the stem of a tree.

11. When a nature incompatible with an agent is ascribed to it, the subsequent acts or events affirmed of it are only such as are proper to its imputed nature.

12. To determine the presence of the metaphor, it is only necessary to inquire whether or not there is any affirmation made that is incompatible with the nature of its subject.

13. The words used by this figure, comprise (a) nouns, (b) verbs, (c) adjectives, (d) participles (e) adverbs, and (f) prepositions, as in the following illustrations:

a. "What is your life? It is even a vapor that appeareth for a little time, and then vanisheth."

eth away." James 4:14.

b. "I have blotted out, as a thick cloud thy transgressions and as a cloud thy sins," Isa. 44:22.

c. "The word of God is *quick* and powerful, and sharper than any two-edged sword."—Heb. 4:12.

d. "Blessed is the man whose transgression is forgiven, whose sin is *covered*,"

e. "The day of the Lord *hasteth greatly*," Zeph. 1:14.

f. "His delight is *in* the law of the Lord; and *in* his law doth he meditate day and night." Psa. 1:2.

14. An elliptical metaphor is sometimes the recognized denominative of an object—designating it as readily as does its own proper name. When thus used, and thus only, it is sometimes the *subject* of a metaphorical proposition. In the passage, "The *Light* of Israel shall become a fire," God, by an elliptical metaphor is denominated "The *Light* of Israel," which is the subject of the affirmation; and then, by a full metaphor, it is affirmed that He "shall become a fire."

The only other figures that can occur in the subject of a metaphorical proposition is the Synecdoche; which does not affect the sense of the passages.

Thus, in the sentence, "The *Lion* is the *king* of beasts," *Lion*, is put by a Synecdoche for lions; and it is affirmed to be the king of beasts to illustrate the superiority of lions over other animals.

In a metaphorical proposition the order of the words needs, sometimes to be reversed,—as in Isa. 7:8, "The *head* of Syria is Damascus, and the *head* of Damascus is Rezin." This sentence reversed, would read, Damascus is the head of Syria, and Rezin is the head of Damascus—that city and king being the subjects of those affirmations.

THE METONYMY.

1. A *Metonymy* is a verbal figure, founded on the relationship of one thing to another—the name proper to a thing being changed for that of some other thing intimately related but having no resemblance to it. Thus *land* is put for the fruits of the land in the sentence, "your *land*, strangers devour it in your presence," Isa. 1:7.

2. This figure consisting in a change of name, the *noun* is the only part of speech in which it can lie.

3. Unlike the metaphor, it may be found in the subject, as well as in the predicate of a sentence.

4. The relationship existing between the thing, and that of which the name is given to it, is one of cause to the effect, of effect to the cause, the container to the thing contained, or the thing contained to the container, the instrument by which a thing is done to the result effected, &c.

5. The subject to which the borrowed name is applied, is to be understood precisely as if its own name was used.

THE SYNECDOCHE.

1. A *Synecdoche*, is the use of a name expressive of a part, to designate the whole of a thing or class; or of one expressive of the whole, to designate a part. In the sentence, "How should *man* be just with God?" *man* is put for men. "And *hand* is put for the person who speaks, in the following "My hand hath found the kingdoms of the idols," i. e., I have.

2. Like the Metonymy this is a verbal figure and is founded on a relationship;—but it is a relationship of the species to the genus, of a part to the whole, &c., and not like that of one thing to another.

3. As with the last named figure, it lies only in the use of *nouns*; it may occur either in the subject or predicate of a sentence; and that to which the borrowed name is applied, is to be understood and treated precisely as if its own proper name was used.

THE HYPERBOLE.

1. An *Hyperbole* is a verbal figure which enlarges or diminishes the quantity, number, quality, or degree of the subject of which it is

affirmed. In other words it expresses more or less than is designed to be understood.

2. This figure, like the metaphor, lies in the predicate of the sentence, and its subject is literally expressed.

3. In the use of this figure, the objects to which it is applied have the qualities ascribed to them; so that it is true in the direction, but not to the extent, which a literal rendering of the words of the affirmation would express.

4. It is not founded on any resemblance, or relation of one thing to another, but on an exaggeration or diminution of literal expressions.

5. The nature of the exaggeration is always such, that the connection shows the allowance that is to be made for this figure; so that there is no deception connected with its use, and it is to be interpreted accordingly.

Example of its use: "There were dwelling at Jerusalem devout men, out of *every* nation under heaven"—i. e. the nations generally, were represented by such dwellers at Jerusalem.

IRONY.

1. *Irony* is a form of speech that expresses the opposite of what is designed to be understood.

2. It is founded on an apparent dissimulation, which is made obvious from the manner of speaking, or the connection, and hence is never deceptive.

3. Its use is to heap ridicule on an object; and it exposes errors, faults or sophistry, by a seeming apology, defence, adoption, approval or praise. Thus Job said, 12:1, "No doubt but ye are the people, and wisdom shall die with you." And Elijah said of Baal, 1 K. 18:27 "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

THE APOSTROPHE.

An *Apostrophe* is a direct address to the subject of the speech or writing in which it occurs; or to those who are affected by, or are to pass judgment upon it, whether present or absent.

It may be applied to persons, to inanimate objects, or to immaterial things; but the qualities ascribed, are always those suited to the nature of the object addressed.

This figure may be used in connection with, or independent of other figures.

The subject of the *Apostrophe* is always named in the connection, and is expressed, either (a) literally, by an (b) elliptical metaphor, or (c) metonymically, as in the following examples.

a. "O My people that dwellest in Zion, be not afraid of the Assyrian."

b. "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah,"—the people of Jerusalem being thus denominated.

c. "Go up, O Edom; besiege, O Media"—the inhabitants of those places being thus addressed.

THE PERSONIFICATION.

A *Personification* is an ascription of intelligence, or of acts that imply intelligence, to an impersonal thing whether real or conceivable,—either in an address to it, or otherwise.

The objects personified are always literally named in the connection; and are either the subject of an address, or of an affirmation,—as in the following illustration, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth"—ability to understand words spoken, being ascribed to the heavens and earth. "The fir-trees rejoice at thee, and the cedars of Lebanon, saying, since thou art lain down, no feller is come up against us"—speech which implies intelligence, being incompatible with the nature of fir-trees.

THE HYPOCATASTASIS.

An *Hypocatastasis*, is the substitution of an affirmation compatible with the nature of the subject, for a different one which it exemplifies.

In this respect it differs from the metaphor, in which the affirmation is incompatible with the nature of the subject.

In the substitution, the affirmation made embraces either an act, or a condition with the object that is the subject of it.

This is a figure of very frequent occurrence; yet it had been wholly overlooked by rhetoricians, or confounded with the comparison and metaphor, from which it greatly differs, until

it was designated, and its characteristics pointed out by David N. Lord, Esq.—Editor of the N. Y. "Theological and Literary Journal"—as follows:

1st. It is an artificial use of a thing, not of a word. It is an act, and its accompanying object or condition, that is employed for illustration, not a word applied in an unusual relation."

2d. It is confined to the predicate of the proposition in which it occurs. It is the act, with its conditions, which that proposition expresses, exclusive of the agent to which the act is ascribed."

3d. The subject, or nominative of the figure is always used literally."

4th. The acts and conditions, ascribed to agents by the figure, are such as are proper to their nature."

5th. The resemblance on which it is founded "is one of the ease or difficulty with which they are exerted, the strength or weakness, the lightness or burdensomeness, with which they are marked, the advantages or disadvantages that result from them, or other similar characteristics or accompaniments."

The foregoing is a full and lucid specification of the characteristics of this figure, for the designation of which Mr. Lord is entitled to the credit.

To illustrate: In the expressions, "He will teach us of His ways, and we will walk in His paths," Isa. 2:3, ways and paths are to the body, what Jehovah's precepts are to the mind; and therefore, to be taught of them, and to walk in them, are substitutions for Divine guidance, and conformity to God's requirements. And, in accordance with the foregoing characteristics, it will be noticed, that,

1st. The acts, of pointing out a way to walk in and walking in it, are the things taken to exemplify the analogous acts of teaching respecting a course of conduct, and obeying it—so that the figure lies in the use of things described, and not in any unusual meaning attached to the words employed.

2d. The figure is only in those acts, i. e. in the predicate of the subject, and does not affect the literality of the agent of which those acts are affirmed. For it is God, of whom it is said, "He will teach us of his ways," whose communication of His will is thus exemplified; and it is he nations, who will say "we will walk in his paths" that will express their determination to conform to the Divine precepts. So that,

3d. The nominative, "He," and "we," are just as literally expressed, as they would have been had the acts been affirmed that are exemplified.

4th. The acts of teaching ways, and of walking in them, are such as are proper to the agents of which they are affirmed, and hence are not metaphorical. And,

5th. There is no resemblance in nature between the acts described and those exemplified; but the doing of the one resembles the doing of the other, in the distinctness of their teachings, and in the fidelity with which they keep to the line of their instructions.

From the foregoing, it will be seen that the substitution, like the Metaphor, is always in the predicate of the subject; but, unlike that figure, it is an act or condition proper to the subject of which it is affirmed. Also, like the Simile and metaphor, that is founded on a resemblance; though not, like them, of nature or kind, but of the characteristics that mark acts of differing kinds.

This figure being in the predicate, when one noun is substituted for another, it is only as the object of the act or condition affirmed. Thus in the passage quoted, "ways" and "paths," are substituted for a course of conduct, because of the acts of which they are the object. Had those been affirmed, and it had read will obey his ways, the act specified being different, "ways" would have been an elliptical metaphor denominative of the Divine precepts.

Thus in the text: "They regard not the work of the Lord, neither consider the operations of his hands," Isa. 5:12, hands are put for the attributes by which God exercises his providence, because of their relation to the work performed. Also in the wo denounced against them "that

put darkness for light, and light for darkness," darkness is substituted for false views and doctrines, because of the act of its being set forth as light; which, also is thus substituted for the truth they discard and denounce.

THE ALLEGORY.

1. An *Allegory* is a metaphor, in which human actions or conditions are illustrated by the natural or supposed relations of unintelligent objects, or by intelligences acting in another sphere.

2. The acts or conditions that illustrate are always in accordance with the nature of the agents to which they are ascribed; and they have real or supposed relations, analogous to those that are illustrated.

3. The class of persons illustrated is indicated by the context; and the analogies to be looked for are only those which are named in the illustration.

4. Agents correspond to agents, acts to acts, conditions to conditions, and results to results.

5. In the language of the narrative other figures may be employed.

FABLES.

A *Fable* is a fictitious narrative, in which a moral is deduced by imputing to agents, acts or conditions, that are incompatible with their nature—in which particular it differs from the allegory.

PARABLES.

A *Parable* is a similitude taken from natural things for instructive purposes.

A Parable may be an Allegory, a Fable, a Simile, a Precept, or Proverb;

The Parables of Christ were never fabulous, nor frivolous, but were always true in themselves—not necessarily historical verities, but narrations that accorded with facts in their respective spheres and conditions.

Instructive parables, are always derived from well known things, or from admitted truths. For, says Mr. Lord, it is a condition of such illustrations,

1. That they shall be clearer and more intelligible than that which they illustrate; for otherwise they would throw no light upon it.

2. That they shall never be dubious or absurd, for then, instead of instructing, they would obscure the truth. And,

3. That they shall convey real instruction aside from the subject which they illustrate, so as to make an instructive impression on the mind.

Other figures may be employed in the parable.

The Resurrection.

BY C. H. SPURGEON.

(Continued from our last.)

We must now, however, leave these things, and refer you once more to the Holy Spirit by way of confirming the doctrine that the saints' bodies shall rise again. The chapter in which you will find one great proof is in the 1st Epistle to the Corinthians, 6:13: "Now the body is not for fornication, but for the Lord; and the Lord for the body." The body, then, is the Lord's. Christ died not only to save my soul, but to save my body. It is said "he came to seek and to save that which was lost." When Adam sinned, he lost his body, and he lost his soul too; he was a lost man, lost altogether.—And when Christ came to save his people, he came to save their bodies and their souls. "Now the body is not for fornication, but for the Lord." Is this body for the Lord, and shall death devour it? Is this body for the Lord, and shall winds scatter its particles far away where they never shall discover their fellows? No! the body is for the Lord, and the Lord shall have it. "And God hath both raised up the Lord, and will also raise us by his own power." Now look at the next verse, "Know ye not that your bodies are the members of Christ?" Not merely is the soul a part of Christ—united to Christ but the body is also. These hands, these feet, these eyes, are members of Christ, if I be a child of God. I am one with him; not merely as to my mind, but one with him as to this outward frame. The very body is taken into union.—The golden chain which binds Christ to his peo-

ple goes round the body and soul too. Did not the apostle say, "they two shall be one flesh." This is a great mystery; but I speak concerning Christ and the church?" (Ephesians 5:32.) "They are one flesh;" and Christ's people are not only one with him in spirit, but they are "one flesh" too. The flesh of man is united with the flesh of the God-man; and our bodies are members of Jesus Christ. Well, while the head lives the body cannot die; and while Jesus lives the members cannot perish. Further, the apostle says, in the 19th verse, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" For ye are bought with a price." This body, he says, is the temple of the Holy Ghost and when the Holy Ghost dwells in a body, he not only sanctifies it, but renders it eternal. The temple of the Holy Ghost is as eternal as the Holy Ghost. You may demolish other temples and their gods too, but the Holy Ghost cannot die, nor "can his temple perish." Shall this body which has once had the Holy Ghost in it be always the food for worms? Shall it never be seen more, but be like the dried bones of the valley? No; the dry bones shall live, and the temple of the Holy Ghost shall be built up again. Though the legs, the pillars, of that temple fall, though the eyes, the windows, of it being darkened, and those that look out of them see no more, yet God shall re-build this fabric, re-light the eyes, and restore its pillars, and re-gild it with beauty, yea, "this mortal shall put on immortality, and this corruptible put on incorruption."

But the master argument with which we close our proof is that Christ rose from the dead: and verily his people shall. The chapter which we read at the commencement of the service is proof to a demonstration, that if Christ rise from the dead all his people must; that if there be no resurrection, then is Christ not risen. But I will not long dwell on this proof, because I know you all feel its power, and there is no need for me to bring it out clearly. As Christ actually rose from the dead—flesh and blood—so shall we. Christ was not a spirit when he rose from the dead; his body could be touched. Did not Thomas put his hand into his side? and did not Christ say, "Handle me, and see. A spirit hath not flesh and bones as ye see me have." And if we are to rise as Christ did—and we are taught so—then we shall rise in our bodies—not spirits, not fine aerial things, made of I know not what—some very fine and elastic substance; but "as the Lord our Saviour rose, so all his followers must." We shall rise in our flesh, "though all flesh is not the same flesh;" we shall rise in our bodies, though all bodies are not the same bodies; and we shall rise in glory, though all glories are not the same glories. "There is one flesh of man and another of beasts;" and there is one flesh of this body, and another flesh of the heavenly body. There is one body for the soul here, and another body for the spirit up there; and yet it shall be the same body that will rise again from the grave, the same, I say, in identity, though not in glory or in adaptation.

I come now to some practical thoughts from this doctrine before I go to the other.

My brethren, what thoughts of comfort there are in this doctrine, that the dead shall rise again. Some of us have this week been standing by the grave; and one of our brethren, who long served his Master in our midst, was placed in the tomb. He was a man valiant for truth, indefatigable in labor, self-denying in duty, and always prepared to follow his Lord (Mr. Turner of Lamb and Flag School), and to the utmost of his ability, serviceable to the church. Now there were tears shed there: do you know what they were about? There was not a solitary tear shed about his soul. The doctrine of the immortality of the soul was not required to give us comfort, for we knew it well, we were perfectly assured that he had ascended to heaven. The burial service used in the Church of England most wisely offers us no comfort concerning the soul of the departed believer, since that is in bliss, but it cheers us by reminding us of

the promised resurrection for the body; and when I speak concerning the dead, it is not to give comfort as to the soul, but as to the body. And this doctrine of the resurrection has comfort for the mourners in regard to the buried mortality. You do not weep because your father, brother, wife, husband, has ascended to heaven—you would be cruel to weep about that. None of you weep because your dear mother is before the throne; but you weep because her body is in the grave, because those eyes can no more smile on you, because those hands can no more caress you, because those sweet lips cannot speak melodious notes of affection. You weep because the body is cold, and dead, and clay-like; for the soul you do not weep. But I have comfort for you. That very body will rise again; that eye will flash with genius again; that hand will be held out in affection once more. Believe me I am speaking no fiction. That very hand, that positive hand, those cold, clay-like arms that hung by the side and fell when you uplifted them, shall hold a harp one day; and those poor fingers, now icy and hard, shall be swept along the living strings of golden harps in heaven. Yes, you shall see that body once more.

"Their inbred sins require
Their flesh to see the dust;
But as the Lord their Savior rose,
So all his followers must."

Will not that remove your tears? "He is not dead, but sleepeth." He is not lost, he is "seed sown against harvest time to ripen." His body is resting a little while, bathing itself in spices, that it may be fit for the embraces of its Lord.

And here is comfort for you, too, you poor sufferers, who suffer in your bodies. Some of you are almost martyrs with aches of one kind and another—lumbagoes, gout, rheumatism, and all sorts of sad afflictions that flesh is heir to.

Scarcely a day passes but you are tormented with some suffering or other; and if you were silly enough to be always doctoring yourselves, you might always be having the doctor in your house. Here is comfort for you. That poor old rickety body of yours will live again without its pains, without its agonies; that poor shaky body will be repaid all it has suffered. Ah! poor negro slave, every scar upon your back shall have a stripe of honor in heaven. Ah! poor martyr, the crackling of thy bones in the fire shall earn thee sonnets in glory; all thy sufferings shall be well repaid by the happiness thou shalt experience there. Don't fear to suffer in your frame, because your frame will one day share in your delights. Every nerve will thrill with delight, every muscle move with bliss; your eyes will flash with the fire of eternity; your heart will beat and pulsate with immortal blessedness; your frame shall be the channel of beatitude; the body which is now often a cup of wormwood, will be a vessel of honey; this body which is often a comb out of which gall distilleth, shall be a honeycomb of blessedness to you. Comfort yourselves then, ye sufferers, weary languishers upon the bed; fear not, your bodies shall live.

But I want to draw a word of instruction from the text concerning the doctrine of recognition. Many have puzzled themselves as to whether they will know their friends in heaven. Well, now, if the bodies are to rise from the dead, I see no reason why we should not know them. I think I should know some of my brethren, even by their spirits, for I know their character so well, having talked with them of the things of Jesus, and being well acquainted with the most prominent parts of their character. But I shall see their bodies too. I always thought that a question to the question which the wife of old John Ryland asked: "Do you think," she said, "you will know me in heaven?" "Why," said he, "I know you here; and do you think I shall be a bigger fool in heaven than I am on earth?" The question is beyond dispute. We shall live in heaven with bodies, and that decides the matter. We shall know each other in heaven, you may take that for a positive fact, and not mere fancy.

But now a word of warning, and then I have done with this part of the subject. If your bodies are to dwell in heaven, I beseech you

take care of them. I do not mean to take care of what you eat and drink, and wherewithal you shall be clothed; but I mean, take care that you do not let your bodies be polluted by sin. If this throat is to warble forever with songs of glory, let not words of lust defile it; if these eyes are to see the King in his beauty, ever let this be your prayer: "Turn off my eyes from beholding vanities;" if these hands are to hold a palm-branch, O, let them never take a bribe, let them never seek after evil; if these feet are to walk the golden streets, let them not be swift after mischief; if this tongue is forever to talk of all he said and did, ah! let it not utter light and frothy things; and if this heart is to pulsate forever with bliss, I beseech you give it not unto strangers, neither let it wander after evil. If this body is to live forever, what care we ought to take of it; for our bodies are temples of the Holy Ghost, and they are members of the Lord Jesus.

Now, will you believe this doctrine or not? If you will not, you are excommunicate from the faith. This is the faith of the gospel: and if you do not believe it, you have not yet received the gospel. "For if the dead rise not, then your faith is vain, and ye are yet in your sins." The dead in Christ shall rise, and they shall rise first.

(To be continued.)



The Advent Herald.

BOSTON, OCTOBER 31, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PENCILINGS BY THE WAY. NO. 6.

The wonderful growth of the West, is one of the first things that is impressed on the mind of a visitor in that region. The rapidity with which "Westward the star of empire takes its way" is seen in the sudden rise of new States as they come asking admission into this Western family of united kingdoms. But the traveller more fully realizes the luxuriance of this growth as he passes spot after spot of what was a few years since the unbroken prairie, and now finds it thickly studded with hamlets, villages, and even cities, and the country covered on every side with improved farms.

It is not, however, of this, which every one knows, that I would speak, but of the general appearance of thrift, which one sees on every side. Everything at the West indicates that the farmer is getting rich. The speculator may be embarrassed by the fluctuations in the price of grain, but the farmer, under all prices, is on the steady and certain road to wealth. This is seen in the appearance of his farm, the size of his barn, the ample stacks of wheat, the appearance of his herds and of his fences. As a general thing, less is cared for in the appearance of the house, than in any other appendage of the farm.

The art of farming is here conducted on a magnificent scale. He is no farmer who has less than 120 or 160 acres. The last named constitutes what is denominated "a quarter section"—it being one-half of a mile square; and four such being a "section," which is a mile square. All the public roads are laid out on these sectional lines, and of course intersect each other—or they will so intersect when the system of public roads is completed—at right angles, and a mile distant from each other. Every quarter section is thus bounded on two sides by the highway. It is a beautiful sight to see one "section," a mile square constituting a single corn-field or field of wheat; and larger tracts of land than this, it is not rare to see cultivated by one owner.

The introduction of machinery has done everything for the farming interests of the West. A reaper will cut fourteen acres of wheat per day, which may be contracted for at \$21.2 cts per acre—the contractor furnishing a driver, raker and horses, while the farmer has only to bind and shock it. When in Illinois ten weeks since, the reapers, as a general thing, had done their work, and the farmers were busily engaged in stacking

their wheat, which often occupies several weeks. If long rains fall before the wheat is stacked, the berry will suffer and the grain sprouts. As we passed through the country, the fields were in most places covered with the wheat in shocks, which only partially secures it, and it was being gathered into stacks. The weather, this season, had been quite unfavorable for harvesting, but the most of the wheat did fair to be secured uninjured, though some of it has undoubtedly suffered. The prices that then ruled at the West, were from 90 cts to \$1 per bushel. The fields of corn were looking well, but were a little backward, and fears were expressed that the frost might overtake it while it was in the milk. But the favorable autumn has doubtless produced an abundant harvest of corn, as the summer has an unprecedented growth of wheat. Potatoes, also, were looking finely, and the growers predicted that the market price for them would not be more than 15 cts. per bushel—a very comforting prediction to the lovers of this excellent vegetable.

The harvesting of corn is a work that may be continued during the entire winter—as it does not suffer by standing in the field when ripened. Wheat, also, when well stacked, will stand uninjured for years, unless attacked by vermin. As the corn does not require any hoeing, and is planted by machinery, the farmer, with a few hands, may put under cultivation a large tract, and may harvest at his leisure. He can also, by the help of reapers, harvest in a short time the wheat that is grown on a large surface of ground. The wheat is also threshed by machinery. A good thresher will shell out from 300 to 400 bushels per day. We saw one in operation near Dixon, that was threshing the last named quantity. It was propelled by eight horses, and tended by ten men—one driver, one to cut the bands, one to feed the machine, four to pitch the sheaves, one to measure the grain and put it into sacks, one to pitch the straw into the pile, and one to draw it away, with horse power.

The owner of the machine contracts to thresh at from four to five cents per bushel, and furnishes four horses and three hands, while the farmer furnishes four horses and the other hands; and the thresher finds employment by going from one farm to another, as his services are needed.

One cannot take leave of the West without noticing some things in which they are behind the East. One of these is the want of connection between the running of cars, and location of depots on intersecting or continuous roads. We arrived at Chicago, going west, at 10 minutes past 7 in the morning and had 50 minutes to get aboard of the "Dixon Air Line" that left at 8 o'clock. An omnibus agent came into the Michigan Central cars, took our checks for baggage and promised an expeditious deliverance of ourselves and baggage at the other depot. The baggage went by one conveyance and we by another. The omnibus that took us, went first to two other depots, having passengers for them, and set us down at the Dixon Road station, about four minutes before the cars would leave; but our baggage had not arrived. We had to wait for that, but before it arrived the cars left. When does the next train leave?—"At 8 o'clock in the evening." At what time will that reach Dixon?—"About one in the morning." There was no remedy but to wait. Will you then give us checks for our baggage?—"No, we don't give checks till half an hour before that train leaves; but we will lock it up for you." But suppose some one comes and claims it as his; what is to prevent his getting it?—"You must risk that." And so we had to risk it.

This gave us unexpectedly a day in Chicago, which we improved by a saunter over the greater portion of it. Determined not to miss the next train, we repaired to the depot, a full hour before the time of leaving. The ladies' saloon had only a wooden settee, and a dirty iron floor; and as we did not fancy stopping there, we repaired to the cars, but they were locked. After walking up and down the platform some fifteen minutes, the doors of the cars were opened. I then repaired to the baggage room, found the baggage all safe, and asked again for checks. Again the reply was, "We don't give checks till half an hour before the cars leave." But why not now?—"It is against our regulations." Can't I get my checks till then? Do you never deviate from such a regulation?—"Never." Well, if I have got to wait here fifteen minutes, I can't improve my time better than to instruct you how much better you might manage things. At the East, a man going in a given train, can get his baggage checked whenever he wishes to. There is no waiting there fifteen minutes, for checks that may be as well given one time as another. It would be a good plan to send an agent there to learn how things are done, so that travellers may be relieved from

the tediousness of needlessly waiting fifteen minutes, &c. Only a few minutes were thus consumed when a voice inside said, "Give that man his checks." So we got ours, while others had still to wait.

But instead of arriving at Dixon at 1 P. M. in the morning train, we reached there the same hour in the night. At La Salle, at the juncture of the Illinois Central, and the Rock Island roads, the stations of the two are half or three-fourths a mile apart; which subjects passengers to the expense of conveyance from one to the other. And not only so, but the train from Dixon south, arrives an hour after the Rock Island train has gone east, and the next train east, is eight hours later. This ordinarily obliges the passengers to take a coach to a hotel, get a meal there, and take another coach to the other depot—there being miserable arrangements at the stations for saloons, and more miserable ones for eating. Arriving at La Salle at 2 P. M. we expected to remain there till ten at night.—We were advised at the station of the Illinois Central road to go to the hotel. No; we wished to go to the other depot and then we would find accommodations as we needed. Arriving there, we found there had been a collision on the Rock Island road which had delayed the train, and we were in season for its arrival a few minutes later; so that that accident resulted to our advantage. B.

The Intermediate State.

Bro. B.:—As you understand that "the spirits of just men" do not go to heaven at death, but remain in a state of consciousness, in some other locality till the resurrection, how do you harmonize the following passages with that view?

1. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. 1:23. Christ is in heaven, and if Paul did not go to heaven when the hour of his "departure" had fully come (2 Tim. 4:6) in what sense is he "with Christ?"

2. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. 5:8. The same difficulty exists with this as with the former text.

3. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem. . . and to the spirits of just men made perfect."—Heb. 12:22-24. That they will not be "just men" made perfect till the resurrection is readily conceded; but that "the spirits of just men" now exist, and that too where God the Judge of all, the holy angels, the general assembly of firstborn, Jesus the Mediator, and the blood of sprinkling, are, seems to be taught here.

4. "To-day shalt thou be with me in paradise."—Luke 23:43. Where do we read of any other paradise beyond this world than that in "the third heaven" (2 Cor. 12:2-4) in the midst of which is the tree of life?—Rev. 2:7; 22:2. Except there is another, it would seem as though the penitent thief went to heaven at death,—and if he did, others must be there. J. M. O.

ANSWER TO QUESTIONS OF J. M. O.

To harmonize these texts with the position that departed saints do not go to heaven at death, it may be proper first to show that they do not go there in the commonly understood sense of the term. To do this may require an examination of the whole question of the intermediate state. If the position taken by any one on this question, is true, it will only be more established by being opposed. And those who have truth on their side have never any cause to be impatient, or offended at the presentation of arguments against their views; for it is only those who have a weak, or a bad cause, and who are determined to continue in it at all hazards, who need to lose their temper or take offence; and then only when they have exhausted all other means of defending their favored opinions. We propose therefore, to answer the above, by considering with all candor and courtesy, the question of

THE INTERMEDIATE STATE.

By the Intermediate State, we mean the condition of man between death and the resurrection. What is it?

The phenomena of death, meets us on every hand. Whence is it? and what is its effect on the intelligent and thinking beings who are its victims?—"Man dieth and wasteth away; yea man giveth up the ghost and where is he?" and, "If a man die shall he live again?" were questions that occupied the minds of men as long ago as the time of the man of Uz. Many have tried to answer these interrogations by the light of nature; and a future life has been deduced from the germinating of plants, the return of the verdure of spring after the killing frosts of winter, the shooting forth of tender branches from the decaying roots of a tree, from the transformation of insects, &c., but none of these throw any light on the interval between death and the resurrection. Philosophers have thought they have proved this from the nature of the soul;—have argued that the soul is immaterial, and hence that it is indestructible. But this argument is vain and sophistical. That the soul is immaterial, we know, because mind is possessed of none of the attributes of matter; and matter of none of those which distinguish mind; but it does not follow from this that the soul is indestructible. All that it proves, is, that agencies that act on matter do not necessarily act on mind, and

that the dissolution of the material, may leave the immaterial in a state of conscious activity. So much is necessary to the argument of man's existence out of the body; but it does not necessarily follow that he will continue to exist. Because the mind may not be susceptible to the destructible action of material agencies, it does not follow that it is therefore unsuceptible to other destructible agencies that God might see fit to bring to bear upon it. To claim so, is to deny God's omnipotence,—it is to deny that God has the power to uncreate what He has created. Such a position will not bear a moment's examination; for He who made, can certainly unmake. Hence the existence of the soul after the dissolution of the body, is as much dependent on God's will, as is the existence of the body before such dissolution; and hence no argument can be based on man's "natural immortality." Equally futile is the argument based on man's desire for immortality. If the fact of man's desire was evidence of its realization, it would be as true of other things as of a future life. As it is not true of those, it can have no bearing on this. And so it may be said of a whole class of arguments which are usually adduced in proof of a future state: they are sophistical; they do not prove what they claim to; they are easily set aside; and in being set aside, they give an apparent weakness to the side which they are brought forward to sustain. They are only so many cob-webs that obscure the point at issue, which turns simply and solely on the revelations of God's word. Let us look at these in the light of the meaning which the words must have conveyed to those to whom they were spoken.

The penalty attached to the eating of the forbidden fruit was, "In the day thou eatest thereof thou shalt surely die." In the Hebrew it is, "In dying thou shalt die." Every one knows that all Hebrew repetitions of this kind give emphasis to the thing uttered—as in the Saviour's "Verily, verily, I say unto you," &c. And, as two Hebrew scholars, of undoubted ability—one of them the author of a Hebrew Grammar,—said to us, the phrase "in dying thou shalt die" is, literally, "Thou shalt most certainly die." The penalty of the violated law, then, was, "In the day thou eatest thereof thou shalt most certainly die,"—which is just what our translators have expressed by, "thou shalt surely die."

What was meant, by the death threatened, Adam had no means of knowing, except as it may have been explained to him by his Creator, or as he should experience it in the event. Whether, or no, the Creator did explain it to him before the event, is not revealed, and no speculation on that point would be pertinent to the question. If He did so, it is not to be presumed that the explanation given, controverted the result experienced.

Satan called in question and denied the penalty threatened, and man, hearkening to and believing him instead of God, ate of the forbidden tree.—Did, then, God's word prove true? or did Satan's? Did man "surely die in the day" he sinned as God had said he would? or did he not, as Satan had said?

In meeting this question, some contend that unless death was ceasing to exist, Satan told the truth. This however is a begging of the question respecting the import of the term death, which only could be settled by the event: for the time of the event was named as definitely as the event itself; and of the time, there could be no misapprehension—the daily succession of light and darkness having already indicated what constituted the diurnal period. To this, it is replied by one class that "day" in the text meant 1000 years. It is only necessary to reply to this that Adam had no experience of years, as he had of days, and hence the term could have conveyed no such idea to him. Another class argue that the penalty did not threaten actual death on that day, but only a beginning to die—such understanding the phrase "in dying thou shalt die," to be only the entering on a dying state. The loss of God's favour, and the entering on a state that should finally result in man's dissolution, comprised of course all that the penalty threatened; but the question is whether the entering upon this state was to "die" or only beginning to die? That it was the former, is sustained by our translation, and also by the Hebrew; for it would be a strange anomaly in the Hebrew idiom, if a Hebrew repetition, which elsewhere always gives certainty and emphasis to an affirmation, should here, contrary to our rendering and all usage, so take from the fullness of the expression as only to make it a beginning to die.

That the penalty did not imply an instant loss of bodily vitality, is shown by the event, and yet that was involved in it; for, after the commission of the sin, God said to Adam, not, thou shalt one day die, but, thou shalt "return unto the ground; for dust thou art, and unto dust shalt thou re-

turn." Had this last been explained to have been the death threatened, or had God called it death, there would have been more reason, to have claimed such a construction; but now, as the record stands, in entering upon this mortal state, in the day that he sinned, Adam did die according to the penalty. Thus God's word was proved true, and Satan lied; which cannot be claimed except by recognizing such a use of the term "die."

It is objected, that this is making the death threatened to consist in the sinful act; and such claim that it explains the penalty, to mean only, "In the day thou sinnest thou shalt sin;" or "in the day thou diest thou shalt die." This, however is not apprehending the question; for the committing of the sin is not dying, although it results in death. Death, according to this view, is losing God's favor and becoming mortal; and there is no incongruity in announcing this as the penalty of the sin.

That this condition of mortality and loss of God's favor is rightly denominated death, is in harmony with the use of the term elsewhere in the Scriptures. Thus Paul speaks of "when we were dead in sins;" and, "who were dead in trespasses and sins," i. e.—they were "alienated from the life of God," and again, "she that liveth in pleasure is dead while she liveth." When the Saviour said "Let the dead bury the dead," He could only have meant that the burying of the bodily dead, might be left for those who were dead by reason of alienation from the life of God. The recovering of this life Paul calls a "quickening," as in Col. 2:13, "And you being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him." It is with this use of the term that Paul affirms that "to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6. Thus we are forced to the conclusion, that in the first instance of the use of the word "die" in the scriptures, it conveyed only the idea of the loss of God's favor, alienation of the heart from Him, and the entering upon a state that should result in man's dissolution.

The term soon began to be applied, in a different sense, to that actual dissolution which was to be the ultimate result of the death entered upon in the day of sinning. Thus we read that Adam "died"; that Seth "died," and so of all the patriarchs—Enoch only excepted. And it is on the import of the term death, as thus used, that the enquiry more especially turns.

This point is often argued as though the question was whether "a dead man is dead," or whether he is "alive." There can be nothing gained by any cant use of terms or phraseology, except a loss of dignity by the side that resorts to them, and a show of the weakness which necessitates it, for where there is strength of argument and Scripture, no such resort is ever needed. But such being put forth as argument, on the ground that consciousness is incompatible with death, and that to be dead, and at the same time conscious is a paradox—it is proper to meet the point and reply to it.

In the first place, then, the incompatibility of consciousness with a condition of death, depends entirely on what death consists in; and to claim that the two are paradoxical, is simply to assume what needs to be proved respecting the import of the term.

To meet this, it is next claimed that death is unconsciousness. But is this so? That is the question. Some turn to the Lexicographies and quote definitions of the word in harmony with that idea. Lexicographers, however, do not make definitions: they only collect and embody the current uses of the terms they define. And whatever may be given as the abstract definition of the term, as each and every Lexicographer, who is quoted, believed that consciousness is compatible with death when affirmed of the human body, and so defines it when thus used, no definition of his respecting different uses of the word can be legitimately adduced in opposition. To show that death means unconsciousness, it must be shown that the best speakers and writers, attach that meaning to it when they apply it to man; for the current and classic usage, is the standard which governs lexicographers in their definition of terms. And to show that death, as used in the Scriptures has such a significance, it will be necessary to show from the Scriptures that consciousness is incompatible with death, and that those who lived at the times and to whom the Scriptures were written, attach the idea of unconsciousness to death when applied to man. The question therefore comes back to the Bible for its testimony respecting the state of man after death, and on that alone can it be proved either way.

There is another verbal argument often adduced, which it may be well to notice, not so much for any weight that is to be attached to it, as for the effect it sometimes has on minds unused to logical

thinking and reasoning. It is claimed that when death is threatened, it is said, "Thou shalt die," and that when death transpires it is said of the man that "he died"; and hence it is argued, that all of the man must die, and that, if the all dies, consciousness is necessarily incompatible with it.

This, however, turns, as much as the other, on what constitutes the death of man,—which is the very point in dispute. If death, as we hold, is such a change of condition, that the material constituents of man's formation, and the immaterial, separate from each other, and so leave him in an unclothed, disembodied, imperfect condition,—if that is death, then the man, the whole man, is as much in that condition, as he is in one of unconsciousness, if that alone can be denominated death. As therefore the whole man is the subject of death, whatever that death may be found to be, that alone cannot determine man's consciousness or unconsciousness, while in that condition. The way, then, is now prepared to enquire what the Scriptures say respecting it.

To be continued.

ARTESIAN WELLS IN THE DESERT.—The French papers have interested accounts of newly bored artesian wells in the Sahara Desert, in Algiers. They are six in number, and some of them are 275 feet deep. The appearance of the water in each case produced the greatest excitement among the desert tribes. Their joy over the first well was unbounded; the news of the event spread towards the South with unexampled rapidity. People came from long distances in order to see the miracle; the Marabouts, with great solemnity, consecrated the newly-created well, and gave it the name of "the well of peace." At another place, as soon as the rejoicing outcries of the soldiers had announced the rushing forth of the water, the natives drew near in crowds, plunged themselves into the blessed waves, and the mothers bathed their children therein. The names immediately applied by the people, such as "the well of bliss," and "the well of gratitude," sufficiently attest their feelings. It is said that these wells will work an important part in a social revolution of the tribes in their neighborhood. Having been obliged, like their ancestors, to wander from place to place as the desert springs dried up, they will now remain around the constantly flowing wells, cultivate the land, and take the first steps towards civilization.

The Christian population of Calcutta is about 12,500. Of this number 6500 are Europeans, 5000 are Eurasians, or Anglo-Indians (the progeny of white fathers and native mothers), and 850 are Americans. This population, numbering some 400,000, of which 275,000 are Hindoos, 115,000 are Mahomedans, and the remainder are Asiatics.

A Dream.

We are not given to dreaming, nor to telling dreams, but an incident in one that happened on the night of Oct. 20th, made so vivid an impression, that we venture to narrate it.

Methought we were at a public dining hall, at some hotel or elsewhere,—the place not being distinctly marked on the mind. Those at the table had all left except two men who were apparently laborers, but very intelligent-looking and very earnest in conversation. The subject of their conversation did not arrest our attention, till the one who sat on the right of the table, straightened himself up and said to the one opposite:

"How wonderful is the growth of the miss! Her mother can hardly say, Give me one kiss, Before she is grown, and arrayed in her best, She stands up in the house as good as a guest, Bids adieu to her home, walks out at the door, And a neighbor, perhaps, has a daughter the more."

These words we have no recollection of ever having before read or heard, there had been nothing to suggest them, there was no effort of our own brain to produce them, the recitation of them was slow, distinct and emphatic, and we listened with the same interest and pleasure that we should have done had we been awake. As that incident began the dream, so that incident over, the dream was at an end; but the words made so vivid an impression, that in the morning we pencilled them down verbatim, without any alteration from the manner in which they were spoken, and make this record of it merely for preservation. B.

A Class for the study of Tropes.

Two weeks since we alluded to the formation of a class for the study of tropes, and gave a few of their laws. After the issue of that paper we thought that those who wished for those laws, would like them all in one paper; therefore, instead of spinning them out, week after week, we have given them all, elsewhere in this No. of the Herald. They can now be examined in connection, and as-

sented to, or dissented from. Those who examine and assent to them and to the following conditions, will be prepared to aid in the work proposed:

1. The study of the class will have to be done in writing. It shall be on the following conditions, viz:

2. Those who wish to unite in it shall send in their names, agreeing to conform to, and to abide by the following conditions, viz:

3. Each member shall examine every law of figures laid down; and shall signify his recognition of it as an established law; or shall express his dissent. It will not be necessary to give any reason for approval; but all reasons for dissent, short, and pithily expressed, shall be given in the Herald and replied to, and then each one shall say whether the reply is satisfactory or the dissent sustained.

4. Each member may have an assumed name, we having their real one—so that there shall be no personal exposure of blunders, to which we are all liable; and then by the correction of such blunders, all will see the liability to make them, and the way to avoid them.

5. When we have agreed on the "laws," then each one shall take the concordance and trace out all the texts in the Bible that contain words beginning with any letter that shall be assigned to him; and he shall give a list of all of those words that are used tropically, the different kinds of tropes that they are employed in, in the order of simile, metaphor, metonymy, synecdoche and substitution, their different uses under the same figure, and their significance as they are severally used.

6. Each one shall examine the list of each other when published, shall express an approval of its correctness, or shall show cause for dissent. And any doubts that any one has on any point, shall be freely and frankly given; an explanation shall be asked for everything that is obscure; and each one shall perform what he undertakes to do without unnecessary delay. And

6. We may at the anniversary or some time in the spring, have opportunity for the class to come together personally.

In this class we wish our brethren and sisters all to join, and a letter and name will be given them as soon as they signify their compliance with the above conditions, so that they may be finding the tropes that come under their own letter before laws shall be agreed upon. Those who wish to respond, will of course respond at once.

One brother objects to a position taken, that no one can determine that language is figurative without knowing what the figure consists in, and being able to determine its use and significance.

It is to us self-evident that nothing can be designated as belonging to any class of objects, unless it is known what constitutes that class. A passage that does not make sense, with all due respect to father Miller's rule, is not necessarily figurative; for the want of sense in the connection, may be owing to the use of an obsolete term, to an error in the translation, to the want of capacity on the part of the reader to comprehend the import of the term used, to a want of study to learn its meaning, or to a want of acquaintance with some custom or event that is expressed by it.

Also "if it makes good sense as it stands, and does no violence to the laws of nature," it is often figurative. The simile never thus departs from good sense, nor does any violence to nature; and hence father Miller's rule, which is very good as far as it goes, is not sufficiently explicit and comprehensive to determine when language is figurative or not. The year before he died he acknowledged to us the general correctness and usefulness of our laws, over his, and were he alive, and in health, he would join the class. Take for instance the first verse of the 4th of Malachi: it is not a month, since a brother, seeing that it made good sense as it stands, referred to it as "a literal text," when it contains four metaphors, one simile and one metonymy. For example: Is not "cometh" a metaphor to illustrate that the day will transpire? Is not "as an oven," a simile, illustrative of how it will burn? Is not "stubble," a metaphor to illustrate that the wicked will be like stubble? Is not "day" put by a metonymy for the fires of that day, when it affirms that it will burn? And are not "root" and "branch" also metaphors? The difficulty however, is that a passage affirmed to be figurative is regarded as necessarily having some hidden meaning—and to say it is figurative, is often thought a sufficient reason for denying its obvious import, and for making no attempt to interpret it. It is to dispel this delusion, and to show how all figurative language is to be interpreted, that the study of figures is urged. There are hosts of passages affirmed to be literal, which contain some figure, and hosts of others that are affirmed to be figurative, which contain no figure. But this error need not be made by those who are competent to determine what constitutes a figure. We see not how one who

knows nothing of figures can more than guess that a passage is figurative, any more than how he who knows nothing of grammar can more than guess that language is grammatical.

Another objection often made is to the *hard words* used in the nomenclature of tropes. But are Metaphor, Simile, Substitution, Metonymy, Synecdoche, Hyperbole, Apostrophe, &c., any harder to speak or to remember than are the words Tuesday, Wednesday, Thursday, January, February, yesterday, to-morrow, unfortunately, Syntax, Prosody, Preposition, Conjunction, Interjection, or ten thousand other words in common and daily use? The objectionable words strike our ear as exceedingly euphonious,—i. e. as agreeable in sound and easy in utterance. A familiarity with their use will render it as agreeable, as the words are expressive. Neither of these objections, however, were they well sustained, would weigh at all against the laws and characteristics of figures. And any nomenclature that will as well express the things, may be adopted in place of the objectionable terms. We hope he will reconsider the matter and join the class. He is just the man whose aid we need, to prevent, by his criticism, the adoption of any law that will not stand the test; and to scrutinize anything affirmed to be tropical, that is not.

Another brother writes:—"As you are forming a class to consider the tropes of the Bible, I would like to become a member. I have not much time to devote to the work, aside from other duties, but as I deem a knowledge of the laws which govern tropes and symbols, highly necessary to a correct understanding of the Sacred Volume, I am desirous of giving it what attention I can. Assign me a letter and I will see what I can do. I remain yours fraternally."

Will this brother take the letters E. and F.—there not being many tropes under E, and write over "Ea?"

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

NOTES OF A COLPORTEUR.

Stopped over night and the next forenoon, with a good family in W—. A minister also spent the time there. I noticed that he kept the room nearly filled with tobacco smoke. The lady of the house was quite unwell, and often kindly asked Bro. S. to open the door a few minutes. I doubt not it was wished to get a little air not poisoned by this minister's filthy weed; but it was very rainy, and it would not do to keep the door open. So we endured the cloud of smoke from this incense to Baal. I was used to it, for my lot had been cast among the self-polluters much. I noticed that during the 12 hours we spent in the same room the pipe was not allowed to rest over about 10 or 15 minutes at any one time. I asked him the propriety of smoking; got no satisfaction. I told him some of the evil effects of the use of tobacco, and the influence it had on the unconverted to see ministers indulge themselves in such a habit; but the only satisfaction I got was to hear him sing some of the songs of Zion with his sin-polluted breath to drown my voice. I afterwards learned that his church-members had tried to hire him to leave off smoking, and the above named lady had offered him a new suit of clothes to do so; but all in vain. Such men dream that they are Christians, and sometimes go into the pulpit to teach their more respectable and self-denying fellowmen to "abstain from pollution," and deny themselves of "worldly lusts." This man smelt of tobacco, and every thing he handled smelt of it. He was a body of stench, walking through God's atmosphere. Did such men know the talk made by the unconverted about them they would leave off exhorting others until they had become cleansed themselves. As there are many of these filthy smoking and chewing ministers, I hope this notice will meet the eye of some, and touch their consciences. If any feel confident that tobacco is serviceable to them as a medicine, I will except them until they learn better.

Called at house in B—, asked for dinner. While the lady was preparing it the man and three sons and two daughters eagerly looked over my

books. I began to eat, and very soon the man asked, "Do these books sell as well as they used to?"

I replied, "No. The communities wish novels more, and religious books less."

He then said, "I meant Miller books. These are Miller books, I see."

"No, sir. There are 25 books, and only three of them are written by what you call Millerites."

By this time the father, sons and daughters had all left my trunk of books, as though it was a pool of poison. I reasoned some with him; he soon admitted that he was once interested in Miller's writings, and obtained much light on the Bible by them; but some indiscreet time-teachers had led him too far in '43, and now he could not be reached. I could not induce one of the family to buy a book on religion. The old man told me he was educating his children in Greek and Latin, that they went to the bottom of language and then interpreted the Bible for themselves. I found they had no faith in the personal Advent. I wish here to record a fact not admitted by some—and humiliating as it is, it should be admitted as a warning.—I have found quite too many unbelievers who were made so by those who were positive teachers of definite times for Jesus to come.—Let us all take heed in future not to run too slow nor too fast, and guard against doing either.

In T— I called where I sold Messiah's Throne last year; found it had been a blessing to the family. They liked it much. Called at another house; showed the Saints' Inheritance; the man asked if it said anything about the Advent. I told him its arguments were based on the fact that there would be a second advent, but nothing about the time of the event.

Well, I don't believe in that doctrine," said the man. I knew him to be a prominent Baptist, and intended to call him out, as he had introduced the subject.

"You don't believe the Saviour will ever come to this earth again?"

"No, not to reign here a thousand years, as the Adventists believe. I believe what the Bible says about his coming."

"Ah! Does not the Bible say that Christ is to reign with his saints eternally on the earth? And is not the thousand years' reign shown to be after the second advent?" I asked.

He did not know. I then quoted Ps. 2:8; Dan. 7:14—22, 27; Matt. 25:31—34; Rev. 6:9, 10.

"I believe the saints reign in heaven, I don't know anything about reigning on the new earth," said he.

But has this not been the faith and hope of the most intelligent and devoted part of the church for 1800 years past? Was it not the faith of the Baptist church in England 200 years ago? And have you not seen the address of John Bunyan and 20,000 Baptists to the king, in which they declare this faith pointedly?

No, he did not know anything of it. He had read several books on the Advent, and some he liked and some he did not. Then there was Mr. H., a townsman of his, who kept the seventh-day, and worked Sunday; would not go to any other meeting, would not read other books; believed there was no mercy for sinners, &c. He did not like such doctrine, nor think it should be countenanced.

But do you not know that he has no fellowship with the Adventists—will not attend their meetings nor read their books?

"Yes, I know he don't," he replied.

"Do you not know Bro. G., Bro. H., Bro. L., Bro. S?" I asked.

"Oh yes, they are good pious exemplary men."

"Then why do you not take them as examples of the doctrine of the Adventists, instead of one who has no affinity to us?"

Thus closed our interview.

Fear not.

Though the children of God are in every age, few; and though they see dark times, yet He whom they serve, tells them not to fear. "Fear not, I am thy shield, and thy exceeding great reward." "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen." "Fear thou not; for I am with thee: be not dismayed; for I am thy God." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

And God inspires his people with a fearless spirit. He gives that which he enjoins. When Elisha was surrounded with a host of foes, and when, to all human appearance, there was no way of escape, he said to his trembling servant, "Fear not, for they that be with us are more than they that be with them." David says, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid." Again, "God is our refuge and strength, a very present help in trouble; therefore will not we fear,

though the earth be removed, and though the mountains be carried into the midst of the sea." Paul says, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

With what calm trust, and fearless confidence, the dear followers of Christ, met insult, and martyrdom, under pagan and papal persecutions. God was with them. His joy was their strength. I thank heaven for the great grace which rested on them; for to think of their courage and triumph in God, strengthens my own heart to meet the sorrows, and conflicts of a more tolerant age. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

The children of God are not to fear temporal want. The Bible is full of promises,—promises of temporal and spiritual blessings. And the promises are so many bills on the bank of heaven; and they will all be duly met by our Heavenly Father. Said the Rev. Rowland Hill, during a state of things, like what now exists in this country:—

Should all the banks of Britain break,
The bank of England smash,
Bring in the bills on heaven's bank,
You're sure to have the cash.

And so it is. Present the promises in the name of Jesus, and they will all be fulfilled. The more you run on heaven's bank, the more you demonstrate its strength. It cannot fail. The treasures of the universe are at its disposal. And the Christian can go, by night, or by day, and drain out all he needs. The heavenly bank never suspends payment. Our Father is constantly attending on his children; and he is infinite in his wisdom and goodness. He gives us as we need, and the rest he keeps solely for us. "All are yours." You have a foretaste now. The fulness will come. Is it your Father's good pleasure, to give you the kingdom.

Fear not brethren, joyful stand
On the borders of your land;
Jesus Christ your Father's Son,
Bids you undismayed, go on.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation."

R. HUTCHINSON.
New York.

Letter from Eunice Billings.

Permit me to express the gratitude I feel for the comfort and benefit I have received in perusing the Herald. I have long wished to do something for its support, but poverty has kept me back.

Five years since I left Sutton and St. Armands, C. E., where five years of my earthly pilgrimage have been spent. A kind Hand, that has always been my protector, has brought me to Westminster, C. W., where to my great joy, I find those that love God and are waiting for his Son from heaven. Bro. Daniel Campbell, with some other Brn., have been sent here by our Father to gather the jewels from the dust and rubbish; and they have labored hard to raise a standard in this place around which the friends of Jesus are called to rally and show their colors.

The open profession of my faith in the soon coming of the Lord has proved a great blessing to my soul. I can truly say, I love the appearing of the Lord. My Saviour is the chief among ten thousand, the one altogether lovely. In him I put my trust. Under the shadow of His wings I feel safe, amidst all the fierce storms that I am called to pass through in this state of trial. I feel to say without reserve, Lord, try me, purify me, and make me white, that I may be found unto praise and honor and glory at His appearing and kingdom.

May God enable the dear friends who are looking for the speedy coming of our Lord to be active in His cause. Come up, brethren and sisters, and cheerfully assist in sustaining the Herald. For the Lord loveth the cheerful giver, and can we not deny ourselves some needless and perhaps sinful gratifications for the great and sublime honor of being beloved of the Lord and of imitating the example of our dear Saviour, who went about doing good? By working together with God we may be the instruments of doing much good. The great day when the books are opened will declare how many hearts the Lord has opened, by the aid of the press; to attend to the things that concern their future state; and how many dear saints have been strengthened and comforted on their pilgrimage.

Although I have never been able to become a subscriber for the Herald, yet through the kindness of friends I have read it more or less for ten years past. Now I am far away from my native land, the intelligence it brings from those with

whom I have formerly united in the sweet work of prayer and praise, leads me to thank God, and take courage, that they yet live by the faith of the Son of God. Now Bro. Himes, while I remain a pilgrim here, I would like to have the Herald for my companion, but do not want it sent longer than I am able to become a paying subscriber, for I desire to help and not to hinder you in your labors of love. Yours in the gospel expectation of the "Coming One." E. B.

Literal, or Figurative?

Bro. B.—Allow me to express my dissent from your Rule to determine when language is figurative. You say, "It cannot be shown to be figurative, except by designating the figure and determining by its characteristics the class to which it belongs." This being true, no man who has not made the science of Rhetoric a study, would dare say, a passage was figurative, though he knew it was not literal, because he was not acquainted with or did not remember those arbitrary, jaw-cracking terms, such as Synecdoche, Hyperbole, Prosopopeia, Hypocatastasis or some other outlandish word that the schoolmen use to cover up ignorance by a show of learning. No, sir, I think you stretch the matter a little.

You say also, "A word is tropical or figurative, when it is turned aside from its ordinary use."—Yes, and this ordinary use is the literal meaning of those words, is it not? Now, sir, it seems to me, I am justified in saying a passage is figurative, if I am satisfied it is not literal.

Father Miller's rule on this was a good one, and will stand the test of fair rhetorical criticism, besides being eminently practical.

It is this—Rule XI. "If it makes good sense as it stands, and does no violence to the laws of nature, then it is literal; if not it is figurative." There, this is plain talk, and the common folks can understand it, without your rhetorical shibboleth.

I would like to join your class and engage in this study of figures; but I hesitate for two reasons.

1. It will cumber the columns of the Herald with a great amount of matter uninteresting to any but those directly concerned in it. Mere lectures and criticisms on grammar and rhetoric, with the Bible for a text book.

2. In our interest to find figures we are apt to make too many, and thus obscure rather than illustrate. The Bible has been figured at so much now, that little is left beside a figure. The Bible was written for plain men, and plain men generally understand it quite as well as those who figure at it so much. I do not object to the proposed class; but I shall look with interest to see the good to come from it, beyond the mere intellectual improvement of the class in the science of rhetoric. Mean time I hope our friends, who do not engage in this class, will take another look at Father Miller's rules of interpretation. Yours for the truth, E. C.

Bro. B.—I have carefully examined the discussion between yourself and Bro. Burnham, and have come to a different conclusion from the Bro. who has written over the signature of "Justice." I should not have penned these questions; had not Bro. B. said he had written for the last time at present; and as you have inserted an article from Justice eulogizing your reply to Bro. B. I thought you would insert a short article from me with a reply. I do not see wherein you have answered Bro. Burnham's question to the point but I suppose we think differently.

The questions that I propose are these, for a starting point, for we must come to the root of the matter to begin with:—

1st. What is the spirit God gives to man, and when does he give it? Is it the spirit of God or the spirit of man? Does it exist separate from either God or man, as a living conscious being, before man is composed of dust, or before the birth of the body? If not, does the spirit which returns to God who gave it undergo any change while in the body, to make it a living conscious being when it has returned to God, or in any way different from what it was before? If there is, please give the proof from the Bible.

Again, when Bro. B. asks you how the wicked can dwell in devouring fire and not be devoured or consumed, you reply, that the bush burned and was not consumed. Is that a fair comparison? The record is, Ex. 3:2, "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and behold the bush burned with fire and the bush was not consumed. Was that fire of the same nature of that in which the wicked are to be destroyed; and more, was not that manifestation a token of deliverance, instead of a token of endless torment, as you understand the fire of hell to be? An insertion of

this, with a reply, will oblige your brother, in the love of the gospel, H. J. SWEETLAND.

Springfield, Mass., Oct. 19th, 1857.

Ans.—God creates the spirit when he creates the man,—not before nor subsequently. It is a human spirit that is then created, and which has had no pre-existence. Being created an active consciousness, it needs to undergo no change in order to become such when it returns to God who gave it. The reference to Ex. 3:2, is perfectly relevant; for it demonstrates that being "burned with fire," does not necessarily result in the "consumption" of that which is "burned." The Bible has no where defined the nature of the fire that burned the bush, nor that which will engulf the wicked, nor has it intimated that the two differ. It uses the same word for each, and calls it fire in each instance. The nature of the fire is not affected by the use made of it. The same element may cause death by burning, or it may preserve life by keeping from freezing. It may be used to cook our food, to refine metals, or to destroy property. The supposition that the same thing can have but one significance, under opposite circumstances, or that its nature is affected by its use, is a common error, but none the less an error for being common.

There is no intimation that the fire in the bush "was a token of deliverance." God appeared in the character of a Deliverer, but does not refer to the fire in the bush as to any such token. It was however only as a Deliverer to His people that He appeared, and not as a Deliverer to His enemies; so that whatever was tokened to Israel, the reverse of that, by the same emblem, was tokened to the Egyptians.

Bro. D. Bosworth writes from Bristol, Oct. 21, 1857:—

Bro. Himes:—For the encouragement of our brethren and sisters scattered all abroad, I would just say the Lord is blessing us in Brooksville. The first Lord's day in October, I baptized seven and received six into the church; the 3d Sabbath, baptized one. Our meetings are very interesting indeed. The work commenced more particularly in connexion with the Methodist camp-meeting near that place in September, and our brethren having a mind to work, and hearing the "sound of a going in the tops of the mulberry-trees," began to bestir themselves, and the result is as above, and we trust the good work is not yet ended, as a burthen of souls seem to rest on the minds of some, and fervent prayer is being offered that the Lord will still revive his work and save the perishing. Your brother in hope.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.



DIED, in Homer, Cortland Co., N. Y., Sept. 27th, 1857, Bro LYMAN PHELPS, aged 63 years.

Our brother was one of the first that embraced the Advent faith in Homer, and has ever been zealous in its defence, whether at home or abroad. His sickness was short, and for a few of his last days his tongue was so paralyzed that but little that he said could be understood,—and for most of the time his reason left him also. Yet there were moments that it seemed to be otherwise with him.

In these moments, and a short time before he died, he called all of his children by name, and seemed to be giving instruction to his wife relative to their spiritual interests. The last word that was understood by her was the Kingdom. We feel his loss to us as a church, and deeply sympathize with his numerous and afflicted family in their loss. Our prayer is that it may be sanctified to them and us for our spiritual good. On the following Sabbath, Bro. Bates preached a funeral sermon in the chapel, from 1 Peter 1:3, to a deeply interested audience, in which he showed the true hope of a Christian. J. L. CLAPP.

DIED, in North Attleborough, Mass., Oct. 12th, of membranous croup, WALLACE G. adopted son of Jason P. and Adelaide GUILD, aged 6 years, 3 months and 13 days.

This child from its birth, was deprived of a mother's care; but it found a father and mother in Bro. and sister Guild, who took it at its birth, and after instrumentally saving its life, adopted it as their own. The care and culture bestowed on this child, though young, manifested itself. Conscientiousness was thus early developed. Any departure from the right, was immediately followed by confession and abandonment. He could not

endure the displeasure of his papa and mamma. During his sickness he repeatedly asked the question,—“Ain't I a good boy?” And would frequently add, “I am not afraid to die.” His favorite hymn was,—

“I am going home, to die no more.” The night before his death he said to his father and mother,—“I want to go home.” His father replied,—“You will soon go home.” He then added,—“Put out the lights, and fires, and I will close my eyes, and we will all go home.” And sure enough, soon after, the little sufferer did close his eyes, for death's sting had touched his vitals. And thus another innocent victim yielded to the power of the destroyer. But that Saviour who said, “Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God,” will bring Wallace from his grave, and open his eyes upon that glorious home, of which he used to sing.

The funeral services were at the house of Bro. Guild. Rev. Mr. Warren, Baptist minister of Attleborough, and the writer officiated. The natural father, two sisters and a brother of little Wallace, were present. L. OSLER.

DIED, in Providence, R. I., Sept. 28th, of dysentery, FANNY H. wife of Solomon CHASE, aged 58 years.

Sister Chase was converted when about 18 years of age, among the Baptists, and connected herself with that people. After her marriage, she attended with him, the Universalist church. Previous to her sickness, whenever she said anything about her faith it was in sympathy with theirs. Although her sufferings were severe, and protracted, yet she bore them with Christian resignation and patience. She expressed her entire reliance upon the merits of Christ for salvation; and gave good evidence before her death, that her hope was the hope of the gospel. She leaves a husband, and two daughters, as well as relations, to mourn her loss. Rev. S. D. Cook, Universalist minister, and the writer officiated at the funeral. L. OSLER.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.
A. B. Mortley, Esq., of Utica, N. Y., writes: “I have used your Pectoral myself and in my family ever since you invented it, and believe it is the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy.”

Croup, Whooping Cough, Influenza.
Springfield, Miss., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.
Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: “I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend.”

Asthma or Phthisis, and Bronchitis.
West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.
A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: “During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable.”

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Probably no other remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.
Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce the best, most perfect purgative which is known to man. Unnumbered proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, simulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

Costiveness, bilious complaints, rheumatism, dropsy, heartburn. Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also purify the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
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DR. LITCH'S RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa., 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyspelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

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LYON'S KATHAIRON, the most celebrated Preparation for the Hair ever made! The immense sale of this unequalled preparation—nearly 1,000,000 bottles per year!—proves its excellence and universal popularity.

It restores the Hair after it has fallen out, invigorates and beautifies it—making it soft, curly and glossy—cleanses it from all scurf and dandruff, and imparts to it a delightful perfume.

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No. 63 Liberty street, N. Y.

E. D. Spenser, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

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BY JOSHUA V. HIMES.

TERMS.—\$1.00 for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, OCTOBER 31, 1857.

DELINQUENTS.—There are about 300 delinquents which we cut off last July, from whom, as yet, we can hear nothing, although they have had bills, and especial private circulars sent to them. They owe over \$1700. And the most of them are no doubt able to pay, if they would. The only thing we have proposed to do is to publish their names, and by so doing, secure the aid of our friends in collecting. Some object to this, but we do not know what other mode to take, and do not know as this even will be of any service.

We are more and more impressed with the importance of the *advance payment system*.

TOUR TO WESTERN NEW YORK.—I shall fill the following appointments, by the permission of Providence, in a short tour in Western New York. Intended to have made a longer stay west, and have visited more places. But this I shall not be able to do now. Duties about home will prevent. I shall begin at:

Worcester, Mass., evening, Nov. 13.
Albany, N. Y. Sabbath, all day, Nov. 15.
Auburn, N. Y., Nov. 17.
Lockport, N. Y., evening Nov. 18. Bro. T. Hasebury will arrange.
Lewiston N. Y. evening, Bro. A. Gray will arrange. Nov. 19.
Springwater, and Conesus, as Bro. Withington shall state, more particularly, in the Herald, from Nov. 22, to Nov. 29, including two Sabbaths and meetings every day in the week.
Shall be in Rochester, N. Y., in the P. M. and evening, Nov. 30. Will see friends, at the house of Bro. Carlos Dutton. May preach if the door is open on Tuesday evening.
Homer, N. Y. Conference from Dec. 2 to the 6th.
Syracuse, Dec. 7. evening.

On my return I shall attend the dedication of the church of Yahveh, now being erected by the Adventists in Providence R. I., where Bro. Osler is pastor. That will take place about the middle of December, of which due notice will be given in the Herald.

After this dedication I shall be at liberty to hold protracted meetings with any of our churches of a week or ten days continuance, in order for revivals, and the up building of the cause.

J. V. H.

Elder Himes' Appointments.

Sugar Hill, N. H., Oct. 27 to Nov. 1st.
Whitefield, N. H., Nov. 4th to 8th.

CONFERENCE AT WATERLOO, WARNER, N. H.—There will be a Conference at Waterloo, to commence Friday Nov. 6, at 1 o'clock, P. M., and continue over the Sabbath. All are invited, both saints and sinners. Provision will be made for all who attend, and also for horses, without charge.

T. M. PREBLE.
For the brethren.

East Weare, Oct. 19, 1857.

PROVIDENCE permitting, there will be a conference meeting in Whitefield, N. H., commencing on the 4th of November, and holding over the Sabbath.

We sincerely hope, that those about us who are suffering from the frost of worldly-mindedness—the mildew of politics and the lust of other things, and therefore are on the sick list—will consider the appointment of this meeting as a call from the great Physician of souls for us to take immediate measures for the restoration of our spiritual health. If you don't get your spirit stirred up at home, in thinking what a heavenly time we may have (in which case we are sure you will be here) come straight up to the meeting, resolved on being healed—as it will be our fault if we are not.

We would say to our brethren living in the adjacent towns—Come up to the meeting.

We have engaged Bro. Himes, with Bro. Shipman to labor with us, and hope that other ministering brethren will be present.

May the Lord make bare his arm, and make our proposed meetings at Sugar Hill and Whitefield a blessing to all this region of country.

W. H. EASTMAN.

Whitefield, Oct. 18th, 1857.

Foreign News.

The intelligence from Delhi extends to the 30th of August. The siege train was expected to reach the English camp on the 3d of September, after which the place would be probably immediately assaulted.

On the 25th of August a body of the rebels which left Delhi with the object of intercepting the siege train was attacked by Gen. Nicholson at Najafghar, and utterly defeated, with the loss of all their guns.

On the 1st of September Gen. Outram was at Allahabad, with strong reinforcements, and expected to reach Cawnpore on the 9th.

Gen. Havelock gained his ninth victory on the 16th of August, driving the rebels from their strong position near Bithoor, which they desperately defended. After the battle, he retired to Cawnpore, where he awaited reinforcements, before advancing to the relief of Lucknow.

The garrison at Lucknow held bravely out, and no doubt was entertained of their being able to do so until relief arrived, which was expected to be about the middle of September. The garrison had made a second successful sortie, in which two guns and a large quantity of provisions were captured.

The Dinapore mutineers had again been defeated by Major Eyrie, and were trying to make their way to Delhi.

At Agra all was well.

The 51st native infantry mutinied at Peshawar on the 28th of August, but by the following day the mutiny was completely crushed.

Mutinies of a portion of the 10th Light Infantry at Ferozepore, and a part of the 55th at Anzuma, had in like manner been promptly suppressed.

At Neemuch, a squadron of the 2d Bombay Light Cavalry mutinied, and the troopers were disbanded.

The rebels from Oude were threatening Allahabad and Benares, and those places were being put in a state of defense. Large bodies of troops were marching from Calcutta towards Allahabad.

The remainder of the Joudpore legion has mutinied, but no further outbreak had occurred in the Bombay Army.

In the Madras Presidency, the Punjab, Central India, and the Bundelcund, things remained tranquil.

The "Mohurrum" holiday had passed off quietly in all parts of India.

Lord Elgin left Calcutta on the 3d of September for Hong Kong.

Two Russian steamers and four gun boats had disembarked troops in Abasa, who had burned a bazaar and destroyed some shipping.

The loss sustained by Trebizonde was \$500,000 francs.

The Russian government had inflicted severe punishment upon the parties who violated the graves of the English and French in the Crimea.

The Russian Minister of Marine officially reports in regard to the loss of the line of battle ship *Laforte*, that she was laid on her side, and foundered in a few minutes, and all on board perished, including the commander, 12 officers, 743 seamen, 53 women, and 17 children. The ship went down in 30 fathoms water. The same storm had caused many other disasters and much loss of life in various parts of the Baltic.

TURKEY.—Part of Galatz had been very nearly destroyed by fire.

The financial situation of the country does not improve. Paper money had fallen in value to the extent of 20 per cent.

CHINA.—A letter to the Paris Pays says Viceroy Yeh had issued a proclamation to the inhabitants of the Southern provinces of China.

Yeh attributes the departure of the British regiments for Calcutta to alarm created by his military preparations, and by the view of his army, "which is as numerous as the leaves of the forest." Yeh adds that a new Chinese fleet will soon appear, and scatter the barbarian vessels. The proclamation concludes by proposing fresh taxes for the Imperial troops.

THE OWNERS OF INDIA.—India is a country that never belonged to its natives. Two thousand years ago Alexander and his Greeks led dusky captives in golden fetters from there to Athens. After him it became the prize of Parthian bows and Scythian spears. Then came Mohammed and his Persians from Ghuznee to teach by scimitar the new theology, "Allah il Allah, and Mohammed is his prophet." Then the Afghans drove out the Persians. Then the Tartars drove out the Afghans. Then came Timour, the terrible Tartar, and the long and princely line of Great Moguls, Baber and Akbar. Jehangire and Aurengzebe. The Mogul Empire got, like the British, too big to hold together. Down went the throne of Delhi, and up sprang a crop of Viceroys, Nizams, Kings, Shahs, Rajahs,

Newaubs, and Nabobs all over the provinces. About this time H. B. M. East India Company came to trade, and stayed to rule. By cajoling one prince, threatening another, invading a third, and "protecting" a fourth, they got the whole concern in the hands of John Bull and the lion and the unicorn. If the Sepoys succeed in securing a native Hindoo dynasty now, it will be the first they ever had.—*Albany Journal*.

BEECHER ON THE MONETARY CRISIS. Henry Ward Beecher preached last Sunday evening to an overcrowded house, on the financial revulsions of the day. While maintaining that there was no failure in the resources of the country, he feared that there was a lack of moral integrity, and an increase of profligacy in the business world. As reported in the *Tribune*, he said:

"The railroads—the greatest enterprises of the country—permitted their Boards of Direction to conduct affairs in the most unscrupulous manner, and in their corporate capacity they performed acts which would, if done by an individual, be criminal. Indeed, it would soon come to pass that the name of an officer of a Railroad Company would be synonymous with 'scoundrel.' The stock sales, as conducted in Wall street, he characterized as gambling, just as much as sitting at a faro table or playing with loaded dice, and a man that was a gambler was a thief. This vice was prevalent among all classes of the community. Even ministers sometimes dabbled in fancy stocks. Mr. Beecher then urged upon his congregation the duty of opposing these vices."

THE MOHAMMEDANS IN INDIA.—Dr. Duff, in a recent letter from Calcutta, says, in regard to the origin of the Indian mutiny:

"As to the proximate or immediate human instrumentality, I have no hesitation in saying, with the utmost emphasis, that the whole is the result of a long concocted Mohammedan conspiracy against the British power, with a view to the re-establishment of a Mohammedan dynasty instead.

For the last hundred years they have been sighing, and longing, and praying, not only in private but in their public mosques, for the prosperity of the House of Timour, in the person of its representative, the titular King or Emperor of Delhi. But the prosperity of that house is only another name for the downfall of the British and the re-ascending of the Mohammedan power."

The recent "panic term" has been a harvest season for telegraphs, and they have had all the business they could possibly attend to. The increase has averaged from 75 to 100 per cent., and the total number of messages sent from and received in the city of New York in one day is estimated at 7000.

A good story was recently told at a temperance meeting in New Hampshire. A stranger came up to a true Washingtonian with the inquiry, "Can you tell me where I can get anything to drink?" "Oh, yes!" said the other; "follow me." The man followed him two or three streets, till he began to be discouraged. "How much farther must I go?" said he. "Only a few steps farther," said the Washingtonian; "there is the pump!"

The New York Times has been publishing statements of the number of hands discharged during the present month from various manufacturing establishments in that city. The aggregate foots up sixteen thousand three hundred and seventy-three. What an amount of suffering will result from this deprivation of employment.

The Steamer *Tropic*, on the Missouri river, sunk on the 15th of October. She was blown by a gale of wind onto a snag, and sank very rapidly. There were 150 passengers on board, of whom from 12 to 15 are supposed to have perished.

The Hindu population of British India is more than 140,000,000, and the Mohammedan about 14,000,000, or only one tenth. The Mohammedans are proud, bigoted, and restive under a foreign yoke.

TRACTS FOR THE TIMES. No 7.—"Waiting and Watching." Price: \$1.00 per 100.

This is a timely little tract, prepared by Dr. Hutchinson. A wide distribution of it among our church members would be of good service to the cause of Christ. They may be had at this office. Also of Eld. J. M. Orrock, Derby Line, Vt.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. "He that answereth a matter before he hearth it, it is folly and shame unto him." Prov. 18: 13. Boston, published by the author, 1857. 10 cts. single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

Appointments.

I will preach in South Hope, Me., the 4th Sabbath in October; in Holden, Me., near Isaac Clewley, 1st Sabbath in Nov.; second Sabbath, in Orrington Advent chapel. THOS. SMITH.

If the Lord will, I will attend meeting at Meredith Centre, Nov. 1st; at Concord in the chapel, Sunday, Nov. 8; at Hill Centre, 14th, evening; at Danbury, in the new school house, Sunday, 15th. S. S. MOONEY.

I will preach at East Weare, in the Free meeting house, the 4th Sabbath in October; at Canterbury Townhouse the 1st Sabbath in Nov.; Waterloo, at the Conference, the 2d; at London Ridge the 3d; at Lake Village the 5th. T. M. PREBLE.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause. We shall be glad to hear from all interested, and whatever is sent will be duly credited in the *Herald*.

J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous totals how standing in books: \$391.44
Wm Biddle, E Henderson, each \$1; J Rowe, 50 cts. 70
Present total, \$393.94

BUSINESS NOTES.

O F Cain—Your paper was changed as you directed and sent to Gorbam, Mill Village. We now send to Mill Village.

D Bosworth—Your question as to who Justice is, was answered in our last by the initials appended to the second article. The balance due is \$20.14 not including the tracts on hand, which, if sold, would add to your credit.

E Henderson—Sent you letter, with \$4, the 21st.
E Backus—The bills were sent, if not received. Cruden's Concordance is \$1.25 in boards, and \$1.50 in sheep; and 32 cents postage.

S N Smith, W O Vt, has paid to No 854—20 cts due.
Wm Biddle—We shall not be able to give further extracts at present.

T F Boyer—Money rec'd, all right.

OUR FINANCES feel the times most stringently. We need all the aid that the patrons of the Herald can extend to this Office.

RECEIPTS,

UP TO OCT. 27th, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name! And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right; than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

I T Allen \$93, E Henderson \$67, Geo Bates \$67, A C Abell \$98, A Smith \$98—each \$1.
Mrs A B Covell \$67, D A Smith \$67, Mrs E B Hazen \$85—each \$2.

E Backus \$67—with 25 cts discount on R I money—\$4.
J Lynd on acc't; B S Reynolds on acc't—\$5.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 860.

BOSTON, SATURDAY, NOVEMBER 7, 1857.

VOLUME XVIII. NO. 45.

THE LAND OF LIGHT.

That clime is not this dull clime of ours ;
All, all is brightness there ;
A sweeter influence breathes around its flowers,
And a far milder air.
No calm below is like that calm above.
No region here is like that realm of love ;
Earth's softest spring ne'er shed so soft a light,
Earth's brightest summer never shone so bright.

That sky is not like this sad sky of ours,
Tinged with earth's change and care ;
No shadow dims it, and no rain-cloud lowers,—
No broken sunshine there !
One everlasting stretch of azure pours
Its stainless splendor o'er these sinless shores ;
For there Jehovah shines with heavenly ray,
There Jesus reigns dispensing endless day.

Those dwellers there are not like these of earth,
No mortal stain they bear ;
And yet they seem of kindred blood and birth,—
Whence, and how came they there ?
Earth was their native soil, from sin and shame,
Through tribulation they to glory came ;
Bond-slaves delivered from sin's crushing load,
Brands plucked from burning by the hand of God.

Those robes of theirs are not for these below ;
No angel's half so bright !
Whence came that beauty, whence that living
glow ?

Whence came that radiant white ?
Washed in the blood of the atoning Lamb,
Fair as the light those robes of theirs became,
And now, all tears wiped off from every eye,
They wander where the freshest pastures lie,
Through all the nightless day of that unfading
sky !

H. Bonar.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Concluded.

They who delight in monkish traditions or miracles of spurious saintship, will be disappointed here. No great deeds were done nor great words spoken here. There are no outstanding points on which Greek fables or Latin lies can fasten themselves. If it is a region not made illustrious by true miracles, it is one not disfigured and debased by false ones. In this respect, there is a peculiar satisfaction in passing through it, and surveying its tranquil fields. The spirit is relieved from that fretting sense of mockery which mars such scenes as Sinai or Bethlehem, or even the Mount of Olives. In these places superstition has done its worst, to de-secrate spots which otherwise would have been viewed with unmingled interest or awe. There is no such defilement here. This region at least has been spared the mockery. You have not here to separate the true from the false ; all here is true. There may not be much, but what there is is real. These plains, and hills, and slopes are just what they were, when Isaac wandered over them ; and the eye is not distracted with uncertainties, nor offended with fooleries, such as elsewhere vex the spirit in these eastern lands. More than once in the desert, we found the lone acacia covered with the rags which Moslem devotees had hung upon its branches ;—and with such rags of Greek tradition, we might say that we found Sinai covered. But here neither Moslem nor Greek had intruded their mockeries. The land lay quiet before us, in the quiet happy twilight of the patriarchal morning. What an affliction upon a spot or region are these anilities which travellers love to record, and even philosophers to adorn. The Egyptian plague of frogs was not more loathsome than these swarms of monkish lies. Happy the scene that escapes their polluting touch. Yet we find men who stand aloof from the mention of true miracles dilating fondly on the false,

We find men who take no interest in a spot, from its being the undoubted scene of authentic miracles, expressing great interest in another spot which has only been the scene of monastic fraud. The true wonder forms no additional attraction to the place ; the false wonder actually creates an attraction and gives world-wide name to an obscure locality. Such has been the unreasoning perversity, not merely of mediæval superstition, but of modern philosophy. Not that rationalism actually loves the falsehood or gives heed to the fable ; but it so dislikes the true that it is glad to seize the occasion of setting the two side by side, that the one may cast discredit on the other, and the reader be led to the conclusion that he cannot believe one without believing both. The rationalist and the traditionist shake hands with each other across a narrow stream. The former says that Bible miracles are not true, and therefore brings them down to the level of the monkish lie ; the latter says they are true, but so are the miracles of St Anthony and St Katherine, thereby so encumbering the true with the load of the false as to sink them both together.

If, then, in looking at these patriarchal hills and vales, one feels disappointed that he can find no Scripture miracle to attach to them ; he is comforted with the thought that here is a territory undisfigured by fable or forgery. No sixth century saint has hung his rags upon these shrubs ; no idle pilgrim has carved his name upon these rocks ; no monk has bedaubed these slopes with his paint-brush. They are all just what they were, four thousand years ago. It is not, indeed, now the living land. It is dead ; and it is the face of the dead that we look upon. But it is a face unmarred and unaltered. " Decay's effacing fingers" have not swept away one line of beauty. The countenance is as placid in its loveliness as when the sleep of death first stole over it, and fixed its features. Ages have not altered it ; and nothing has passed away save that which could not be retained,—the life and the youth, the health, the freshness, and the joy.

It is only during the history of the patriarchs that this region is brought into view. After that, it is almost lost sight of, save when a single verse informs us that Elijah passed through it on his way to the Mount of God. For even Israel did not enter it in their march to Canaan. At their first approach, when the spies were sent out, they were in the wilderness of Paran, which, though in one sense it formed part of this territory, more truly belonged to the country lying east of it. At their second approach, when their forty years' wanderings were ended, they still took an eastward route, keeping by the Gulf of Akabah and Mount Seir, in order to turn the flank of the mountains of Moab and enter Palestine by Jordan. And as it is a region almost unknown in the latter ages of Bible history, so is it one which, in subsequent times, has been left unvisited by the traveller. Hence it looks more fresh, because hitherto undescribed ; it takes firmer hold of your mind, because it carries you back at once to the times of old, and makes you feel that, in your survey of it, you are indebted to no one, but are looking at it with your own eyes, not with those of travellers who have gone before you. Nothing seems to come between you and the patriarchs themselves, save time, which has only served to make the spot

more venerable. The crowd of events which in other places comes between you and the men of old, distracting your eye and taking off the impressiveness of the view, is here unknown. Your thoughts are not divided among a multitude of conflicting memories, each effacing the other ; they settle down upon one single object, and are absorbed in one unhindered, unbroken vision. It is like looking across plains, or streams, or hills, to some wondrous land beyond, where the intervening objects break up the oneness of the prospect and perpetually suggest the idea of the distance and the obstacles between. It is like looking up to the heavens through the invisible and silent air, in the whole stretch of which there is not one object on which the eye can rest, short of the stars. The thought of distance passes away, the intervening air seems more to unite than to divide, till there seem, for the time, to be but two objects in creation, yourself and that heaven of stars, into which you seem unconsciously to have passed, almost without an effort or a volition.

We were glad that we had been led through this unknown region, and that we had thus seen the home of the patriarchs, the cradle of faith, ere the bondage was endured or " the law added because of transgression." We had not meant to pass that way. Our plan was to visit Petra, and from Petra to turn straight to Hebron, crossing Wady Arabah by the supposed Kadesh Barnea,—striking north-westward by Arara or Aroer, and thence, perhaps, through Wady-el-Khulil to El-Khulil (Hebron) itself. Had this been carried out we should have missed the whole of this interesting region,—a region I confess, fuller to me of deeper and more sacred interest than the marvelous ruins of Edom's wondrous capital. Reluctantly had we given up our original plan, and we now found that though we had been made losers in some respects, we had been gainers in others. The country we had traversed is but little known—in some parts not known at all, for the route we had taken had been pursued by no traveller before us. Dr. Robinson supposes that he was the first who passed through the territory from Rubaibeh to Beersheba,—yet even he did not traverse the whole of it, as he struck in upon our route only at El-Abdeh, a little south of Rubaibeh. This fact of itself added something to our zest and interest. In Egypt and the Desert we had, for the most part, pursued a beaten track, and found almost every spot noted by former travellers. Here we had lighted on an undiscovered mine. We had come upon an almost unknown territory, seen by hardly any, described by none. It was the land of Abraham and Isaac—the land of the tent and the flock—a land to which our only guide-book was the Bible.

Not for many Petras would we have missed this region. It has nothing striking ; it is homely all over. It has nothing marvellous like the great city of the rock ; but it has something more congenial, more heart-thrilling than the ruins of amphitheatres, or temples, or arches, or tombs. It has the memories of more ancient days, and the visions of a truer life floating above its fields. It has the happy, yet solemn, associations of patriarchal faith and love linked with all its scenes.

Bustle is not industry, any more than impudence is courage.

The Resurrection.

BY C. H. SPURGEON.

Concluded.

But now we come to the resurrection of the wicked. Will the wicked rise too ? Here is a point of controversy. I shall have some hard things to say now ; I may detain you long, but I beg you nevertheless, hearken to me. Yes, the wicked shall rise.

The first proof is given in the 2d Epistle to the Corinthians, 5:10, " We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Now, since we are all to appear, the wicked must appear, and they will receive the deeds done in the body. Since the body sins, it is only natural that the body should be punished. It would be unjust to punish the soul and not the body, for the body has had as much to do with sin as ever the soul has had. But wherever I go now, I hear it said : " The ministers in old times were wont to say there was fire in hell for our bodies," but it is not so ; it is metaphorical fire, fancied fire. Ah ! it is not so. You shall receive the things done in your body.—Though your souls shall be punished, your bodies will be punished as well. You who are sensual and devilish, do not care about your souls being punished, because you never think about your souls ; but if I tell you of bodily punishment you will think of it far more. Christ may have said that the soul should be punished ; but he far more frequently described the body in misery in order to impress his hearers ; for he knew that they were sensual and devilish, and that nothing that did not affect the body would touch them in the least. " We must all appear before the judgment-seat of Christ, to receive the things done in the body, according to what we have done, whether it be good or evil."

But this is not the only text to prove the doctrine ; I will give you a better one, Matt. 5:29 : " If thy right eye offend thee, pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell"—not " thy whole soul," but " thy whole body."—Man, this does not say that thy soul shall be in hell, that is affirmed many times, but it positively declares that thy body shall. That same body which is now standing in the aisle, or sitting in the pew, if thou diest without Christ, shall burn forever in the flames of hell. It is not a fancy of man, but a truth, that thy actual flesh and blood, and those very bones shall suffer—" thy whole body shall be cast into hell."

But lest that one proof should not suffice thee hear another out of the same gospel, chapter 10:28. " Fear not them which kill the body, but are not able to kill the soul ; but rather fear him which is able to destroy both soul and body in hell." Hell will be the place for bodies as well as souls.

As I have remarked, wherever Christ speaks of hell, and of the lost state of the wicked, he always speaks of their bodies ; you scarcely find him saying anything about their souls. He says, " Where their worm dieth not," which is a figure of physical suffering—the worm torturing forever the inmost heart, like a cancer within the very soul. He speaks of the " fire that never shall be quenched." Now, do not begin tel-

ling me that that is metaphorical fire. Who cares for that? If a man were to threaten to give me a metaphorical blow on the head, I should care very little about it; he would be welcome to give me as many as he pleased.—And what say the wicked? “We do not care about metaphorical fire.” But they are real, sir—yes, as real as yourself. There is a real fire in hell, as truly as you have now a real body—a fire exactly like that which we have on earth in everything except this, that it will not consume, though it will torture you. You have seen the asbestos lying in the fire red hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn forever without being consumed: it will lie, not as you consider, in metaphorical fire, but in actual flame. Did our Saviour mean fictions when he said he would cast body and soul into hell? What should there be a pit for if there were no bodies? why fire, why chains, if there were to be no bodies? Can fire touch the soul? can pits shut in spirits? can chains fetter souls? No; pits, and fire, and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When thou diest, thy soul will be tormented alone—that will be hell for it—but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brim-full of pain, thy soul sweating in its inmost pore drops of blood, and thy body, from head to foot, suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains, thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with

“Sullen moans and hollow groans,
And shrieks of tortured ghosts.”

Thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself, put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's Unutterable Lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul.

Fictions, sir? Again, I say, they are no fictions, and as God liveth, but solid, stern truth. If God be true, what I have said is the truth, and you will find it one day, to beseech.

But now I must have a little reasoning with the ungodly on one or two points. First, I will reason with such of you as are very proud of your comely bodies, and array yourselves in goodly ornaments, and make yourselves glorious in your apparel. There are some of you who have no time for prayer, but you have time enough for your toilet; you have no time for the prayer-meeting, but you have time enough to be brushing your hair to all eternity; you have no time to bend your knee, but plenty of time to make yourselves look smart and grand. Ah! fine lady, thou who takest care of thy goodly fashioned face, remember what was said by one of old when he held up the skull:

“Tell her, though she paint herself an inch thick
To this complexion she must come at last.”

And something more than that: that fair face shall be scarred with the claws of fiends, and that fine body shall be only the medium for torment. Ah! dress thyself, proud gentleman, for the worm; anoint thyself for the crawling creatures of the grave; and, worse, come thou to hell with powdered hair—a gentleman in hell; come thou down to the pit in goodly apparel; my lord come there, to find yourself no higher than others, except it be higher in torture, and plunged deeper in flames. Ay, it ill becomes us to waste so much time upon the trifling here, when there is so much to be done, and so little time for doing it in the saving of men's souls. O God, our God, deliver men from feasting and pampering their bodies when they are only fattening them for the slaughter, and feeding them to be devoured in the flame.

Again, hear me when I say to you who are gratifying your lusts—do you know that those bodies, the lusts of which you gratify here will

be in hell, and that you will have the same lusts in hell that you have here? The debauchee hastens to indulge his body in what he desires—can he do that in hell? Can he find a place there where he shall gratify his lust and find indulgence for his foul desire? The drunkard here can pour down his throat the intoxicating and deadly draught; but where will he find the liquor to drink in hell, when his drunkenness will be as hot upon him as it is here! Ay, where will he find so much as a drop of water to cool his parched tongue? The man who loves gluttony here will be a glutton there; but where will be the food to satisfy him, when he may hold his finger up and see the loaves go away from him, and the fruits refuse his grasp. O! to have your passions and yet not to satisfy them! To shut a drunkard up in his cell, and give him nothing to drink! He would dash himself against the wall to get the liquor, but there is none for him. What wilt thou do in hell, O drunkard, with that thirst in thy throat, and having naught but flames to swallow, which increase thy woe? And what wilt thou do, O rake, when still thou wouldst be seducing others, but there are none with whom thou canst sin? Do I speak plainly? Did not Christ do so? If men will sin, they shall find men who are not ashamed to reprove them. Ah! to have a body in hell, with all its lusts, but not power to satisfy them! How horrible that hell will be!

But hear me yet again. O! poor sinner, if I saw thee going into the inquisitor's den to be tormented, would I not beg of thee to stop ere thou shouldst put thy foot upon the threshold? And now I am talking to you of things that are real. If I were standing on a stage this morning, and were acting these fancies, I would make you weep: I would make the godly weep to think that so many should be damned, and I would make the ungodly weep to think that they should be damned. But when I speak of realities, they do not move you half as much as fictions would, and ye sit just as ye did ere the service had commenced. But hear me while I again affirm God's truth; I tell thee, sinner, that those eyes that now look on lust shall look on miseries that shall vex and torment thee.—Those ears which now thou lendest to hear the song of blasphemy, shall hear moans and groans and horrid sounds, such as only the damned know. That very throat down which thou dost drink shall be filled with fire. Those very lips and arms of thine will be tortured all at once. Why, if thou hast a headache thou wilt run to thy physician; but what wilt thou do when thy head, and heart, and hands, and feet, ache all at once? If thou hast but a pain in thy veins, thou wilt search out medicines to heal thee; but what wilt thou do when gout, and rheum and vertigo, and all else that is vile attack thy body at once? How wilt thou bear thyself when thou shalt be loathsome with every kind of disease, leprous, palsied, black, rotten, thy bones aching, thy marrow quivering, every limb thou hast, filled with pain; thy body a temple of demons, and a channel of miseries. And will ye march blindly on? As the ox goeth to the slaughter, and the sheep ticketh the butchers' knife, so it is with many of you. Sirs, you are living without Christ, many of you; you are self-righteous and ungodly. One of you is going out this afternoon to take his day's pleasure; another is a fornicator in secret; another can cheat his neighbor; another can now and then curse God; another comes to this chapel, but in secret is a drunkard; another prates about godliness, and God wots he is a damned hypocrite. What will ye do in that day when ye stand before your Maker? It is a little thing to have your minister upbraid you now; it is a small thing to be judged of man's judgment; what will ye do when God shall thunder out, not your accusation, but your condemnation, “Depart ye cursed, into everlasting fire, prepared for the devil and his angels?” Ah! ye sensual ones, I knew I should never move you while I spoke about torments for your souls. Do I move you now? Ah! no. Many of you will go away and laugh, and call me, as I remember once being called before, a “hell-fire parson.” Well, go; but you will see the hell-fire preacher one day in heaven, perhaps, and you yourselves will

will be cast out; and looking down thence, with reproving glance, it may be that I shall remind you that you heard the Word, and listened not to it. Ah! men, it is a light thing to hear it; it will be hard enough to bear it.

You listen to me now unmoved; it will be harder work when death gets hold of you, and you lie roasting in the fire. Now you despise Christ; you wont despise him then. Now ye can waste your Sabbath; then ye would give a thousand worlds for a Sabbath if ye could but have it in heaven. Now ye can scoff and jeer; there will be no scoffing or jeering then: you will be shrieking, howling, wailing for mercy; but

“There are no acts of pardon passed
In the cold grave to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there.”

O, my hearers! the wrath to come! the wrath to come! the wrath to come! Who among you can dwell with devouring fire? Who among you can dwell with everlasting burnings? Can you, sir? Can you abide the flame forever?—“Oh, no,” sayest thou, “What can I do to be saved?” Hear thou what Christ has to say: “Believe on the Lord Jesus Christ, and thou shalt be saved.” “He that believeth, and is baptized, shall be saved; he that believeth not shall be damned.” “Come, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as wool: though they be red like crimson, they shall be as white as snow.”

Delayeth His Coming.

“A distinguished Geologist announced lately to a crowded and admiring audience, that the world would or might last thirty-six thousand years. What were his data, it is not my affair to scan. But the intelligence was hailed by bursts of rapture and exultation by delighted multitudes. . . Will it however await their pleasure and their leisure? Then it will not come at all! They love not the appearing of the Son of man in the clouds of heaven. They love not Himself nor his coming. And yet he will come, at such an hour, too, as they think not. The prayers of the martyrs, in their white robes, will be heard sooner than they are aware of: the Patriarchs and Prophets, the Apostles and Martyrs, 150 generations of the redeemed, a great multitude which no man can number, unite their prayers with the church throughout all the world, that ‘it might please Him shortly to accomplish the number of His elect and to hasten His Kingdom.’ All saying *Amen*, come Lord Jesus! To postpone that coming, *ad infinitum*, is to deny it altogether! To make God a liar: for ‘the Lord is at hand’ is His word. And whose prayers will be heard?—Those of His friends and servants to hasten it on; or those of his enemies and persecutors to delay and prevent it! If the end of all things is at hand, and the Judge is at the door, who is wisest, surest, safest?—they that expect Him and prepare for Him; or they that neither expect nor wish for Him at all? Neither the deluge, nor the destruction of the cities of the plain; was a natural event, a cyclical revolution for the Geologist to trace, or the Astronomer to calculate: So, likewise, the Second Advent, or the judgment of the great day. He will come as a thief in the night. When they shall say peace, peace, then sudden destruction cometh upon them. . . Does not the above-mentioned Geologist lay the snare and favor the thief?”—*The Life Everlasting*. By John Whitley, D. D., Rector of Ballymackey, and Chancellor of Kilroe. London, 1846, p. 29.

“Christ coming in His glory, to judge the world, and to make all things new: Here is the pith and kernel of evangelical truth, the pillar of the Catholic church, the weight and the strength of the Christian faith.”—*ib.* 79.

The Evangelical Alliance.

The N. Y. Herald has from two correspondents in Berlin full accounts of the Evangelical Alliance in that city during the week Sept. 10th to the 17th. This was the fourth meeting of the Alliance. The first was held in London in 1846 the second in the same city in 1851, and the

third in Paris in 1855. Each successive meeting has been more important than the one which preceded it.

The exercises opened on the 10th with an address by Dr. Krummacher, the court chaplain, one of the most eloquent and energetic speakers in Germany. We extract the sketch of his remarks, as they formed the key-note of the subsequent exercises:

“He welcomed his reverend colleagues and beloved brethren from the East and West, the South and the North, assembling under the wing of the Prussian eagle, which had been for ages the protector and defender of the Evangelical Church. This meeting, he said, was a prelude to the final union of saints before the throne of God. The Protestant church had seen glorious days, but none so glorious, because none so united as this. Men of God, professing Christians had long stood apart from each other; but now the barriers of centuries had fallen.

There were still, indeed, many opponents to this meeting who accused it of promoting latitudinarianism by slurring over the articles of faith of various denominations of Christians in order to produce a mere outward uniformity.—This however, was far from being the tendency of the Alliance. For his own part, he intended to remain faithful to his own church—to carry aloft its banner till his arm should lose its strength, and he hoped that every one would do the same. But they all agreed in acknowledging Holy Writ as the fountain of inspiration, in adoring the Triune God, in surrendering themselves, body and soul, to Jesus, and considering themselves justified by faith above before the Great Judge of the quick and the dead. In this sense, and no other sense, their hearts united—united in love to the Saviour. Never was such a meeting more requisite than at a moment when the German nation was desirous of entering into a religious bond with all the nations of the earth. He called upon the French to exert their fiery eloquence; upon the Italians to continue their perseverance in martyrdom; the Scots to keep alive their steadfast faith and earnestness; the Hollanders their religious sobriety, at a time when thousands were drunk with error; the Methodists their zealous missionary spirit; the Independents their willingness of sacrifice; the Baptists their discipline; the Episcopalians their love and reverence for the church of the gospel; the Moravians their largeness of heart and spirit of charity. Whatever their several dogmas might be, the union and peace of Protestant world was the fervent desire of them all, and with God's blessing, the assembly would tend to promote an object so dear to the heart of every evangelical christian.”

The address was translated into English on the spot by the Rev. Mr. Cairns, and appeared to make a deep impression upon the English and American hearers. It was responded to by a German pastor in the name of the Calvinist section of the assembly.

The American minister Mr. Wright, then addressed the meeting in English, saying that he had traveled six thousand miles, and had come here to raise his voice in this assembly of his Protestant brethren. He loved the Evangelical Alliance, because it made the Scriptures the corner stone of its labors, as they were the foundation of everything good and holy. It would be his pride, and that of his numerous friends, to promote such a union. He wished them “God speed” in the work, that it might be said henceforth, “One Christ, one God, and one Bible.”

Much of the time was taken up with reports of the condition of Protestantism in different countries. As these are of general interest we condense, and combine the principal of them:

“The account given by two French clergymen M. M. Grandpierre and Fisch, of the state of the Protestant population in that country, was of considerable interest. The persecutions under which they had suffered, and which had subsided during the reign of Louis Philippe, had been subsequently renewed, and attempts had even been made to close some of their places of public worship, but Louis Napoleon had ordered them to be re-opened. The more liberal part of the

French press were in their favor, and as the principles of the Protestant religion became better known the prejudices against them vanished.—Never, said Mr. Fisch, had there been a more promising opportunity of the successful operation of the evangelical alliance in France.

Pastor Kind of Milan gave the report of Italy. The forming of Protestant congregations in Italy he said, is almost an impossibility, excepting in Piedmont. Heretics are only allowed to have their own houses, and frequently the permission of government is refused even for this. In spite of all impediments, however, congregations have sprung up by degrees in different parts; for instance, at Leghorn, where one was formed as early as 1607, chiefly composed of Dutch and Germans; then at Venice, where there is an evangelical congregation existing since 1620, but which is only allowed to meet in private. In 1807 a Protestant community was formed at Bergamo, and 1820 at Genoa, 1844 at Messina and finally, 1850, at Milan. In addition to these there are four congregations at Turin, Florence, Rome, and Naples, which have been formed through the exertions of the King of Prussia, and where service is performed at the hotels of the respective Prussian embassies. There are many Protestants dispersed throughout the country; in the duchies of Parma and Modena they are said to number about one thousand, and at Ancona, in the Papal dominions, there are fifty who are visited once a year by a Protestant clergyman. They have their own burying grounds, but are only permitted to inter their dead at night, and no relative or clergyman is allowed to follow or pray at the grave. Thus the poor Protestant in Italy are quite deserted, and M. Kind applies to the evangelical alliance in their name to send them missionaries to preach God's word to them and comfort them in their distress. Protestant clergymen traveling in Italy are likewise requested to visit their Protestant brethren for the same purpose.

Dr. Pergholtz, of Riga, stated that there were three millions of Protestants in Russia, who had enjoyed religious liberty ever since the reign of Peter the Great, at a time when they were persecuted in France, Austria, and other countries that boasted of superior civilization. There was scarcely a town in the immense empire of the Czar in which there was not a Protestant community. In Livonia, Erthonia and Courland they formed the majority of the population, and even at Sitka, in Russian America, a Protestant church had lately been opened.

Pastor Kuntz described the state of religion in Eastern Germany as being, with few exceptions, very unsatisfactory. Protestantism was threatened on the one hand by infidelity, on the other by Romanism, which had made alarming progress of late, especially in the province of Brandenburg (Berlin). It almost appeared as if the great battle between Popery and Evangelic Christianity would be fought out on our soil, and England, that had stood side by side with Prussia at Waterloo, would unite with her again in this spiritual conflict.

From Turkey, Dr. Dwight of the American Mission at Constantinople reported favorably.—He stated, that there are now more than thirty organized Protestant or Reformed churches among the Armenians of Turkey, and that the Gospel is preached in one hundred places to Armenians in the Turkish Empire, mostly in private houses. He stated that the Turkish government is sincerely desirous of establishing religious liberty, and in proof of the fact said that a converted Turk may now be seen preaching the Gospel every Sabbath in Constantinople, and the Bible is daily sold beneath the shadow of the Mosque of St. Sophia.

As to Greece, Dr. King stated many most interesting facts respecting the Greek Church in that country, its doctrines and practices, and respecting the progress of education and knowledge, such as the influence of the press (there are twenty-four newspapers in the kingdom, seventeen of which are in Athens,) and the growing influence of the literary institutions—one University (at Athens) with 42 professors, 500 students, and a library of 100,000 volumes; 11 gymnasia, and eighty high schools, with 450 public schools, with 495 teachers and 41,000

scholars, of whom 6500 are females; 300 voluntary or private schools, with 10,000 scholars, making in all 750 schools and 51,000 scholars; besides the schools for training up ecclesiastics.

M. Pangeon of Brussels, then reported on the state of Protestantism in Belgium, which he described as highly encouraging, the number of churches being increased in a quarter of a century from seven to thirty-five, and although Belgium was eminently a Catholic country, there being four hundred Romanists to one Protestant a spirit of inquiry was abroad which he trusted would lead to still more auspicious results.

An interesting report on the German Protestants of America was made by Rev. Mr. Nast of Cincinnati. Dr. Baird spoke on the religious character of our immigrating population. Dr. Patton said that America was strong, vigorous, united, ready, and willing for any good work.—If another meeting like the present should occur in Germany, he hoped they would inform his countrymen of it in time, and not twenty or thirty men like now, but a hundred, two hundred or more would attend. Should such an assembly be convoked in America, as it would ere long, he trusted many of his German brethren would take part in it, and they would find that the Americans knew how to appreciate the cordial reception they had met here. 'Let all Germany come,' he exclaimed, for there is room for you all in America and in the hearts of her sons."

The King of Prussia, and other celebrities, were present, at the close of the proceedings, when the sacrament was administered by several clergymen, the different nationalities receiving it according to their different creeds.—German, English and French prayers, and the blessing in three languages, concluded the solemn act.

The members present numbered in all 1254. There were thirty-five gentlemen from the United States, one from Canada, three from Asia, three from Africa, and two from Australia.—The meetings were crowded, and the proceedings regarded with great interest.

The Panic in New York.

The correspondent of the Boston Journal says:—

"The panic in this city is no phantom of the brain. It is a sad and fatal reality. In no street in New York is there more real mental woe and suffering than in the Fifth Avenue, and Madison Avenue feels the heavy hand of panic, as do the streets of merchandise; and the sales at auction of beautiful horses and carriages for \$500, which three months ago could not have been bought for \$1500, tells its own story. No matter what a man may be worth, nor what he has to pledge, the great fact is that money cannot be had at any price. A gentleman of my acquaintance lives in a house up town for which he pays the rent of \$1500 per year. His lease expires in May next; six weeks ago, he wanted a renewal of the lease for five years, and proposed to pay the sum of \$1800, per year. His landlord refused to renew it under \$2000. Six weeks have now passed; he has offered the renewal the other day on his own terms. He refused to accept it; and now has the matter under advisement whether he will accept a lease for five years at the annual rent of \$1200!"

"Six weeks ago, and any man who walked Pearl, Fulton, Front or Water street, had to look out for broken heads and broken limbs. The rush of business, the cracking of boxes, bales, packages and bundles, was a terror to the footman. Few men had courage to tempt any of these thoroughfares of trade with a private team. But the change is marked and sad. The carmen are idle. Their cars stand, twenty, thirty, fifty, in a row, empty and still. Like the men in the vineyard, they stand all the day idle, because no man will hire them. Broad street, Beaver, Pearl, Exchange, and the other streets through which the rush of trade finds its outlets, are almost as silent as London in the time of the great plague. The merchants find few buyers, and the goods on the shelf are better than unsafe paper. Money due cannot be collected, and when it is collected, and brought here, it cannot

be used.

The Germans, mostly red republicans, are raising the standard of revolt. Meetings called by inflammatory handbills are held. Men of wealth, banks, flour men and government, are denounced in the style of orators of the elder French revolution. Those men who came here ignorant of our language, institutions and Sabbath, knowing no liberty but freedom from restraint, wasting their substance in sunny times in riotous living—spending enough in their habitual Sabbath rollickings to keep them in comfort one whole month—now, that the pinch has come, are the first to lift up the red right arm, and to seize what they need to meet the coming want. We shall have trouble with these gentlemen yet. They may need an introduction to the 7th regiment."

Scalping a Woman on the Plains.

Some months ago, news from Carson Valley told of the almost total destruction of an immigrant train by the Indians. A woman, who was one of the train, was scalped and left for dead. It turns out, however, that she was not dead; and she has since recovered to tell the extraordinary story of her sufferings and her resolute endurance, which deceived the savages. The *Red Bluffs Beacon* of the 16th of September, thus tells the tale:

"An instance of the most remarkable fortitude and heart-rending cruelty we ever heard of, is related to us by a black man by the name of Scott, who has recently arrived here from Missouri, by the way of the plains. He informs us that a short time before he arrived at Stony Point, on the Humboldt River, the Indians attacked a train of six men and one woman and child. The men were all killed but one, who made his escape. The child was also killed, and its mother shot in several places with arrows, scalped and left for dead.

All the while they were scalping her and stripping the clothes from her body, she was perfectly conscious of what they were doing, but feigned death, and let them tear the skin from her head without even giving signs of life, knowing that if she did, they would either dispatch her at once or take her into hopeless captivity. At one time, when they had left her for a moment, she ventured to change her position, in order, if possible to relieve herself from the uncomfortable position in which she was lying, but on their return they very soon discovered that she had moved, and for fear that her life might not be extinct, they took hold of the arrows that were still sticking in her body, and worked them about in the wounds, and pushed them deeper into her flesh, and stamped upon her with their heels.

"All this she endured without uttering a groan, or drawing a breath that could be perceived by the savages, and in that condition was left as food for the wolves. Fortunately, however, a train came along before she had lain long in that condition, and dressed her wounds, and brought her along with them; and not the least remarkable fact attending the whole matter is, that she is fast recovering from her wounds; her head we are told, is nearly well, and the arrow wounds doing better than any one expected."

Dr. Duff on the Indian Mutinies.

Up to the very hour of revolt and plunder, conflagration and massacre, every station since lost to us was officially pronounced to be "safe;" and every regiment officially pronounced to be "staunch and loyal," until at last the very sound of the words "safe," "staunch," and "loyal," has come to be nauseated and dreaded by the British community, as they would nauseate and dread the hiss of the most venomous species of serpents. And no wonder! Such numberless examples of smooth hypocrisy in the impenetrable concealment of treasonable plots, and of diabolical treachery and murderous design masked under the most ardent professions of friendship to officers and loyalty to the State, probably no country or age could furnish within so brief a space of time. The officers who usually were among the first to fall were those who had seemingly gained the strongest hold of the affections

of their men,—who had most entirely identified their interests with their own,—who looked on them as children and companions, rather than as dependents,—who actually shared in their sports, and indulged them in every way consistent with discipline,—and who reposed in them a confidence so absolute and unshaken, that they would not and could not believe in the possibility of their mutinying until the moment when the loud shout of rebellion resounded from the ranks, and they themselves were shot, or barbarously cut to pieces.

It has also almost invariably happened that the regiments, or companies of regiments, that were deemed most worthy of trust, were those who played the deepest and deadliest game of treachery. Indeed their perfidy seemed to be in the inverse ratio of the trust reposed in them. Witness the "staunch and loyal" regiment at Umballa, which at its own earnest solicitation, marched with the British troops to inflict summary vengeance on the Delhi mutineers! Why, in one of the very first encounters with the rebels, they suddenly turned round, and, joining the enemy, fiercely assaulted the British in the rear.

Witness the "staunch and loyal" regiments of the Kotah contingent, that were summoned to Agra to aid in its defence, and who were deemed so trustworthy that they were employed as guards at the Government-house, and at the great gaol with its four thousand desperadoes! When, on the approach of the mutineer army from Central India, they were sent out to occupy a position to intercept them, instead of so doing, they instantly joined the mighty force with which a few hundreds of British were left to contend.

Witness, again, the collected remnants—the "staunch and loyal" remnants—of the dispersed mutineer regiments at Lucknow, whom Sir Henry Lawrence had so fondly caressed and loaded with honours and pecuniary rewards for their supposed fidelity to the British Crown! When, with these and only two hundred British soldiers, he made one of the most daring and best planned sorties on record against a host of about fourteen thousand armed men, the caressed, honored, and rewarded "loyals," after a momentary show of bravery, abruptly wheeled round, and, joining the army of traitors, perfidiously fought against their noble chief and benefactor, with his handful of British!—Sir Henry in cutting his way back, with his intrepid little band, received the wound which in a few days proved mortal, and thus deprived India, in the hour of her sore travail, of the greatest, wisest, and most generous of her statesmen, warriors, and philanthropists!

Look at the numbers of armed men—accustomed to military organisation and discipline, and equipped with all the munitions of war—that have already broken out into actual mutiny and revolt!—about sixty regiments of infantry; five or six of light cavalry; ten of irregular cavalry; six battalions of artillery; nine light field batteries; the Malwah contingent; and the Gwalior contingent, consisting of seven infantry regiments, four companies of artillery, and two of cavalry; with the sappers and miners at Roorkee, &c! Besides these, twenty regiments have been disarmed, with several of cavalry and artillery, when on the eve of breaking out into open rebellion—including the very body-guard of the Governor-General. Add to all this mighty host upwards of twenty thousand desperadoes, let loose from the different gaols; and more than five times twenty thousand Budmashes, as they are called, or "bad characters by habit and repute." Think of these myriads scouring the country at large, ravenous for blood and plunder!

Or, take the map of India, and look at the extent of country that has been the scene of actual mutinies. Beginning with the far north, in the Panjab, we have Peshawar and Jhelum; southward, Nowshera, Jullender, and Sealkote; crossing the Sutlej, Ferozepore, Hamirpore, Phillar, and Ludiana; emerging from Sirhind to the west, we have Hansey, Sirsa, and Hisar; then the great cities of Meerut, Delhi, and Agra, &c. &c.

Let any one, I say, endowed with ordinary common sense consult his map for all these

places, that have been already the scenes of bloody mutinies and ruthless ravages,—let him with these connect in imagination the myriads of relentless miscreants that are everywhere diffusing the horrors of incendiarism, massacre and plunder,—and then let him tell me whether language can adequately express the terrible-ness of the picture that presents itself, to the startled and mental vision!

It is not surely by making light of such a state of things after the fashion of some of our jaunty statesmen and light headed journalists, that we can expect to arrest the mighty torrent of evil that is now rolling in fire and blood over the plains of India. No; it is by fairly acknowledging the evil in all its naked extent and magnitude; by searching out and confessing those sins, alike personal, social and national, that have provoked Jehovah to pour out upon us of his righteous judgments and plagues; by returning unto the Lord, with penitent and contrite hearts, resolutely bent, through grace, praying for a blessing on the means employed for the repression of wild and wanton rebellion, and the restoration of settled government, with its tranquillity, order, and prosperity.

At present everything seems to be against us. We have still about two months of the rainy season before us, and these usually the deadliest in the whole year. We have not enough of British troops to ensure the maintenance of central places still in our possession,—not enough to relieve some of our sorely beleaguered garrisons; and we cannot expect enough for 2 or three months yet to come. What may befall India in the interval the Lord alone knows; but surely there is a loud, loud call for God's people to be everywhere on their knees before the Lord, if haply He may interpose for our deliverance. —Yours affectionately, ALEXANDER DUFF.



The Advent Herald.

BOSTON, NOVEMBER 7, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PENCILINGS BY THE WAY. NO. 7.

Stopping at Ottawa a day, we were there joined by a lady friend and came east to Chicago. Arrived at 1-2 past 6 P. M. and in season for the night train of the Michigan Central Road, and pushed on for Detroit. Reached Kalamazoo at midnight and stopped there to attend to a little business, while the ladies under the care of the conductor, kept on for Detroit. Left Kalamazoo the next morning at 10, and arrived at Detroit at 2 P. M. We had lost the morning's boat for Buffalo, which left at 10, but hoped to have been in season for the cars which left at 2-1-4 P. M. for the falls. We should have been in time, but our baggage which had arrived in the morning was locked up in the baggage room, and before that could be procured the ferry boat was gone. The next train east would not leave till 8 in the evening. We thought to go on as far as London and spend the Sabbath, and so procured tickets. On seeing the baggage aboard of the ferry boat, we enquired for checks. "You will get those when you pass the custom-house on the other side." Taking our carpet-bag in hand we went ashore on the Canada side, and enquired for the "Custom-house." The reply was, "The custom-house officer is on board of the boat and you will get your checks there." So we said to our ladies, "You stand here and I will step back and get the checks. Going again on board the boat, we found the passengers and baggage had left, and the agent of the road and custom-house officer waiting for the owner of our two trunks. Those, sir, are my trunks, and contain nothing but wearing apparel. "Will you open them?" Open them! Is that necessary! "That is the law." But the trunks belong to two ladies who have the keys with them. "It will be necessary to get them." Back we went to where the ladies were; but they

had taken seats in the cars, and were no where to be seen, and the cars were not few in number.—After a search the keys were found, the trunks opened and put aboard, and the train which had been delayed some fifteen minutes, started.

On enquiry we were told we could reach Toronto a little past midnight; and we kept on past London, hoping to leave for Montreal on Monday morning. We did not get to Hamilton, however, till 2 hours after midnight, then there was no train to Toronto till Monday, which left us at the Anglo American House,—a most excellent and well-kept hotel.

On enquiry we found the first Monday train would leave there at 7 A. M., but would not reach Toronto till half an hour after the Toronto train would have gone east. The next train, leaving at 9, would not connect, and we were advised to wait till three A. M. for one that would. We thought we might as well dine in Toronto as Hamilton; and so took the 9 o'clock train.

Toronto is the largest city in Canada West, and has at the present time a population of about 60,000—having increased from 1200 in 1817. It is situated on Toronto Bay, a beautiful inlet, that is separated from Lake Ontario, except at its entrance, by a long and narrow beach.

From Toronto we had purposed going down on the Grand Trunk R. R. to Kingston, and then take a boat for Montreal past the thousand islands and rapids. The cars would leave at 4 P. M. At 1-2 past 2, we met the agent of the line of the "Royal mail steamers," who persuaded us to take passage down the Ontario in the "Passport;" which we did without any cause to regret the change in our plans. The boat left Toronto at 3 P. M. In the morning at 5, we were at Kingston, and stopped there one hour. This gave a short opportunity to go ashore and see the town. It is well laid out and the streets are broad and clean. The houses are mostly of stone; it contains about 15,000 inhabitants.

Lake Ontario is a beautiful sheet of water, and during our sail over it, was perfectly placid.

As we enter the St. Lawrence river, we begin to pass, about six miles below Kingston, what are denominated "The Thousand Islands," though there are no less than 1800 of these "emerald gems in the ring of the wave," of all sizes, from the islet of a few yards square, to miles in length; and the passage down among them, is very picturesque. New and constantly changing views are continually opening in every direction. Here you can see through an opening a long distance; and there the view seems to wind about among them with delightful effect. It is a famous spot for wild fowl and fish, and a favorite resort for sportsmen during the summer season. Owing to their great number and the labyrinth-like channels that intersect them, they afforded a retreat for the insurgents in the late Canadian insurrection. One man who took refuge there found a safe asylum in those watery intricacies, through the devotedness and courage of his daughter, who supplied him with provisions in his retreats, rowing him from place to place and baffling all efforts for her capture.

The rapids of the St. Lawrence, add much to the pleasure of the descent of that river. These intercept the navigation up, and have to be passed by locks; but in going down, the current takes the boat through them with great rapidity,—sometimes rushing along at the rate of twenty miles an hour.

The "Long Sault" are the first rapids reached, and the passage of them is very exciting. They are nine miles long, and the current is 23 miles an hour. When the boat enters them, the steam is shut off, and she is carried on by the force of the stream alone. The surging waters present all the appearance of the ocean in a storm. The descent of the river is such, and the velocity so great, that the sensation is that of going down hill. The waters roar, and boil, and plunge headlong, and once a billow dashed over the deck.

Coteau, Cedars, Split Rock, and Cascade rapids are all below that expansion of the St. Lawrence, denominated Lake St. Francis. It was in Cedars Rapids that a detachment of 350 men, who were descending in boats for the invasion of Canada, perished. The first intimation the citizens of Montreal had of the invasion, was the floating of their dead bodies past the town. In passing the rapids of the Split Rock, a stranger feels like holding his breath, until the ledge of Rocks, which is seen from the deck, is passed. The vessel seems to be running directly upon it, but passes in safety.—The most important of the rapids are the Lachine, about nine miles above Montreal. Here an extra pilot is taken on board, in the shape of a brawny Indian.

"Whose every touch the helm obeys."

The boat, like a well-trained war-horse, enters and passes through them in a majestic manner.—The impression is grand and terrific. There is an

appearance of imminent danger, and yet you feel a sense of almost perfect safety. The angry river dashes against bare rocks within a few feet of you—rocks that have lifted their heads for ages above the enraged billows, smiling at their power. You seem at times inevitably to be dashed upon them, they being directly in your path; but a turn of the helm at the right moment carries you safely by.

The Intermediate State.

Bro. B. 1.—As you understand that "the spirits of just men" do not go to heaven at death, but remain in a state of consciousness, in some other locality till the resurrection, how do you harmonize the following passages with that view?

1. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. 1:23. Christ is in heaven, and if Paul did not go to heaven when the hour of his "departure" had fully come (2 Tim. 4:6) in what sense is he "with Christ"?

2. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. 5:8. The same difficulty exists with this as with the former text.

3. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . and to the spirits of just men made perfect."—Heb. 12:22-24. That they will not be "just men" made perfect till the resurrection is readily conceded; but that "the spirits of just men" now exist, and that too where God the Judge of all, the holy angels, the general assembly of firstborn, Jesus the Mediator, and the blood of sprinkling, are, seems to be taught here.

4. "To-day shalt thou be with me, in paradise."—Luke 23:43. Where do we read of any other paradise beyond this world than that in "the third heaven" (2 Cor. 12:2-4) in the midst of which is the tree of life?—Rev. 2:7, 22:2. Except there is another, it would seem as though the penitent thief went to heaven at death,—and if he did, others must be there. J. M. O.

ANSWER TO QUESTIONS OF J. M. O.

(Continued from our last.)

Of all who died previous to Abraham's time it is simply said that they "died." But when we come to the record of the death of "the father of the faithful," it is written, that he was "GATHERED TO HIS PEOPLE."

This expression must signify something more than that Abraham died; for the text reads: "Then Abraham gave up the ghost, and died in a good old age, an old man and full of years; and was gathered to his people, and his sons Isaac and Ishmael buried him in the cave of Machpelah in the field of Ephron, &c. Gen. 25:8, 9. Thus he "gave up the ghost, and died," and was gathered to his people," and was "buried." As his dying and being gathered to his people, are referred to as separate and distinct events, they could not be one and the same event; and hence the last phrase must have some meaning that is not expressed by "he died." That this could not mean his burial, is also evident; for he died, and was gathered to his people, and was buried—his burial being as specifically distinct from his being gathered to his people, as his dying, or as those two are from each other. Nor could it imply the placing of his body with the bodies of his people, whose death had preceded his; for he was buried in the cave of Machpelah, where alone reposed the ashes of his wife Sarah—all of "his people" reposing in distant lands. God had said to him, "Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into" the land where himself died and was buried, Acts 7:3, 4. Being thus buried at a distance from all his people, the burial of his body in the cave of Machpelah, could not constitute his being "gathered" to them.

The same expression is used of Ishmael: "He gave up the ghost, and he died, and was gathered unto his people. He was not buried with Abraham, but in another country—even in Arabia.—And therefore, when it is said that "Isaac gave up the ghost and died, and was gathered unto his people," and they "buried him;" and the same of Jacob, it cannot refer to the disposition of their bodies, although these two were buried with Abraham in Machpelah.

Jacob makes an express distinction between being gathered to his fathers and his burial. When his death approached, he said to his sons: "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite." . . . And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Gen. 49:29, 34. It is the Holy Spirit who thus affirms that he "was gathered unto his people;" and yet he was not buried with his fathers till seven weeks after this,—so that the two cannot refer to the same thing. Theodoret infers from this "the belief they had in those days of another life, in society with those who were departed out of this life. For brutes are never said to be gathered to those of their kind that died before them."—Patrick.

The same phraseology is applied to the deaths of Aaron and Moses, who each had a solitary burial. The former died in the top of mount Hor in

the wilderness apart from his people; and yet God said, "Aaron shall be gathered unto his people, and shall not enter into the land which I have given Israel." Num. 20:24. To Moses God also said "Thou shalt be gathered unto thy people as Aaron thy brother was gathered." Ib. 27:13. And he was buried away from his fathers "in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."—The same phraseology is applied to the death of the first generation that entered the land of Canaan: "All that generation was gathered unto their fathers." Jud. 2:10.

It is replied to this, that to be gathered to one's people is only to be reduced to a state of death, i. e. to a like condition with them. This claim however is defective; for to be reduced to the same condition, is not to be "gathered with" them. The word gathered, signifies assembled; and the Hebrew of it is often thus rendered as in Neh. 9:1. "The children of Israel were assembled;" i. e. they came or were gathered together. Job; also makes a distinction between being dead and being gathered: for he says: 27:19, "The rich man lieth down but he shall not be gathered," i. e. he shall not be assembled with the worthies who have gone before. The rich man will die, but as he will not be gathered, that cannot refer to his being dead.

The passages cited, give all the persons to whom this phraseology is applied, viz., Abraham, Ishmael, Isaac, Jacob, Aaron, Moses, and the first generation that entered Canaan. As it is not applied to others, it appears to be appropriated to the worthies, and gives Ishmael a place with the pious in accordance with the prayer of Abraham to God: "O that Ishmael might live before thee." Gen. 17:18. As God said of Abraham, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," (Ib. 18:19;) and as we find Ishmael piously uniting with Isaac in the burial of Abraham, the presumption is that he is thus rightly placed.

In this use of the term, there is an emphasis on the words "his people," which shows that something more is implied than a union with the dead indiscriminately. And thus the Psalmist prays, "Gather not my soul with sinners, nor my life with bloody men," Psa. 26:9. "His people," therefore, must refer to those of like faith and character.

As being "gathered to his people," is thus distinguished from dying, from the condition of death, from the entombment of the body, and from union with the dead as a whole, what other construction can be given to it, than that those thus gathered are united to the "general assembly" of the "spirits of just men" who have preceded them into Sheol?

In harmony with this, it is said, "the man that wandereth out of the way of understanding shall remain in the congregation of the dead," Prov. 21:16.—i. e. shall not be resurrected at the resurrection of the just.

Also, in harmony with the same idea is the use of the word "depart," when applied to leaving this world. When the Saviour was about to suffer death, it is said, "He knew that the hour was come that He should depart out of this world."—John 13:1.

Paul had "a desire to depart and to be with Christ," which he regarded as "far better" than "to abide in the flesh;" but this last being "more needful" for the church he was "in a strait betwixt" the "two." Phil. 1:23, 4. Again speaking of his approaching martyrdom; he says, "I am now ready to be offered: and the time of my departure is at hand." 2 Tim. 4:6. It is written of Rachel, "As her soul was in departing, for she died," Gen. 35:18. And good old Simeon exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy word." Luke 2:29. So expressive is this term of going from one place to another, that the phrase "departed saints," has been objected to as unscripturally teaching something about the dead which the Bible does not warrant—although its use is thus sustained by scriptural authority.

That the opinion did prevail in Scriptural times that at death there is a departure to another place and a gathering to, or assembling with, those who have gone before, is evident from the foregoing. It also explains the words of David at the death of his child, "Can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. 12:23; and also the words of Jacob when he supposed Joseph was devoured by wild beasts, "I will go down into sheol, unto my son, mourning," Gen. 37:35.

Joseph was not supposed to be buried in a grave, and therefore Jacob could not think of going down to him thither. And "if we follow our transla-

tion, which is the most common, 'I will go down to my son,' then *sheol* must signify the state or place of the dead, as it often doth: and particularly Isa. 14, (where the king of Babylon is expressly denied the honor of a grave (vs. 19, 20) *sheol* is said to be moved for him, and to meet him and to stir up the dead for him. v. 9." Bishop Patrick.

That those thus gathered to their fathers were in a state of conscious existence was in accordance with the Jewish belief and the declarations of scripture. When the Sadducees, who denied the existence of angel, spirit, and the resurrection, questioned Christ respecting a future resurrection, He proved it by showing that the fathers, though deceased, were still in existence. He said, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham and the God of Isaac, and the God of Jacob, for He is not the God of the dead, but of the living: for all live unto him." Luke 20:37, 8.—i. e. all the righteous, the dead and the living, thus live unto him. and thus living, the only obstacle to their future resurrection, the Sadducean denial of the existence of the spirit, was removed, and the Sadducees silenced.

That the phrase, "all live unto him," included both the living and the dead, is in harmony with Paul's declaration, that Christ "died for us, that whether we wake or sleep we should live together with him," 1 Th. 5:10; and also Peter's, that, "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 4:6. That "God is not the God of the dead, but of the living," means more than that he is not the God of deceased persons, is evident from those Scriptures which affirm that he is the Lord of such. Paul declares that "whether we live," "or die" "we are the Lord's"; and that he is the "Lord both of the dead and living." Rom. 14:8, 9. And hence that which he is not the Lord of, is what would have passed out of existence, according to the belief of the Sadducees, which was the obstacle to a resurrection of the dead, but who were silenced by God's declaration in the present tense, "I am," not I was nor I will be, but, "I am the God of Abraham and the God of Isaac, and the God of Jacob."

On this Dr. Adam Clarke remarks: "There is a remarkable passage in Josephus' account of the Maccabees, chap 16, which proves that the best informed Jews believed that the souls of righteous men were in the presence of God in a state of happiness: 'They who lose their lives for the sake of God, live unto God, as do Abraham, Isaac, and Jacob, and the rest of the patriarchs.' And one not less remarkable in Shemoth Rabba, fol. 159. 'Rabbi Abbin Saith. . . Then said Moses, if those that are dead do live, remember Abraham, Isaac, and Jacob,' so the resurrection of the dead, and the immortality of the soul were not strange or unknown doctrines among the Jews."

In Num. 16:22, Moses addresses God as the "God of the spirits of *all flesh*," which must include the living and dead; and he refers again to Him by the same phraseology, in Num. 27:16. God is no where called the God of any thing inanimate, or that does not exist; but as he is "the God of the spirits of *all flesh*," the departed must have a separate and independent existence, distinct from the flesh which they have animated; for otherwise, God would not be the God of the spirits of "all flesh," but only of the spirits of the flesh then living. Thus, the church of Antioch, in the fourth century, had in their liturgy, "Remember, O Lord God, the spirits of all flesh who have believed, from the righteous Abel unto this day."

To this it is objected that persons are sometimes called "spirits." True, they are thus so called by a synecdoche, but when conjoined with "all flesh," the spirit cannot be put for the flesh with which it is contrasted. That the Jews recognized unconsciousness as pertaining to the body only, is the testimony of all who are conversant with the rabbinical writings. But does their belief prove the truth of any doctrine? By no means; it only proves what they held to; but holding to any given view, is evidence of the significance of the terms in dispute. For the meaning which words convey, is that which is attached to them by those who use them. Therefore when we read, "As the body, without the spirit is dead, so faith without works is dead also," (Jas. 2:26); and also, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it," (Eccl. 12:7), we know that such phraseology conveyed to the Jewish mind the idea that there is something pertaining to man that survives the dissolution of the body. The Chaldee paraphrase of the last text is, "It shall return that it may stand in judgment before God."

That the departed saints rest in their beds and

at the same time are walking in their uprightness, can only be explained by the distinction between mind and matter; and yet the language of Isaiah is plain and explicit: "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come: He shall enter into peace; they shall rest in their beds,—each one walking in his uprightness," Isa. 57:1. and thus it was said to Abraham (Gen. 15:15), "Thou shalt go to thy fathers in peace,"—which we have seen was not his burial. Hence the Psalmist said, "Precious in the sight of the Lord is the death of his saints," 116:15; and he prayed, "gather not my soul with sinners, nor my life with bloody men," 26:9,—as Judas was gathered, who "by transgression fell that he might go to his own place," Acts 1:25.

That the Jews regarded the dead as conscious beings, at the earliest period of their history, and that this consciousness was recognized by Jehovah, is shown by the Divine requirements and prohibitions respecting communicating with the dead. Had the Jews regarded the dead as unconscious, they would never have supposed that they could communicate; and God, in forbidding such communication, and making death the penalty of the offense, recognized it as one of the sins and follies that they might be guilty of.

Thus God said to Moses, "There shall not be found among you. . . a consulter with familiar spirits, or a wizard, or a necromancer," Deut. 18:10, 11.—a necromancer being in the Hebrew, says Patrick, "one that seeks to, or enquires of the dead." Patrick adds: "Maimonides, in Avoda Zara, cap. 11, sect. 15, thus describes a necromancer: 'he is one who, having afflicted himself with fasting, goes to the burying-place, and there lies down and falls asleep; and then the dead appear to him and tell him what he desires.' Such shows the faith of the Jews. Isaiah says: (8:19) 'When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God?—for the living to the dead!' i. e. 'should they seek for the living to the dead?' Saul in his distress sought counsel of the deceased Samuel, through a woman, that had a familiar spirit, at Endor, and the inspired record affirms that, 'the woman saw Samuel;' that 'Saul perceived that it was Samuel;' that 'Samuel said to Saul;' that 'then said Samuel;' and that 'Saul was sore afraid because of the words of Samuel;'—five positive declarations of the inspired penman respecting Samuel's being seen, his speaking, and the effect of his words,—declarations that are incompatible with the supposition of Samuel's absence, or of his unconsciousness when out of the body.

As further evidence that the Jews held to the conscious existence of the departed, we read in the song of the three children: "O ye spirits and souls of the righteous, bless ye the Lord, praise him and magnify Him forever," v. 64. An Ancient Jewish writer says: "The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace, for though they be punished in the sight of men, yet is their hope full of immortality." Wis. 3:1-4.

Another writer, speaking of their resurrection says:

"The earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were delivered unto them." 2d Esdras 1:32.

The Jews held that man was created with a body, soul, and spirit; and thus Josephus says of God's creation of Adam, that "He infused into him a spirit and a soul." And that he supposed the spirit survives the body, he shows when he says that "What are called demons, are the spirits of wicked men that enter those who are alive, and kill them, unless they obtain help against them." Wars. B. 7.

The two most important sects among the Jews were the Pharisees and Sadducees, which held to opposite sentiments. Of the Pharisees, Josephus says:—

"They say that all souls are incorruptible,—but that the souls of good men only are removed into their bodies"—i. e. will be resurrected, "but that the souls of bad men are subject to eternal punishment." Wars. 2:8, 14. Elsewhere he repeats the same in other language. They "believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived righteously in this life; and the latter are detained in an everlasting prison, but that the former shall have power to revive and live again." Ant. 18, 1, 3.

"The doctrine of the Sadducees is this, that souls die with the bodies," Ant. 18, 44. They "take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades." Wars. 2, 8, 14.

(To be continued.)

NEW BOOKS.

The Theological and Literary Journal, edited by David N. Lord. No. XXXVIII. October, 1857. Published by Franklin Knight, 138 Nassau Street, New York.

The October No. of the above is received and is richly laden with articles on the following subjects:—

- 1.—The Inspiration of the Scriptures; its Nature and Extent.
- 2.—The Sacrifice of Christ.
- 3.—Dr. Hodge on the Resurrection.
- 4.—Notes on Scripture; the Events of the Day of Christ's Resurrection.
- 5.—Dr. Davidson's Rationalistic Views of the Scriptures.
- 6.—Literary and Critical Notices.

1st. Sketch of the Ministry of Rev. C. H. Spurgeon.

2d. Rev. J. B. Walker's Sacred Philosophy; God Revealed in the Process of the Creation and by the Manifestation of Jesus Christ.

3d. Genesis and Geology: a Correspondence between a Geologist and Rev. J. Baylee.

4th. The British Periodicals.

The Plenary Inspiration of the Holy Scriptures. By Eleazar Lord. New York; M. W. Dodd, No. 506, Broadway, 1857.

The position taken in this work is that "the Inspiration of the Scriptures is to be affirmed, not of the writers, but of the words they wrote. So that writing, each in his own idiom and in the language of common life, the words written convey to the unlearned reader the sense which God intended they should, and that it may be so translated into other dialects as to be level to the capacity and within the comprehension of the common people."

Mr. E. Lord is a clear and vigorous thinker, a capable and logical writer, and he generally sustains the positions that he advocates. We do not know that we dissent from his view. The holy men of old certainly wrote as they were moved by the Holy Ghost to write; so that what is written is God's infallible word.

Message to the Young; or the obligations and the advantages of early piety, seriously urged upon young persons. New York, M. W. Dodd, &c. This is a very well-written and practical work.

The Trial of Mr. Pedobaptist; an Inquiry concerning the Scriptural Action of Christian Baptism. By A. Swartz, Harrisburg: A. Boyd Hamilton, 75 Market Street, 1856.

By inserting the following advertisement of the publishers, we become entitled to a copy of the book.

A Duodecimo volume of 312 pages, by Elder A. Swartz. Retail price 75 cents. This valuable work, but recently published, has met with great favor; and promises to be exceedingly useful to all inquirers after and defenders of the "right ways of the Lord." It is gotten up in the form of a trial, before a Court and Jury; and in the testimony of the witnesses, addresses of the Counsels and charge of the Judge, all the valuable arguments brought forth by the advocates of all the modes of Baptism practised, are presented with clearness and candor. The work is indeed a Hand-Book, for the inquirer who wishes to see all sides of this much disputed and important question.

Sold wholesale and retail by James Colder, Harrisburg, Pa. A copy will be forwarded by mail and postage prepaid, upon receipt of the retail price.

Editors giving the above an insertion will receive a copy by sending a paper to the agent.

DEBT AND GRACE, as related to the Doctrine of a Future Life. By C. F. Hudson. Boston: Published by John P. Jewett and Co. 1857. 472 pp. Price \$1, Postage 20 cts.

This work, which was noticed, two weeks since, as in progress of publication, has now appeared. The author has furnished us with a copy, and we have taken the time to give it a reading.

This volume furnishes a very full and thorough explanation of the author's view of the doctrine of a future state, and of the various modes of reasoning which have been resorted to respecting it. The author shows a very extensive reading, an industrious collation of opinions, and citations from an extensive list of authorities. He appears to have explored the whole field of theological literature, to have drawn from it whatever might aid his position, by a concord of sentiment, or from which he could gain aid in the exposure of its logic by the keenness of his criticism. And he has apparently left nothing unsaid, which his side would deem important to have said, in proof of the annihilation of the lost. The work is very ably written, and will be respected for the candor and courtesy, as well as for the thoroughness with which it discusses the subject at issue. A discussion of this question must come sooner or later, and a work like this of Mr. Hudson was desirable, as an embodiment of that view of it. It is digni-

fied, precise, and scholastic in the treatment of the subject, and its style is not destitute of life and vigor. It is a production that a foe may consider worthy of his steel. While we do not hesitate thus to speak of its excellencies, its logic and exegesis often strikes us as the exigence of theory. On this question we only care to know what saith Jehovah respecting it; but the words of inspiration speak to us differently from what this work interprets them; and our judgment takes issue with his on many a point of criticism and nicety of logic.

The author wishes to sell the work for cash, which must therefore accompany all orders. It may be had at this office.

It should be remarked that Mr. Hudson, while he denies the immortality of the soul, admits its immateriality, and that it survives the dissolution of the body. He says: "If the soul or spirit is not an immaterial substance, but perishes with the body, then the wicked will wholly die twice, and the penalty of the law will appear to be executed a second time," p. 247. Thus respecting the intermediate state, he is nearer the view we hold, than he is to that of the materialistic.

The Class in Tropes.

A brother writes: "I am nothing but a mechanic, but I am anxious to get all the knowledge I can; for it is only by the knowledge gained from the word of God that we can have the light around us, and I wish to get the true import of the Scriptures."

Will Bro. M. take the letter "H."? Each one to whom any letter is assigned, can commence a list of all words of obvious or doubtful tropical use; and any doubts they have, may be propounded, or questions asked, as they proceed. It may not be till Jan. 1st that we shall commence to publish an alphabetical dictionary of tropes; but in the meantime, each one can be arranging the parts assigned to him.

R. H.—Should like your aid, but will not ask you to tax your strength.

THE AGENT OF THE SABBATH SCHOOL UNION.—The Presbyterian Banner thus explains the cause of the late defalcation of the Secretary of this society:—

"Mr. Porter, it will be remembered, made use of the official signature of the Society to the extent of some eighty-eight thousand dollars for his own individual benefit, not entering on the books any memorandum of the notes given and the money received. It was thus that the Directors were kept in ignorance of the transaction. Some twenty years ago, as we see it stated, Mr. Porter engaged in the Morus Multicaulus speculation. He came out a loser to the extent of ten thousand dollars. This made him to need more money than he had. It was his official business to draw notes for the Society's indebtedness for paper, &c. This gave his name a currency in the market, and enabled him to pass obligations; and hence, with much risk of detection, but with much ingenuity, he managed to renew the notes and so change them that he avoided detection for twenty years, and to increase the sum to the extent named. Alas for the spirit of speculation! Let no man indulge it. Honest business keeps up stern integrity, but efforts to get gain without giving value therefore, undermine good principles.

"The success of Mr. Porter in perpetrating this fraud, is another exemplification of the danger of allowing one man to be the sole money agent of an institution, and it teaches the necessity of having all money obligations countersigned by a second officer, who shall keep a separate memorandum for the inspection of the Directors."

"ANOTHER ASTEROID.—By the English papers which arrived yesterday, we learn that on the 15th of September Doctor R. Luther, at Bilk, near Düsseldorf, discovered a new planet of the eleventh magnitude, the 5th first seen in 1857, and the forty-seventh now known to exist between Mars and Jupiter.

It was stated in the Washington Union of the 5th October, that on the preceding evening, Mr. Ferguson of the National Observatory, discovered yet another planet, also of the eleventh magnitude, which, if hitherto unknown, will be the forty-eighth of the Asteroids.

The size, however, of these planets is very small, the diameter of the largest being supposed to be but forty miles, and of the smallest only four."

We would like to enquire how all these several asteroids can be distinguished the one from the other. Are not some of these new discoveries, old ones seen in new positions? They are evidently the fragments of a shattered world—a world that has exploded from some cause within itself.

Abstain from every appearance of evil.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

NOTES OF A COLPORTEUR.

NO. XIX.

I may weary the patience of my readers with my many incidents of similar character, but I thought if my patience enabled me to endure a hundred times as much as I record, they could bear to read a little.

In the town of W—I spent a day in selling and trying to sell books, called on forty families, the most of whom were wealthy, but felt poor. At one house offered books and they could not buy. I began to talk with them about the Bible, the Saviour, his advent, the resurrection, and soon enlisted their minds. They said they did not hear these things preached as they used to be, and if I had any books on those subjects they would buy. I then sold the Saints' Inheritance which I doubt not will be a feast to the family. Called on another family, offered them some of Dr. Cumming's works, the lady indignantly replied,

"I have seen his works and I don't think much of him or his works." She was very religious and had a high reputation as a Christian. Stopped and took dinner with a man of some reading found him anxious to study. I sold him Cumming on Gen. "to begin with" as he remarked. On seeking for a place to put up for the night, I was directed to a Mr. G—as a good man with good accommodations who always put up travelers. I called, found a wealthy farmer ready to accommodate me; a large farm, large family of full grown children. The men worked that night until 11 o'clock, while I spent the evening in talking and reading to several female members of the family. Found them all professors of religion. The mistress of the house became quite ugly because I believed the devil and his angels produced the spirit-rapping phenomena. She thought better of the devil and did not believe anything was really done by super-human agency; if there was it must be from the Lord. &c. At length the man came in, we read and prayed, and retired.

In the morning several of the young folks wanted some books. "We are too poor to buy books; read your school-books," was the father's reply. I tried in vain to recommend some books to their notice. At last I requested to know their price for my lodging.

62 1-2 cts.

"Will you pick out some book for it?"

"No, I guess we won't have a book."

"I have about thirty kinds—I think you can be suited."

"No, we want the money for your keeping."

I readily paid it and left. They had expressed their pleasure that some were travelling to circulate good books, and hoped God would bless the effort; said the church was in a low state; they had a meeting-house in the vicinity, but had just dismissed the minister; had no prayer-meetings; were too poor to sustain a preacher, &c. Now I had passed through the town, and found them wealthy. This man was worth several thousands. Can we wonder that the cause of Christ languishes in the hands of such friends?

The Sunday previous I had preached in a place where there was much wealth. Several Adventists reside there, two of whom are reputed to be worth \$5,000 each, with considerable at interest. They seemed much interested in my preaching, and prayed earnestly for the Lord to give me success in my labors, and sustain me and my family, but gave me not a farthing. I then had but three cents, and was travelling among strangers. A good mother in Israel, on whom I called, who was not permitted to attend meeting, gave me fifty cents.

I passed into another town; called on many families without success. One man said he was worth \$3,000, but could not spend money for books. A son selected the 200 stories for Children, and wished to buy it. The mother said, "No."

The daughter said they had no books to read, and she thought the boy had better spend his money for a good book than keep it.

"No, read your school-books, and keep your money to buy a sheep and put it out, it will draw great interest. Money is better than books."

At another house I called, and found a sick son

of the family. They did not want books at first. A visitor was there. I showed him the Treatise on Matt. 24th and 24th. This introduced a conversation on the coming of the Lord. I found him to be a Methodist brother, who believed the Lord was near, that the signs were past in Matt. 24: 29—30. I sold him the book, and one of Dr. Cumming's works. He had not been associated with the Adventists at all, nor heard their preaching since '43. The family now wished me to stop to dinner. I did so. I took a look at their library; found Miller's Lectures, Life and Views, and several of our books. Our interview was pleasant. They took the Saints' Inheritance, and Treatise on Matt. 24th and 25th; were eager to learn our present position as a people, as they had not seen any Adventists for many years, excepting a daughter of a Methodist family in the neighborhood, who had been converted under the labors of some Adventists, while away on a visit. She had been so persecuted at home that she had often come to take counsel and receive sympathy and consolation from this family. I called to see her and found a very pleasant, intelligent and pious young lady, rejoicing in the blessed hope of soon seeing Jesus, and joining with the blood-washed throng, in the kingdom of God. Sold her Treatise on Matt. 24th and 25th. Sold the Saints' Inheritance to another family, after which I showed the work of Dr. Ramsey, "Spiritualism a Satanic Delusion." The lady of the house became so incensed because I carried such a work and believed its doctrine, she said she would not have let her daughter bought the other book had she known it. She did not believe in Spiritualism nor in the devil. This was a religious woman, and a mother of two Congregational ministers.

The Doom of the World.

The following from the North British Review, I take from the Genesee Evangelist; and as we cannot but rejoice that thought is being turned toward coming events, I have thought best to append the comments of certain distinguished Divines, as an answer to what change this world is to undergo.

O. R. F.

"What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruption in our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus reading, as it were, on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humanity and wisdom, if we have not already been taught in the school of revelation."—North British Review.

"All these things will be dissolved, separated, be decomposed; but none of them will be destroyed. And as they are the original matter out of which God formed the terraqueous globe; consequently they may enter again into the composition of a new system; and therefore the apostle says, We look for a new heaven and a new earth; the others being decomposed, a new system is to be formed out of their materials."—Dr. A. Clarke on 2 Peter 3.

"By the convulsions of the last day, it (materialism) may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing frame work shall fall into pieces; and with a heat so fervent as to melt its most solid elements, it may be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor."—Dr. Thomas Chalmers on 2 Pet. 3:13.

The Eternal Treasure.

What is treasure! Money, wealth, abundance of what we lay up for its value, or use. Anciently it consisted of lands, houses, goods, raiment, money, jewels. Latterly, in addition to the above, has been added, "Stocks in companies, Bank stock," Rail Road, manufactories, &c. Christ told us not to lay up in the former, for it was unsafe. "Moth corrupted" one; "thieves stole" the other. What would he have said to us, of the

credit system, and "heaping" it up as in the "companies" of these last days? \$1,000,000,000 in rail-roads in U. S., and as much in manufactories, and as much perhaps in Banks; all of which are uncertain investments. Even land speculation is not much better. They may all depreciate. Agents may prove inadequate, or unfaithful. Thieves may rob us—fires may harm us. The hoarded treasure may be lost. Yea, even if kept, may be to our own hurt.—Ecc. 5:13.

Pride, intemperance, or a hard heart is a curse to which they often lead, to our ruin. How hardly shall they that have riches enter heaven. Yet, who fears it! All are ready to run the risk!—Some, yea, many, tried it to their sorrow, and now have learned as others may, a more excellent way.

How much better to invest all our surplus earnings in true riches! All we do for God, and our fellow-men, is saved forever—We enjoy the good of it while doing, and after it is done, the memory of it is sweet. We ourselves are better, and are conscious of the divine favor, and shall enjoy it forever! This is sweet, rich living. O let us all labor to lay up a good foundation against the time to come—"A treasure in the heavens that fadeth not. For where your treasure is there will your heart be also." D. I. ROBINSON.

Letter from D. Campbell.

Dear Bro. Himes:—I would inform you as to some of our present doings, and a little about the past.

Elder Litch, of Philadelphia, came to this province, in the beginning of June, to attend the dedication of the Advent chapel, and also to attend the Conference; and at the above meeting, the Messianic Mission of Canada West was established. Several days were spent in holding forth our faith and hope. Much good was done in comforting and establishing the friends of the good cause. Also in interesting some of the neighbors. About the 20th of June Bro. Litch went to Fingal, and I accompanied him, and spent about four weeks in that region. We had quite a gathering to hear the truth in three places. A goodly number declared that Elder Litch preached the truth. The day of Christ will determine how many received the truth in good and honest hearts. Our brother labored very hard, and I have not the least doubt that if the same amount of time were spent in new fields, more good would have been accomplished. It is high time that all that are looking for the coming of Christ were fully in the discharge of duty and engaged in every good word and work.

About two weeks after Bro. L. left, Bro. R. Bertenshaw and I left on a tour to Sydenham river; spent about four weeks; and although the harvest was ripe, and the people much engaged in gathering it in, they crowded the place of worship almost every night, and good was done in calling men's attention to the truth of God, who would not go out to hear the teaching of the day. Some were truly blessed. A French Catholic lady professed to have found redemption through the blood of the Lamb, and her husband threatened to leave her, to discourage her in the service of God; and finally did for a few days. He afterward returned home, and we hope for a good result. Bro. John Pearce was with us a part of the time. We had some opposition, which showed the spirit of the times; but the elements were restrained. Thirty-five persons took hold in support of the Messianic Mission. In the same region we had a call to hold meetings.

It is as true now as at the first of this dispensation—"the harvest truly is great, but the laborers are few. Pray ye the Lord of the harvest to send more laborers into his harvest."

I am now on a missionary tour to the provinces trying to stir up the saints, to keep their lamps trimmed, and oil in the vessels. Faith in the promises of God, and a saving exercise of the same, are hardly to be found. Partaking of other men's sins, is the common order of the day. But "come ye out from among them," is the command of the coming King of Zion. Those who are wise, are wise unto themselves; and they that scorn, they also shall bear it.

D. C.

Flamboro' West, C. W., Sept. 28th, 1857.

Extracts from Letters.

LETTERS of sympathy, and interest in behalf of the Herald, have been received from all quarters.

Friends will accept our thanks for their expressions of sympathy, and for their substantial aid in this time of need.

What we have received from about 250 of our subscribers, has been of great service to us. But there seems to be a falling off; and from the embarrassments arising from the state of the Banks, and hard times, we feel the pressure sorely.

Bro. Wm. Miller writes from Battersea, C. W.,

Aug. 28th, 1857:—

"DEAR BRO. HIMES:—I have thought much of late about the embarrassed state of the Herald office and how hard it must be for you to bear this burden. True some kind brethren and sisters have done something to aid you, for which they shall have their reward when the Chief Shepherd shall appear. Now I would say to each brother and sister that are friends to the Herald, and the cause it advocates. Let us put side and shoulder to the wheel and on the first day of November send each our contribution to set the office free at once. Fifty cents, how small a sum for each, and yet how much it will do in relieving the office and the mind of our brother. We are all stewards, and will shortly have to give an account of our stewardship, how important then that we do all we can to send the glad news of salvation to our dying world. Then don't let us suffer the Herald that carries light to so many dwellings,—strength also, and comfort to thousands, to go down, or suffer for want of aid. May God help us each to do all we can for the cause, till the Master comes, is my prayer. Yours in hope of speedy redemption."

NOTE.—A goodly number have sent in their contributions, for which they have our sincere and hearty thanks. But the financial crisis, which has come upon us all, has stopped about all contributions and receipts for the Herald, so that we cannot pay printers, paper-maker, or other expenses. Things look gloomy—but we hope in God.

Bro. A. Haskell writes from Harvard, Mass., Oct. 4th, 1857:—

"DEAR BRO. HIMES:—We love the Herald, and want it sustained. Think it is much needed, although so few are willing to read on the subject of Christ's second coming. How much the world needs this truth, which Christ and the apostles made so plain and prominent in their instructions; to detach their affections from this world and direct them to that which is more substantial and enduring. You have our prayers and sympathies in your labors and sufferings for the cause of truth. Would that we could hear the second coming of Christ preached. It is left wholly out of the preaching which we hear. We are told that Christ comes at death, and rewards his servants, and they are made like him, and will be ever with him; doing away wholly the literal coming of Christ, resurrection or judgment. We have asked the pastor of our church with which we have been connected to reconcile his preaching with the Scriptures, but he does not do it, nor show us the authority for preaching as he does. It is nine years since we were connected with the church. We are exceedingly tried, and know not what to do. Had we the means to hire Advent preaching should do it; but most appear to choose to enjoy their heaven in this world. Yours in the hope of the Gospel."

Sister Lucinda Allen writes from Dorchester, C. W., Sept. 30th, 1857:—

"DEAR BRO. HIMES:—Your valuable paper has been a blessing to me. Elder D. Campbell left one of them on our stand in the first of my reading them; and after that another Brother left the book entitled the Life of Mr. Miller. I was anxious to read it, after hearing so many reports, and so often repeated, in a light manner in my hearing. After I read the book, I was surprised to find the reports I had heard to be both ridiculous and false. I have reason to praise God that Bro. Campbell has been enabled to preach the second Advent doctrine in Canada West. It was through his efforts by the blessing of God, that we have been enabled to keep up meetings till now. I think we are gaining ground. We have meetings on the Sabbath, and once in the week. We are blessed also with the Comforter that the precious Bible speaks of. The Holy Ghost speaks through the Word. Often when I get your excellent paper, and my eyes run over the Index, I have a cheering view of the cause and the churches.—My soul is often made happy. We have preaching by Bro. Campbell once in a while. We anticipate, also, hearing from some of our other brethren in the ministry."

Bro. Jos. Curry writes from Liverpool, England, July 31, 1857:—

"DEAR BRO. HIMES:—I have seen the frequent appeals made to the friends for assistance. I most cheerfully respond, and herewith forward you £1. Surely if all our dear brethren would come forward at this critical time, and lend such aid as their circumstances would admit of, I am sure that all liabilities of the office would be met, and the Advent Herald placed upon a firmer basis than ever, and the minds of our responsible brethren be relieved from the load which must press upon them

very heavily. What a disgrace it would be, in the eyes of friends and foes, to see the organ of our precious faith discontinued. Brethren, this must not be. Only let the friends of the cause do what they might and ought, and all embarrassments will cease. I am grieved every time I peruse the Herald, to find that appeal after appeal has to be made, on account of non-responses. These things ought not to be! I pray the Lord may stir us all up to more Christian activity in the blessed work of helping on the glorious chariot of the blessed gospel, and instead of growing weary in well-doing, may we be stimulated, from a sense of our duty. I pray the Lord to bless you. Yours in Jesus."

NOTE.—We thank our brother for his interest in and support of the Herald, as also other English brethren.

Bro. S. J. Adamson writes from Rice Village, Aug. 23d, 1857:—

"I prize the Herald very much. It being the only medium through which we can learn anything respecting the cause so dear to our hearts, our prayer is that God will bless and prosper all your efforts to sustain it; for it is one of the very best papers in the world. I am deprived, owing to ill health, of all the public means of grace. I have not been permitted to listen to an Advent sermon for many years, but I have been a constant reader of the Advent Herald, and I hail its weekly visits to me as a light in a dark place. The longer I study the great truths advocated through its columns, the stronger is my conviction that the kingdom of God is at hand. O what a glorious hope is ours, to be living so near the restitution of all things spoken of by the prophets from the foundation of the world. May the Lord help us so to live that we may be ready when he does come to enter into his joy."

Sister M. Whitman writes from North Fairfield, Aug. 14th, 1857:—

"I have ever felt unwilling that so good a paper,—one that sheds so much light upon the prophecies, and gives so much instruction that we do not get from any other paper, and one so much needed by the Advent people in their scattered state—should be stopped for want of means. And I have ever felt that it would be a great privilege to do more than barely to pay our subscription.—But the Lord requires no more of us than we are able to perform. This is a comfort. If there be first a willing mind, God accepts it according to that we have and not according to that we have not."

If all who profess to be interested in the coming of our glorious King would but give according as God prospers them, I believe there would be no want of friends to carry forward the work. And Bro. Himes would be relieved, so that he could go forth with new life and vigor to sound the alarm of the coming judgment, and to help forward the work of preparing a people for the Lord. My desire is that it may please our Heavenly Father to restore you to such a measure of health that you may still give yourself to the work of the Lord, to the strengthening and building up of his people in their most holy faith."

Bro. S. D. Wheeler writes from Peacham, Vt., Aug. 23d, 1857:—

Bro. Himes:—I ever have without wavering, esteemed your paper the best religious paper printed, and in its welfare I have ever felt a lively interest, although I have not been able to do anything only to pay my subscriptions, and that tardily sometimes.

As to the doctrines it advocates I heartily respond to as the truths revealed in God's word, and how sad the fact that so few are inclined to heed them, when everything is speaking so plainly that the 'overturning' will soon be completed, when he whose right it is will come to reign.

As to the cause in this place, I am as a family alone as to being designated as an Adventist, but there are others that are in part looking and feeling as though there was something going to happen, they begin to see 'men as trees walking.'—We have a very large library here, and through the influence of the Congregational minister (as he told me) they bought one of Dr. Cummings' works (the Eod.) and those who have dared read it (as it is noised abroad it is a Miller book) say it is the greatest work they ever read on the Bible. But have not moral courage enough to openly avow its doctrines; but the heaven is at work, and I am feeling satisfied if a good, judicious workman in the Scriptures would come here, there might be good done. Bro. Himes why can you not come sometime this fall or coming winter! I know you would be listened to with candor, and perhaps open the eyes of some and dry up the prejudices

of others. I am doing what little I can in maintaining the truth here. There are many who wish you would come and lecture.

I hope your health and the Providence of God will be so you will make us a visit.

Bro., hope on; endure on; suffer on; rejoice on; fight on; pray on; sing on; preach on; print on; you will be sustained; doubt not! The grace will surely be given. Yours hoping to gain the blest shore.

Bro. J. McClellan of Pelham, C. W., writes Aug. 1857:—

"I send you these few lines to inform you that I feel anxious that the Herald should be sustained, although I have to differ from some doctrines advanced on the state of the dead and the final doom of the wicked. Notwithstanding we differ I pray that it may continue and proclaim, Behold the Bridegroom cometh! I wish to be among those that have and will assist in making up what you are behind, so that you may be free from all embarrassments."

I see that you intend to visit Canada West this fall. We should be glad to have you give us a call.

I live twelve miles from the Suspension Bridge, or eight miles from St. Catherine's depot. I could meet you at either of these places, if you should come. Try to come in good roads, as the roads are very bad in wet weather. Bro. Stevens and I have been talking on the subject of a general conference being held in Canada West in the central part as soon as possible. If there is convenience for such a meeting, the object of the meeting would be to ascertain what strength we can muster as a people, and that we may know each other, also to bring in operation a plan to forward the glorious cause we are engaged in. Will you speak out through the Herald on the subject, and wake up an interest among Adventists in Canada. The meeting to be held the last of September or the first part of October. I remain yours as ever."

NOTE. I was absent when your letter came, and on my return from the south, found it among a large packet of letters which were laid aside for my attention. I am sorry for the delay, but as it was, I should not have been able to help in such a meeting, had I received it earlier. I would inform our brother that Bro. D. Campbell has been engaged in the same work, and has with Bro. Litch and others done something to awaken an interest in that field. I am glad to see the interest which our brother takes in this matter, and will, so far as I am able, second such efforts as shall tend to promote the best of causes. J. V. H.

Bro. D. I. Robinson writes from Haverhill, Mass., Oct. 24th, 1857:—

Bro. Himes:—I would say to the brethren and friends, we have good meetings and a moderate increase of hearers. Our brethren and sisters are united in love and somewhat in the good work of the Lord. One found the Saviour last week; two or three more seem to be seeking. We hope for some fruit here."

Shall we be "One?"

To the brethren in Maine who are looking for the Lord:—It will be remembered by you that at our last annual Conference in this State Brn. Smith and Partridge were chosen to appoint the time and place for the next annual meeting. They have been consulting with brethren in regard to it, and have not yet determined time or place, but it is now evident that it cannot be until sleighing. It is now evident also that all of our preaching brethren, and most others, are fully convinced that a more united effort, and systematic course of action, is needed among us, to carry out gospel order and enforce gospel discipline. At a late meeting in Brunswick, some consultation was had between Brn. Damon, York, Goud, and myself, on the subject. Bro. D. informs me that there is an increasing interest with others East on the subject, and it is now believed that if there should be a united call by all, or nearly all of our ministers for the next Conference, the brethren will become more interested and united in coming together and acting as one, to promote the cause of our soon coming Lord. Shall we all correspond on this point and let it be so? yours still waiting for the Lord.

I. C. WELLCOME.

Brunswick, Oct. 28th, 1857.

ORDINATION.—September 20th, I went to Rome, accompanied by Bro. S. K. Partridge, to attend to the duty of setting apart Bro. H. R. Searcy by ordination for the work of the ministry, which was attended to. Our meeting was very interesting and I trust profitable to the people. They listened with great attention to the word preached.—The work of the Lord has been prospering in that

vicinity for some months, under the faithful labors of Bro. S. May the Lord continue his work unto his coming and kingdom.

I. C. WELLCOME.

Lines.

Pilgrim, is thy journey drear?
Are its lights extinct forever?
Still suppress the rising fear;
God forsakes the righteous never.

Storms may gather o'er thy path;
All the ties of earth may sever;
Still amid the fearful seath,
God forsakes the righteous never.

Pain may rack thy wasting frame,—
Health forsake thy couch forever;
Faith still beams with deathless flame,—
God forsakes the righteous never.

A NEW WORD. The last English journals all contain a new word, which will doubtless come into immediate use on both sides of the Atlantic. In speaking of a telegraphic dispatch, they call it a *telegram*. But this is not a term of English coinage; it was used by some of our country contemporaries a year or two ago, the Syracuse Journal if we mistake not, having invented it. It has rather a queer look, at first; but it is a very convenient term, and it will soon become familiar to the eye.

You can gain knowledge by reading, but you must separate the chaff from the wheat by thinking.

We should often be ashamed of our best actions if the world knew the real motives which produced them.

As there is nothing superior to a knowledge of the truth, so nothing is lower in the scale of intellect than to be attached to error and mistake it for truth.—[Cicero.]

Mental pleasures never clog; unlike those of the body, they are increased by repetition approved of by reflection, and strengthened by enjoyment.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.
Eben Knight, M. D.

A. B. Mordley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.
Hiram Conkling, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.
"Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.
Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurances of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellow-men. The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, headache arising from a foul stomach, nausea, indigestion, morbid action of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also purify the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S
RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eyelids, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

LYON'S KATHAIRON, the most celebrated Preparation for the Hair ever made! The immense sale of this unequalled preparation—nearly 1,000,000 bottles per year!—proves its excellence and universal popularity.

It restores the Hair after it has fallen out, invigorates and beautifies it—making it soft, curly and glossy—cleanses it from all scurf and dandruff, and imparts to it a delightful perfume.

The ladies universally pronounce it the finest and most agreeable article ever used. It excites in the scalp a new and healthy action, cleanses it from scurf and dandruff, prevents the hair from falling off or turning grey, cures eruptive diseases upon the head, and produces a fine growth of new hair upon bald places; gives the hair a fine, rich, glossy appearance, unequalled by any other article in the market. Sold everywhere for 25 cents a bottle.

HEATH, WYNKOOP & CO.,

Proprietors and Perfumers,
No. 63 Liberty street, N. Y.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydell-street.
BRIDGEPORT, Ct. All Andrews.
BURLINGTON, IOWA. James S. Brandenburg.
BASCOS, Hancock county, Ill. Wm. S. Moore.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
DE KALB CENTRE, Ill. Charles E. Needham.
CINCINNATI, O. Joseph Wilson.
DUNHAM, C. E. D. W. Sornberger.
DUNHAM, C. E. J. M. Orrock.
DESBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MORRISVILLE, Pa. Wm. Elison.
NEWBURYPORT, Mass. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY. Dr. J. Croft, No. 108 Columbia street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, St. Armands West, C. E. C. P. Dow.
PRINCETON, Md. John Y. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Chas. H. Perry.
SHABDONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill. Wells A. Pay.
ST. ALBANS, Hancock Co., Ill. Elder Larkin Scott.
STANBRIDGE, C. E. John Gilbreth.
SHREVEPORT FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Sheffield, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. Benjamin Emerson.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

TERMS.—\$1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers. 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 66 sterling for six months and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, NOVEMBER 7, 1857.

Elder Himes' Appointments.

Whitefield, N. H., Nov. 4th to 8th.

TOUR TO WESTERN NEW YORK.—I shall fill the following appointments, by the permission of Providence, in a short tour in Western New York. Intended to have made a longer stay west, and have visited more places. But this I shall not be able to do now. Duties about home will prevent. I shall begin at—

Worcester, Mass., evening, Nov. 13.

Albany, N. Y. Sabbath, all day, Nov. 15.

Auburn, N. Y., Nov. 17.

Lockport, N. Y., evening Nov. 18. Bro. T. Hasebury will arrange.

Lewiston N. Y. evening, Bro. A. Gray will arrange. Nov. 19.

Springwater, and Conesus, as Bro. Withington shall state, more particularly, in the Herald, from Nov. 22, to Nov. 29, including two Sabbaths and meetings every day in the week.

Shall be in Rochester, N. Y., in the P. M. and evening, Nov. 30. Will see friends, at the house of Bro. Carlos Dutton. May preach if the door is open on Tuesday evening.

Homer, N. Y. Conference from Dec. 2 to the 6th.

Syracuse, Dec. 7, evening.

On my return I shall attend the dedication of the church of Yahveh, now being erected by the Adventists in Providence R. I., where Bro. Osler is pastor. That will take place about the middle of December, of which due notice will be given in the Herald.

After this dedication I shall be at liberty to hold protracted meetings with any of our churches of a week or ten days continuance, in order for revivals, and the up building of the cause.

J. V. H.

PROVIDENCE permitting, there will be a conference meeting in Whitefield, N. H., commencing on the 4th of November, and holding over the Sabbath.

We sincerely hope, that those about us who are suffering from the frost of worldly-mindedness—the mildew of politics and the lust of other things, and therefore are on the sick list—will consider the appointment of this meeting as a call from the great Physician of souls for us to take immediate measures for the restoration of our spiritual health. If you don't get your spirit stirred up at home, in thinking what a heavenly time we may have (in which case we are sure you will be here) come straight up to the meeting, resolved on being healed—as it will be our fault if we are not.

We would say to our brethren living in the adjacent towns—Come up to the meeting.

We have engaged Bro. Himes, with Bro. Shipman to labor with us, and hope that other ministering brethren will be present.

May the Lord make bare his arm, and make our proposed meetings at Sugar Hill and Whitefield a blessing to all this region of country.

W. H. EASTMAN.

Whitefield, Oct. 18th, 1857.

CONFERENCE AT WATERLOO, WARNER, N. H.—There will be a Conference at Waterloo, to commence Friday Nov. 6, at 1 o'clock, P. M., and continue over the Sabbath. All are invited, both saints and sinners. Provision will be made for all who attend; and also for horses, without charge.

T. M. PREBLE.

For the brethren.

East Weare, Oct. 19, 1857.

TRACTS FOR THE TIMES. No 7.—“Waiting and Watching.” Price, \$1.00 per 100.

This is a timely little tract, prepared by Dr. Hutchinson. A wide distribution of it among our church members would be of good service to the cause of Christ. They may be had at this office. Also of Eld. J. M. Orrock, Derby Line, Vt.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. “He that answereth a matter before he hearth it, it is folly and shame unto him.” Prov. 18: 13. Boston, published by the author, 1857. 10 cts. single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

GEOLOGICAL ASSUMPTIONS.—At the last meeting of the “American Association for the Advancement of Science,” held in Montreal, Prof. Hall, well known as one of the ablest geologists living, remarked that, “The science of Geology was much indebted to the Canadian survey, for the conclusive proof that the rocks of the several geological ages were deposited under similar circumstances and in a similar manner; and that the diversified appearance which they now present are due to metamorphic changes; that there is no evidence whatever of a primary igneous nucleus or crust of the earth, upon which the stratified rocks were deposited. It was time for geologists to drop all their assumptions, and confine their teachings to known facts and phenomena.”—From an address, delivered Aug. 14, 1857.

It is astonishing, when, as Lyell remarks, “We are still on the mere threshold of our enquiries” (Manual, p. 463), that geologists should be so ready to set up their theories against the cosmogony of the earth as revealed to Moses; and particularly so, when geological facts, are also contradictory of those theories. Humboldt says “our knowledge of the primeval ages of the physical history does not extend sufficiently far to allow of our depicting the condition of things as one of development.”—(See “Cosmos,” London Edition, Introduction to Vol. 3, page 28.)

The papers are full of accounts of robberies and attempts to rob. On the evening of the 30th of October, three drovers, who had sold their cattle at Brighton and were proceeding along the highway towards Old Cambridge, were beset by six ruffians and being overpowered fled in different directions after a desperate fight. No trace of the robbers has been discovered. It may become necessary for every one to go armed and prepared for assaults of this kind, as men seem to be “waxing worse and worse.”

On Thursday, Oct 29, at about 11 1-4 o'clock in the forenoon Mr. Edward A. Skerry, keeper of a watch and jewelry store on Winton street, Chelsea, stepped from his store into that of Mr. Edward Bassett and after an absence of about eight minutes returned to find his clerk, a young man about 17 years of age, lying senseless and bleeding, and his store robbed of \$600 or \$700 worth of property. During the time of Skerry's absence, a young man named Geo. W. Lee, entered the store to see the clerk, whose name is Charles F. Sutherland, and found him sitting in a chair behind and at the further end of the counter, covering his face with both hands. Lee addressed him familiarly, but receiving no answer looked at him closely and observed that he was covered with blood, swaying his body to and fro, and uttering stifled groans of pain.—Lee spoke to him again, but receiving no answer he rushed from the store and gave the alarm. Mr. Skerry hearing the report returned to his store and found his clerk in the position described.

From the appearance of the store, there is reason to suppose that the attention of young Sutherland was called to the money drawer to make change, at which time the assault was made.—There were also indications of a struggle having taken place behind the counter, the wall and shelf being smeared with blood, which also stood in a pool on the floor near the chair in which the young man was seated. There are also marks of blood on the edges of the money drawer and show case. The young man was badly wounded on the head, and there are fears that he will not recover.

MURDEROUS ASSAULT ON THE HIGHWAY.—There were two attempts made at highway robbery in Medford, on Thursday evening Oct. 29th, the particulars of which are as follows:

Mr. Hazen Chapman of Medford, having remarked to a friend in the presence of other persons at the Medford Hotel, that he was going to collect a bill, started at an early hour for the residence of Mr. Buzzell, just across the river, on Winter Hill, Somerville. Failing to meet Mr. Buzzell he started on his return home no richer than when he left it. He had nearly reached his residence on Main street, when he was surprised by three men who approached him and felled him to the ground with a bludgeon, inflicting a dangerous wound on the head. He remained unconscious for some time, but finally rallied sufficiently to walk to a neighboring house, where he was again prostrated from the loss of blood. His pockets were robbed of their contents of trifling value. Mr. Chapman is still an acute sufferer from his wounds. The assailants are supposed to have been Irishmen.

Mr. J. Willey, a teamster in the employ of Mr. Buzzell, while passing through a lane near Main street, on the same evening, was assaulted by three men, supposed to have been the same parties who attacked Mr. Chapman. Mr. Willey

was felled to the ground by a blow from one of the ruffians, but regaining his feet, he resisted them with such vigor as to cause them to beat a hasty retreat.

A ROMANTIC REALITY.—The Cincinnati Gazette relates that a few days since a white-haired old man was standing in one of the market places of that city recounting the incidents which had happened to him during a checkered existence. It seems that about twenty years ago he deserted, in a cowardly mood, his wife and three children, living in Lancaster, Pa., because he had no means of supporting them, and took to the sea, visited various parts of the world—Europe, the Holy Land, South America, (where he remained several years,) California and lastly China; but in all his wanderings, poverty adhered to him, like the shirt of Nessus, and a few months ago he returned to New York, infirm, needy, and almost worn out. He commenced a search for his wife and children among his old friends at Lancaster, but the deserted wife and one of her children had lain years in the grave, and the old man again set forth a wanderer and a stranger in the land. Chance directed his footsteps to Cincinnati, and while he was relating his adventures to a group of listeners, as above mentioned, a young cabinet maker paused to listen as he was on his way to dinner, and questioning the old man, discovered that he was his father! The son was a young man when his parent left home, but had heard enough of his history to know that the wanderer before him was his father. He took the old man warmly by the hand, carried him to his boarding house and will smooth his footpath to the grave with filial kindness.

THE ELMIRA Gazette tells of the obstruction of telegraph communication near that place, as follows:

“An immediate search was instituted for the obstruction, which was found at a place where the main and auxiliary line ran parallel for a few rods, at a distance of about six inches apart. At this spot, the spiders had wove their webs from one wire to the other, and the constant dropping of the water from the dew and the fogs, through the different threads of the web, to the line below, formed a complete circuit for the electricity, rendering the efforts of the operator to communicate powerless. The tiny threads of the spiders were removed, and the line spread further apart, since which time the operations on the line have been uninterrupted.”

HYMN BOOKS.—Bro. Himes:—I am highly pleased to see a notice in the Herald, and also in the Crisis, that the Harp is likely to be adopted by our brethren generally.

I hail this as a most favorable omen in our history. We have suffered long, and are still suffering, as a people, by trying to use such a variety of Hymn books. It causes great confusion in singing. Let us have one book, then all can sing, and sing the same thing.

May there be “one mind” in this department of our worship, and God will greatly bless us, and increase our usefulness.

We do not consider the Harp perfect, but as Bro. Grant says in the Crisis:—“All things considered, we think it may be safely said, that it is the best Hymn book in the English language.”

T. M. PREBLE.

East Weare, Oct. 31, 1857.

MARRIED, by Elder P. V. West on the 13 inst., Mr. JAMES LEE, of Sutton, Ct. El., to Miss ELMEDA CHADSEY of the same place. Oct. 13th, Mr. OWEN VANDIKE, of Dunham, to Miss HANNAH VAUGHN, of the same place. P. V. WEST.

Appointments.

I will preach in South Hope, Me., the 4th Sabbath in October; in Holden, Me., near Isaac Clewley, 1st Sabbath in Nov.; second Sabbath, in Orrington Advent chapel.

THOS. SMITH.

If the Lord will, I will attend meeting at Meredith Centre, Nov. 1st; at Concord in the chapel, Sunday, Nov. 8; at Hill Centre, 14th, evening; at Danbury, in the new school house, Sunday, 15th.

S. S. MOONEY.

I will preach at East Weare, in the Free meeting house, the 4th Sabbath in October; at Canterbury Townhouse the 1st Sabbath in Nov.; Waterloo, at the Conference, the 2d; at London Ridge the 3d; at Lake Village the 6th.

T. M. PREBLE.

I. H. Shipman will preach at North Springfield, Vt., the 4th Sabbath in November.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-

ner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald.

J. V. HIMES.

TO AID THE “HERALD” OFFICE.

Previous total	\$393.94
J & S Davis, rec'd Oct 6th, \$3; Wm T Moore, Oct 31st, \$5; Laura R Gilman, \$2; B P Hildreth, \$1.	
Present total,	\$404.94

BUSINESS NOTES.

P V West—Sent the books to you to North Sutton—as you did not say to whom they are to be directed there.—You say L Lunt does not get her paper, but do not say where it should go to? Have cr. you \$2.35 on account, and \$2.65 to Dr F A Cutter. \$1.10 will balance his acct to January 1st. Sent the books for the \$1 the 29th.

John Russell—Do the best you can for us. Send also a No. of your work when out.

R Robertson—The packet of books was duly received. Greatly obliged.

J O Downing—M Harper was cr. Oct 6 \$1 to July 1, '57, and J & S Davis were cr. same date \$2 to Jan 1, 1859, and \$3 was rec'd as a gift. The postage must be prepaid at the Lowell office. You were cr. the same week \$2.53 on H and G to Jan 1st, '59.

A L Taylor—The \$1 was rec'd.

E Matthews—Sent Dr Cumming's works Oct 31st—after which, and crediting the money, we found that the bank of Royalton, Vt., the bills of which you sent, had failed.—The bills are worth here 50 cts on a dollar only. Shall we return and charge them to you, or shall we sell the \$10 here for \$5?

F Schellinger—We write your number and street, and if the paper does not reach you, you must see the Philadelphia P. M.

D T Taylor—Have sent the No. asked for. Should be pleased to read the work you allude to. Cannot you send it by a private hand? Will see it returned. Will not you join in the class on tropes?

Elder D. R. Mansfield has changed his P. O. address from Kingsbury, Ind., to Buchanan, Mich.

Some brother has sent us, within three weeks, a two dollar bill on the South Royalton Bank, which is worth but 50 cts on a dollar. Will he change it?

RECEIPTS.

UP TO NOV. 3RD, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

T J Philbrook 854—to Oct 1st and \$1 for book sent the 28th, I Conover, sent 28th, H Parker 867, R W Emerson 867, Mrs James Darnett 941, R R Schellhouse 867, Mrs G Rittenhouse 841, Jacob Shelley 885, L Richardson 871, Simon Gilman (by L R G) 1017 and \$1 for G to 204, B P Hildreth 880, D W Bowles 872, A M Pottle 885—each \$1. E Moore 898, D R Mansfield 841—75 cts due; S Minor 841 and \$1.18 for book sent the 2d. There were \$2 rec'd in Nov., 1856, which paid to No 789—\$1 will now pay to Jan 1st, '57, M M Christie 906, Jos Kenney 893, have no No 31, sent the others, F Morton, sent books the 3d, S Howl and 896—each \$2.

E Matthews 919, and \$6 for Dr Cumming's works, see Business Notes—\$3.

A Hill, on acct, \$6; G Locke, 6 cots., 882 and books \$8, J C Pettengill 919, \$2.68.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 261.

BOSTON, SATURDAY, NOVEMBER 14, 1857.

VOLUME XVIII. NO. 46.

"BLESSED ARE THEY THAT MOURN."

Oh! deem not they are blessed alone
Whose lives a peaceful tenor keep;
The Power that pities man has shown
A blessing for the eyes that weep.
The light of smiles shall fill again,
The lid that overflows with tears;
And every hour of woe and pain
Are promises of happy years.
There is a day of sunny rest
For every dark and troubled night;
And grief may hide an evening guest,
But joy shall come with early light.
And thou, who o'er thy friend's low bier,
Sheddest the bitter drops like rain,
Hope that a happier, brighter shore,
Will give him to thy arms again.
Nor let the good man's trust depart,
Though life its common gift deny,
Though pierced and broken be his heart,
And spurned of men he goes to die;
For God has marked each sorrowing day,
And numbered every sacred tear;
And heaven's long age of bliss shall pay
For all its children suffer here.
—Bryant.

Missionary work in Turkey.

Rev. Dr. Tyng when on a visit to Europe recently, wrote from Constantinople, giving an interesting account of the Missionaries of the American Board, and their work in that city.

"The wonderful attainments and success of the American missionaries here have become a great and commanding fact in the state of this empire. These are seen and acknowledged with amazement by every class of intelligent travelers. I have met these brethren, and worshipped with them with great delight. I have attended their social and their business meetings. I have been in their well arranged and furnished chapels, and seen their congregations of Protestant Christians collected, and worshipping with their native pastors in the simplicity of the truth. I have seen their schools, and their Bible efforts, and entered into an examination of their work. And the deep conviction of my soul is, that of all the wonderful results of that great institution, the American Board of Commissioners for Foreign Missions, this enterprise is the most remarkable. So extensively is the spirit of inquiry awakened that the two Bible Depositories cannot supply the demand for the Scriptures which the influence of this Mission has created. A large depository is open on the main street of Pera, the Foreign quarter, and another still larger in the very centre of the business of Stamboul. Both are kept busy, and both are crowned with wonderful success. I have been delighted in attending their Bible Committee and their Evangelical Alliance, where ministers of the Church of England and of Scotland, missionaries of the Gospel Propagation Society, and the Chaplain of the British Embassy, together with all the American missionaries, were assembled under the Presidency of Count De Ziehn, the Ambassador from Holland. The President of the Bible Society is the American Ambassador, Mr. Spence. All these varied aspects of their work are but a small part of the indications of the result.

"These brethren lived apart, in different portions of Constantinople and its environs. They meet at stated times for business or consultation. But the simplicity of their abodes and style of living are a perfect example of apostolic contentment and separation from the world. Here are talent, and learning, and wisdom, such as

the world looks upon with wonder, housed in the simplest and narrowest style, for Christ's sake. Never have I so seen the moral grandeur of the missionary work. It has been a lesson which I hope never to forget. How freely and how much they have sacrificed for Christ! They have gone through every class of opposition.—They have brought their converts through immense persecutions. And now they reap the reward of unfainting labors. Large congregations of Protestant Christians are gathered to honor them. And their printing establishment, constantly at work, hardly furnishes adequate intellectual and spiritual food for the families they have gathered. Here is a work of triumph, wonderful triumph for Christ. And the Churches of the Lord will unite to honor it, the more it is seen and known."

The Great Question.

"What must I do to be saved?" Saved from what? Not from misery merely, but from sin.

Sin contemplates us as subjects of God's moral government, and as offenders in it. It is an offense against an Almighty Sovereign; it is rebellion against his throne; it is disobedience to his law.

The law is felt to be "holy, just, and good," as well as tremendous. Its excellence is essential to its authority. It is reasonable and right; it ought to be obeyed; and we are entirely inexcusable for not obeying it. It is adapted to our faculties, and makes no demand beyond their natural capacity. No provision of grace is necessary to render the law reasonable and just.—Its sentence of condemnation would have been perfectly vindicated, if no Saviour with his grace had ever appeared.

Made to feel through the spirit, that we have to do with God and his law, and that we are justly condemned by them, we anxiously seek deliverance—deliverance not only from the condemnation, but from the power and pollution of sin. The odious nature, as well as the dreadful consequences of transgression press upon our minds. A sense of violated obligation, as well as of wrath makes us afraid. In a greater or less degree the evil of sin, the excellence of the law, the greatness the glory, the purity, and the power of God, are apprehended as realities with which we ourselves, in our personal history, are concerned. Whether analyzed or not, all these elements belong to genuine conviction. There is a sense of ill-desert, as well as of danger.—We feel that the law is not an arbitrary enactment of a tyrant, but a most holy, wise, and reasonable rule, established by a benevolent though mighty Being. It is fitting that, constituted as we are, we should love God and our fellow-men. It is most reasonable that this duty should be proportioned to the whole extent of our natural capacity. Our awful guilt is, that with faculties to love and serve God, we have not done it. We cannot plead that he hath laid upon us more than is right. We cannot say that he has required brick without straw. If we had been born idiots the case would have been different. But we feel that as personal transgressors, we are without excuse. Our own consciences condemn us. There is something within us, which, when awakened takes part with God and his law. We feel the anguish of a self-torment. Conscious of ill-desert, as well as of danger, we smite upon our

breasts. We condemn ourselves; our mouths are stopped; we feel that God's sentence is just.

The generality of men do not feel these things because, through the love of sin, they are in a profound slumber. They do not see themselves, as God sees them. Their callous minds need to be penetrated, as with a touch from Ithuriel's spear, by the truth and the spirit of God. Then feeling with whom we have to do, and what is the extent of his demands, we realize our wretchedness and guilt. We smite upon our own breasts as alone to blame.—*Christian Intelligencer.*

Go and tell Jesus.

There is a history of men which no man can write. Much that is written, and that bears the name of history, had far better be named fiction, while here an acknowledged fiction reveals the truth as it is.

There is a current of life down too deep among the elements of our character and our being to be the subject of any ordinary history. Perhaps the recording angel writes it on the leaves of "the books" which are to be opened beside the great white throne when all the dead are assembled to give up their account and hear their doom.

There are scenes of human life, too, sketches of which are sometimes taken, but which commonly lie hid from human observation, and these are a part of that deeply interesting, unwritten history.

For more than a dozen years a preacher of the Gospel had followed his vocation, while the partner of his life, for a large portion of the time, suffered under one of the most painful diseases which flesh is heir to. The other portions of his life had their light and shade, like the lives of his brethren. But this suffering—a sort of omnipresent reality—ran all along his pathway, and formed the great peculiarity of his life. Often, after the day had been spent in exhausting labors among his flock, he would return to spend the night in restless and exhausting sympathies for the sufferer.

Not long since a female friend spent a few days in this family. She felt deeply for the one whose life was spent amid the fires of so hot a furnace; nor less for him, all whose labors were performed while bearing this heavy burden. The little ones, whose innocent prattle and ready obedience shed a radiance over all that scene of sorrow, were unnoticed.

After she was gone the following stanzas were found carefully laid away among some papers, where they were not likely to escape the notice of those whose sufferings and trials and joys they so touchingly portray:

GO AND TELL JESUS.

Go and tell Jesus,
When the world will not honor the God of thy love,

And thine eye sheds the sorrowful tear;
Enough for the servant to be as his Lord,
For Jesus was crucified here.

Go and tell Jesus,
When each finely-wrought nerve is the parent of

pain,
And flesh seems too feeble to trust;
O never forget "He knoweth our frame,"
And remembers that we are but dust.

Go and tell Jesus,
When he shall have led thee down to old age—
When ended thy remnant of days;
When falling asleep in the arms of his love,
Forget not to whisper his praise.

Go and tell Jesus,
When he shall have taken thee home to thy rest,
Far, far from this life's varied shore;
With thy dearest companion and little ones there,
To grieve and to suffer no more.
When seeing that Saviour just as He is,
O, then you'll be able to tell
How kind was the heart of infinite love,
That mingled your portion so well.

KATE.

Faith.

"Ye are the children of God, by faith in Christ Jesus."—Gal. 3:26.

"Faith is the subtle chain
That binds us to the infinite."

Mrs. E. O. Smith.

"Faith realizes to the soul, Christ, heaven, glory, and all objects invisible to sense; while it annihilates the world with all its vain enjoyments."—W. Mason.

"Triumphant faith—it lifts the soul
Above desponding fear;
Exults in hope of heaven, her home,
And longs to enter there."—Harrison.

"Faith is always hand in hand, with repentance, and with coming to Christ. They are exercises of mind which cannot exist separately, so that it is a matter of indifference to which particular one the sinner is pointed, or with which particular one his eye is occupied; for if he persuaded to one, he does necessarily yield to all."—Lessons at the Cross.

"Faith shows the promises all sealed
With our Redeemer's blood;
It helps our feeble hope to rest
Upon a faithful God."—Turner.

"'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle, and they are both gone, one remains not without the other; so it is with faith and works."—Seldon.

"Lord I believe; help thou mine unbelief!"—Mark 9:24.

"To hear, to understand, and to bring forth fruit, are the grand evidences of a genuine believer."—Dr. Clark.

"Faith is the brightest evidence
Of things beyond our sight;
It pierces through the veil of sense,
And dwells in heavenly light."—Watts.

Parable of the Wheat and Tares.

The kingdoms of nature and of mind were patent to the eye of Christ, and he drew illustrations from the first, for the purpose of elucidating the second. He thus makes the material tributary to the intellectual, the temporal to the eternal, the perishable to the immortal. And therefore it is that he spake so many parables; for in this mode of speech,—by means of images, pictures, and analogies drawn from nature, he gives significance, attractiveness, and power, to truths of the spiritual world.

There is a fact relating to the visible Church on earth, which it is important to have recognized. That fact is, that in her communion, characters good and bad may be expected to be found, until they are separated at the Judgment. To cause this fact impressively to appear was the object of Christ in uttering the above parable.

We are presented with the view of a field, in which the proprietor thereof sows good seed.—While he is resting from his toil, a malicious person clandestinely comes, and sows tares there also. By and by, when the seed-grain has germinated, and the ears begin to be developed, the tares likewise show themselves. The question arises—what shall be done with them? shall they be pulled up? No says the proprietor; lest in extirpating them, the good wheat becomes seriously damaged. Let both grow together until the harvest, and then, when the products of the field are gathered, the wheat will be garnered in the barn, and the tares consigned to the flames.

How clearly and forcibly is the sentiment—that a mixture of good and evil must be expected in the Church—here set before us! And that such is, and ever has been the spiritual condition of things in that sacred enclosure, is undeniable. If genuine Christians are there, so too are those, who though “they have a name to live, are yet dead in trespasses and sins.” It might have been otherwise, but for wise reasons—not for us to determine, God has chosen to have it as it is.

Let no one then be offended because such is the fact; let no one refuse to make a profession of his faith, and to enter into public connexion with God's people, because the Church is not pure; and let all prepare for that perfect and thorough separation of the tares from the wheat which will be made in the day of final judgment.

And further, it behooves all professing Christians, not to rest satisfied with their profession,—not to infer that because their names are on the catalogue of the church, their names are necessarily “in the Lamb's book of life;” but often to search and try themselves, learn “what manner of spirit they are of,” and whether they bear the Scriptural, distinctive marks of discipleship.—*N. E. in Rel. Herald.*

Will N. E. tell us how the tares and wheat can grow together till the harvest, and the harvest be the end of the world, consistent with the idea of the millennium before the end of the world?

And do not vs. 40-43, teach that the predicted period of righteousness on the earth, is to follow the end of the world? “Then shall the righteous shine forth as the sun in the kingdom of their father.”—*Ed.*

Who is the Fanatic?

“There is no use in talking fanaticism to me,” said an old sailor the other day, after I had been speaking to him on religious matters. “My creed is plain and reasonable. I believe in God, but not in Christ; and that if a man does the best he can it will all be right with him at last.”

“And is this the only condition of Salvation which you believe in?”

“Yes, this is plain and reasonable, and it is enough.”

“How many times have you used profane language since I have been talking with you?”

“Well, several times. I know it is wrong as well you do, and I mean to leave it off.”

“Can you leave it off after indulging the habit so many years?”

“Certainly I could if I should try.”

“Is this the only sin you have committed?”

“Why, no; I am not one of that kind that pretends to be perfect. I know I get careless and sin a good many times, just as everybody does.”

“Might you not have avoided many of those other sins by more care and effort?”

“Yes, I suppose I might.”

“Do you expect to go to Heaven?”

“Yes, sir; I believe everybody will go to Heaven that tries to live well and does the best he can.”

“That may be true; but you have just said you have not done the best you could, and implied that no one does. So you have cut yourself and all the rest of us off from Heaven on the only consideration of salvation which you allow. Now, as there is no use in talking fan-

aticism to me, will you as an honest man tell me what we are all going to do? I want a plain, reasonable and satisfactory answer.”

After an awkward pause he replied, “Well, I have not thought much on that point.”

“What! Do you come to me, rejecting my religion and offering one which you call so much more reasonable, and on which you are willing to risk your eternal salvation, without having bestowed thought enough upon it to bring you to a conclusion to which every school-boy would come after a moment's reflection? The fact is your fanaticism has completely run away with you. You have been holding on to a hope that all will somehow come out right with you, without the least shadow of a foundation. Nor have you ever taken the trouble to look for any. Your religion is terribly defective in everything which would make it applicable to the wants of creatures like us. It might do for perfect beings, but you have cut out from it that very part that can give it any worth to sinful men. You have shut Christ out of it, and what is there left for us? You have denied a place in it for mercy to a repenting sinner through the merits of the Redeemer; and you cannot point me to a single ray of hope besides. Now, like an honest man, give up a religion that has failed you so soon; lest by clinging to it with fanatical zeal, you find it failing you in a more trying hour; and look for one that will light you through, as well as give you a little glimmer at the starting point.”

Original.

The Gathered Flowers:

Lines written for a friend on the death of her niece.

Away in my sister's garden
A choice plant was growing;
Two flowers upon one stem appeared,
Their new-born beauties showing.
I looked upon their lovely form—
For them long life desiring,
When, lo! a stranger rudely plucked
The flowers I was admiring.

I sighed to think how soon I lost
What I esteemed a treasure,
But as another flower remained,
I gazed on that with pleasure.
I knew it was a fragile plant
That soon might fade and wither;
But, ah! one night the Stranger's hand
Took it—I knew not whither.

Such was my grief that, strange to tell,
I could not keep from weeping,
And what was in my mind by day
Was there while I was sleeping:
I dreamed an angel came to me
And said, “Why dost thou sorrow?
Such flowers as these are plucked to-day,
But bloom again to-morrow.”

He pointed to the realms of light
Where rose a stately mountain,
Its sides with living verdure clothed,
And at its base a fountain:
The little flowers of earth were there—
Growing beside Life's river,—
Kept by mysterious power divine
They bloomed and could not wither.

I woke,—and thought it was a dream,
It soothed my drooping spirits;
For it reminded me of Him
Who saves us by his merits,
And who of little children said,
“Of such will be my kingdom”:
His power can raise them from the dead,
And endless blessings bring them.

Then let immoderate grief be gone;
The children God has taken
His own kind hand will safely keep,
And into life awaken;
Such flowers as these on Zion's height
Will bloom through endless ages,
To plant them in the world of light
He faithfully engages

J. M. ORROCK.

Afraid of the Wages.

“I want your boy in my shop,” said a shopkeeper to a poor widow: “I have had a great deal of trouble with clerks, and I want your Seth, because I know he is honest.”

The widow was glad, because it was time for him to be earning something, and she thought it would be quite a lift in the world to have him go in with Mr. Train, for Seth did well everywhere.

When Seth came home from school, he was almost as much pleased with his good fortune

as his mother was. Neither mother nor son knew anything about Mr. Train's store, it was in the lower part of the town, but his family lived near the widow's in fine style. Seth was to go the next Monday morning; and at the time he was punctual at his new post.

The week passed away. When he came home to dinner or supper, his mother asked him how he liked it. At first he said pretty well, and then, he didn't exactly know, then not very well; and Saturday he told his mother plumply that he didn't like it at all, and wasn't going to stay. “Why, Seth,” exclaimed his mother grieved and mortified at the change, “are you so difficult to suit as all this comes to? Do you know how important it is to stick to your business? What will Mr. Train say?”

“Mother,” answered the boy, “the shop is a grog shop, and I cannot stay there!”

The mother's mouth was stopped; indeed after that she had no wish to have him remain—but she was very sorry the case was so.

When Mr. Train paid the boy on Saturday night, Seth told him he could not stay.

The shopkeeper was surprised! “How is this?” said he, “Haven't I done well by you this week?”

“Yes, sir,” answered the boy; “I never expect to find a kinder master.”

“Do you find fault with the pay?”

“No, sir,” answered Seth, “it is good pay.”

“Well, what's the difficulty, then?”

The poor boy hesitated to give his reason. Perhaps the man guessed what it was, for he said:—

“Come, come, Seth, you won't leave me, I know. I'll raise your wages.”

“O, sir, answered the brave boy, respectfully, “you are very good to me, very good, sir; but I cannot be a dramseller. I am afraid of the wages—for I cannot forget that the Bible says, the wages of sin is death.”

The True Christian.

The following are some of the mysteries of true Christian life:

1. The Christian liveth in another; he is wise in another; he is righteous in another.

2. He is very low in humility, but very high in hopes. He knows he is undeserving of the least mercy, and yet he expects the greatest.

3. He is in the world, but not of the world—in the world as a pilgrim, but not as a citizen. His habitation is below, but his conversation above.

4. He will comply with anything that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humors of the greatest.

5. He works out his salvation with fear and trembling. He works as if he were to live here always, yet worships as if he were to die to-morrow.

6. When he is weak, then he is strong. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest.

7. When he is most vile in his own eyes, he is most glorious in the eyes of God. When Job abhorred himself, then God raised him. When the Centurion thought himself the most unworthy, Christ said to him, “I have not found so great faith, no, not in Israel.”

8. He is content in the world, yet longs and prays for a better.

A Mother's Gift.

Not long since in my travels, being fatigued, I halted in front of a neat cottage, alighted and applied for admittance. The door was opened by a sweet little girl of some seven years perhaps. I wished to quench my thirst. She immediately ran to a well in the yard, and while absent I took from a stand a large, well-bound family Bible. On opening it my eyes fell upon the frontispiece, which read as follows: “Affectionately presented to my children, [naming them] by their mother. My children, live for God, be charitable, and a crown of glory awaits you:” and while reading the child reentered, and, seeing the Bible in my hands, remarked, “My grandma gave that pretty book to mamma and

papa when they were married, and told them to be good and love God, and teach us children to be little Christians.” Her eyes brightened as she spoke, and as I rode off I thought surely her children call her blessed, and her grandchildren rise up and honor her name. Who can estimate the amount of good that mother's gift will do? Christian parents, have you children that are married? If so, have you done a father's or mother's part to that child that has left your roof and a parent's protection? Have you, as that pious mother did, placed the Bible in their hands, with the injunction, “Live for God?” Train up your children for vast eternity. If you have not, delay no longer; but hasten to do your duty to your God and your children that are committed to your care.

The Christian Sepoy.

Somewhat less than forty years ago there was an upper room over one of the gates of the city of Meerut, daily occupied by small companies of Hindoos for reading the Word of God, and offering prayer. Six or seven, or even so many as a dozen, poor Indians, part of them converts to Christianity, and part inquirers after it, were wont to frequent the place, while the inhabitants of the city went in and out by the gate below, not giving thought to the men or to their occupation, for the Hindoos in general care little or nothing about the doctrines of Christians if they can but go on their way quietly without suffering any ceremonial pollution by their practice. One day a stranger, a person unknown and utterly unexpected, made his appearance in that little chamber, and craved instruction. The man was a Sepoy of the 25th Native Infantry, a Brahmin of high caste, just returned from furlough in the Mauritius, where no one had presumed to address him directly on the subject of Christianity, but where the devotions of Christians, met together to worship their Heavenly Father on the Lord's day, and the purity and kindness of their demeanour, had been to him in the stead of exhortation. The soldier unsolicited by mortal man, had now resolved to trust in Christ, the Saviour of his people, for salvation. He made himself known to the little party, told them his intention, and asked to be taught the way of God more perfectly, and great was their joy when they saw Prabhu Din proceed to the house of a Christian minister to solicit baptism. The English chaplain, after making close inquiry, being convinced of his sincerity, admitted him into the Church of Christ by baptism, and after a few ejaculations of wonder at the change, even his heathen comrades left him free to pursue his course, “strong in the strength which God supplies through His eternal Son.” While his fellow soldiers almost all kept silence on the subject, two or three zealots did indeed offer him money if he would renounce his baptism; but he wisely preferred to hold fast the faith of Christ. No consternation disturbed the peace of the Honourable Company's army because of the defection of Prabhu Din, nor was the shock of momentary surprise felt at the first known inroad of Christianity into that army in the slightest degree perceptible beyond the orderly-room of the 25th. There the adjutant kindled into indignation at the unauthorised conversion, and reported to his superior the singular and unprecedented circumstance; the Governor-General in Council also took fire, censured the chaplain for having dared to baptize the Sepoy, and ordered a court to be held upon the case, in which court the convert boldly, yet modestly and humbly, confessed Christ; and then the Marquis of Hastings, acting in his capacity of Commander-in-Chief, dismissed Prabhu Din from the regiment, as disqualified for the service by his profession of Christianity; but perhaps thinking to keep him quiet, and prevent publicity, gave the man his daily pay, and for some time detained him a prisoner at large, in the neighborhood of his former regiment.

Now it is in this very Meerut that three native regiments, three of those very Sepoy regiments, have in one instant fallen like beasts of prey upon the European inhabitants, and spread rapine and slaughter into every nook of the city. No more Sepoys were known to be converted,

but after the vigilance of the Company had done its utmost to keep the very name of Christ out of sight and hearing, those pampered pagans rose up in a mass to wreak death, and worse than death, first upon the Christians of Meerut, and then upon their brethren wherever to be found. Henceforth Meerut shall have a twofold dreadful fame: as the scene of a first solemn deed of persecution by the combined authority of the East India Company and the most noble representative of the sword and the sceptre of England, then again of that most fearful stroke of retribution under which scores of sufferers endured the mockery of that self-same army in its mutiny, and rebuked the godlessness and the timidity of men to whom Great Britain had entrusted the honour of her crown and of her faith in India.—*London Chris. Times, Oct. 16.*

The King and the Courtier.

Sir George Sinclair, of Ulster, once received an invitation from King William IV. to dine with him on a Sabbath day. To the Royal message he sent the following answer:

"Sire,—No one can value more highly than I do the honor and privilege of being at any time permitted to enjoy that social intercourse with which your Majesty has, on many occasions, been pleased to indulge me for so many years. But I am fully aware with how much consideration your Majesty enters into the feelings and sympathies with the wishes of those whom you honor with your friendship. I have for some time past been led to entertain very different notions from those which I once cherished as to the observance of this day, and subscribe fully to the views which the church, and, I may add, the Legislature have laid down with respect to its importance. Encouraged by the latitude of discussion which your majesty has so long and so kindly vouchsafed, I lately took the liberty, though in opposition to your Majesty's opinion, to maintain that not merely a part but the whole of this day should be devoted to those great purposes for which Divine authority had set it apart. I may be permitted to add, from grateful experience, that this decision has its reward even here. I have found that God honors those who honor him, and though encompassed with sin and infirmity, I can testify that He is not an austere master, that he has strength for all our weaknesses, indemnity for all our sacrifices, and consolation for all our troubles. I feel bound, on principle of conscience, to deny myself what is always my most valued gratification, that of paying my humble and most affectionate respects this day, and must rest satisfied with renewing in my retirement those earnest supplications for your Majesty's health and happiness, which are equally dictated by regard for the public welfare, and by a thankfully cherished remembrance of much distinguished and unmerited kindness.—I have the honor, &c."

As the letter was frank and Christian, it touched a chord in the heart of the King. On Monday morning early a messenger came from the King, requesting the pleasure of Sir George (then Mr.) Sinclair's company that evening. It was, of course, gladly accepted. The King made no reference to the letter, but treated his guest with more than usual urbanity.—*British Messenger.*

Our Leader.

"I will lead them in paths that they have not known."

Who does not pause as he reads these words of Holy Writ and exclaim, Yes, He hath led me in paths that I know not?—Mark the wording, "I will lead them."—Our compassionate "Saviour," "Brother," "Friend" leads his children not in the paths they choose, but in paths "they have not known"—that path best fitted for their feet. Oh! mother, think of this, as, one by one, you lay your darlings in Jesus' bosom. He is leading you in paths that you "have not known" home to glory.

Think of it husband as your Rachel, that wife wherein you trusted, for whom you toiled day after day, feeling it was naught with her by your side, as this light of your eyes fades out,

remember the good Shepherd "will lead in paths that they have not known."

Young mother, is disease wasting your form and strength, and as you look at your children do you cry out in anguish, Alas! who shall teach my little ones the way to Jesus? who shall guide their young feet aright? Fear not, thy Maker saith, "I will lead them in paths that they have not known." Precious promise to the believer, fraught with joy and peace. No cloud so dark, but the bow of trust may span it. No valley of humiliation so deep, but this chord of love can draw us heavenward.

Shepherd of thy flock give us grace to trust thee unwaveringly to the end.—*Chris. Intel.*

The Secret of Mr. Spurgeon's Success.

—Here comes a man—no Whitefield in voice, in presence, in dignity, or genius, who, nevertheless, as with one stroke of his hand, sweeps away all sickly sentimentalism—all craven misbelief. It is all to him as so much of the merest gossamer web that could have crossed his path. He not only gives forth the old doctrine of St. Paul, in all the strength of Paul's language, but with exaggerations of his own, such as Paul would have been forward to disavow. This man knows nothing of doubt as to whence the Gospel is, what it is, or wherefore it has its place among us. On all such subjects his mind is that of a made-up man. In place of suspecting that the old accredited doctrines of the Gospel have pretty well done their work, he expects good from nothing else, and all that he clusters about them is for the sake of them. The philosophical precision, the literary refinements, the nice discriminations between what we may know of a doctrine and what we may not, leaving us in the end perhaps scarcely anything to know about it—all this, which according to some is so much needed by the age, is Mr. Spurgeon's utter scorn. He is the direct dogmatic enunciator of the old Pauline truth, without the slightest attempt to soften its outline, its substance, or its results—and what has followed? Truly Providence would seem once more to have made foolish the wisdom of this world. While the gentlemen who know so well how people ought to preach, are left to exemplify their profound lessons before empty benches and in obscure corners, the young man at the Surrey Gardens can point to his 9,000 auditors and ask—Who, with such a sight before him, dares despair of making the Gospel, the good old Gospel, a power in the great heart of humanity?—*British Quarterly Review.*

Book of Exodus.

Rev. J. D. Heath has published in London "Exodus Papyri," containing the result of an examination of Egyptian records, in which he finds traces of a history parallel with that given in the Pentateuch by Moses. Mr. Heath has made himself familiar with the method of deciphering hieroglyphics employed by Young and Champollion, and a careful examination of the Papyri has led him to the conclusion that they are note books of the scribes recording current events. The bearing they have upon the Mosaic history is set forth in the following paragraph:

"That we should meet here with a Jannes, mentioned five times, with a Moses, twice, with a Balak, the son of Zippor, at a place called Huzoth, with the word Hebrew, and with the 'feast of passing the dead,' is enough to excite at least our curiosity. When we find, moreover, from these papyri, that a people, among whom a Moses was a leader, marched towards Palestine, by the route of Tasacarta, Migdol, and Zoar; that they were connected with the names Midia and Aram; that there was a contest at a place of a great waterflood: that an enslaved Aramæan people located about Tapanhes, met with great opposition from the governor of the place in celebrating the four days' feast at the beginning of their year; that Moses is again named as a cattle owner among them: that a royal or noble youth is described as meeting a sudden and mysterious death; that a royal order is immediately issued for the hasty departure of a people for their 'feast of passing the dead,'

and that miracles are named as being performed by their leader in Lower Egypt;—when all this is upon the record, I may be pardoned, as a Christian clergyman, for maintaining that the contemporaneity of these papyri with the Exodus seems established, and for recommending to those who have doubted the authority of the Pentateuch, a reconsideration of their theories."

The Cawnpore Surrender.

The Calcutta Englishman publishes the deposition of Mary Ann, ayah, in the service of Mrs. T. Greenway, Cawnpore, who was a witness of the fearful crimes enacted there. The ayah, after describing the extremities to which the garrison was reduced, thus narrates the surrender:

"Mrs. Jacobi, who had fallen into Nena Sahib's hand, was sent into camp with a letter to General Wheeler.—The contents of the letter were: 'It is far better for you who are alive to go at once to Allahabad, unless you wish to continue fighting; if so, you can do so. Let Cawnpore be given up, and you shall be saved.' On reaching the entrenchment General Wheeler went to meet Mrs. Jacobi, and after having read the note, said, 'I cannot agree to anything sent this way by letter; if the Nena has any proposition to make, tell him to make it in person.'—Mrs. Jacobi took this reply back to the Nena, who said, 'if the Europeans will cease fighting, I will go;' and sent back a reply. The General said, 'Let both sides cease firing during the conference.' It was agreed to. On the following day the Nena, his brother, Baber Dutt (?) and nephews, and a large party of soldiers came up to the entrenchment. General Wheeler was ready to meet them. The Nena said, 'Take away all the women and children to Allahabad and if your men want to fight come back and do so. We will keep implicit faith with you.' General Wheeler said, 'You take your solemn oath according to your customs, and I will take an oath on my Bible, and will leave the entrenchment.' The Nena said, 'Our oath is, that whoever we take by the hand, and he relies on us, we never deceive; if we do God will judge and punish us.' The General said, 'If you intend to deceive me, kill me at once; I have no arms.' The Nena replied, 'I will not deceive you, rely on us. I will supply you with food, &c., and convey you to Allahabad.' On this the General went inside the entrenchment, and consulted with the soldiers. They said, 'There is no reliance to be placed on natives, they will deceive you;' a few said, 'Trust them, it is better to do so.' On this the General returned, and said, 'I agree to terms; see us away as far as Futteypore from thence we can get easily to Allahabad.'—The reply was, 'No, Sir, I will see you all safe to Allahabad.' On this twenty boats were ordered, with covers to them. When the Nena saw all was settled, he said, 'Don't let the treasure be taken, send that to me.' The General said, 'You may have the money.' There were three lacs in cash at this time. The Nena said, 'You breakfast on board the boats at ten A. M. to-morrow, and dine on board, and leave the entrenchment clear by eleven A. M.' The General assented to this. They were all ready, when a message from the Nena, came, saying, 'The boats will not be ready to-day, you must leave to-morrow; leave in the evening.' The General said, 'I won't leave at night, as you may play us false.' The Nena said, 'Very well; leave at four P. M.' On the following day the Nena took away all the treasure. At this time the delay again took place in their departure. All the ladies and children were dressed and ready. The General asked the Nena, 'Are all our servants to go with us, or do you supply us with servants?' The reply was, 'Yes.' On the following day, though suspicions were entertained of the faith of the Nena's party, still they hoped all was right. The Nena sent on Sunday to say the servants were not to go, as the ladies and women could look after themselves. On this being heard they were all alarmed. At seven, A. M. the mutineers surrounded the entrenchment, and all the Englishmen in their power; the servants ran away, and were cut down; a few escaped; all were alarmed. The rebels reached(?) the entrench-

ment and said 'Come to the boat all is ready.' Ladies and children were sent on elephants, dhoolies, &c., and the men marched to the river, and then embarked in the boats. When they all saw food prepared, and all comfortable, they were delighted. When a few had gone on board, and others were waiting to embark on the river side, a gun opened on them with canister (this gun and others had been masked); one boat took fire and then another gun opened, and four boats were fired; on this, those who escaped the fire jumped into the water. The Sepoys also fired muskets, the Sowars entered the water on horseback, and cut numbers down. Fifteen boatloads of English were massacred; 108 women and children escaped this massacre, but many of them were wounded. The Nena said, 'Don't kill these, put them in prison.' One boat in which General Wheeler was, was pulled off by the soldiers. The poor people, on the burning of the boats, and when in the water, were calling on God for help. A daughter of General Wheeler's was taken off by a Sowar, and put into his house, along with his wife, near the church. This girl remained till nightfall; and, when he came home drunk, and fell asleep, she took a sword and cut off his head, his mother's head, two children's heads, and his wife's, and then walked out into the night air, and when she saw other Sowars, she said, 'Go inside, and see how nicely I have rubbed the Ressalidar's feet.' They went inside, and found all of them dead. She then jumped into a well, and was killed.—From fear of what this girl had done, none of the rebels would have anything to say to the English women, whom the Nena at first proposed to give to the soldiers; 115 women and children were imprisoned with scarcely any food for six days, except gram and such stuff. The boat containing General Wheeler and other ladies and gentlemen got off for twenty-two miles, when they were seized by the Zemindars of Joganuhar, and had their hands tied behind them, and were taken back to the Nena. Mrs. Read, Thomas Greenway, Mrs. Kirkpatrick, Mrs. McKenzie, and Captain Mackenzie, and Dr. Harris and several Europeans, were among the party. The Nena was much pleased; owing to the general's old age, he said, 'Loosen his arms.'—Hoolar Sing, Kotwal of Cawnpore, said 'Don't do so.' The Nena said, 'Take them to the guard and let the others remain where they are.' One Sepoy and Sowar killed each an European. Dr. Harris was wounded with two balls, and then addressed the rebels, 'Shoot me, or kill me; my countrymen will revenge my death before long.' Two Sowars then cut him down, and he died. If the Zemindars had not seized this boat, all would have been saved in it.

Those ladies who were first in the Nena's prison, had their food of the worst description from the bazaar. Ten days after this, he sent them to a house near the Assembly Rooms. Then the Nena wrote to Delhi, mentioning the number of women and children which he had taken, and soliciting instructions regarding them. A reply was received, that they were not to be killed.—The Nena then entertained servants for the prisoners. Again, shortly after the mutiny at Allahabad, a Sowar came in, and reported that one of the imprisoned ladies had written to Allahabad, and that a large body of Europeans was advancing on Cawnpore. Then the Nena gave the order to kill every one, to spare no one.—This took place on the 15th July, but the General and others who were brought back with him were killed on the 2nd of the month. When the ladies heard of the Nena's order to kill them, they tore their clothes, and with shreds fastened the doors. First the Sowars killed the native doctor, the cook, and the metranee. Then one Sowar jumped over the wall and began the slaughter; other Sowars came through the doors and all the prisoners were killed. This was duly reported to the Nena, who ordered their bodies to be cast into a well, and the twenty-five women and children who had remained alive under the heap of dead bodies were killed by executioners, and some of the little children were dashed to pieces against the ground. This took place early on the morning of the 19th July, and in the evening the Nena ran off to Bithoor. Many wounded women were thrown in-

to the well, with the dead bodies and earth.—Before the Nena retreated he blew up the magazine."



The Advent Herald.

BOSTON, NOVEMBER 14, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PENCILINGS BY THE WAY. NO. 8.

We now approach Montreal, the largest and most populous city in British America, when we take leave of the gentlemanly officers of the "Passport," who spared no pains to interest and provide for the comfort of their passengers. Montreal is on an island of the same name that is 30 miles long and six broad. It presents an imposing appearance—extending along the river a distance of about three miles. It is famous for its stone wharves, the finest and most extensive on this continent. It was formerly surrounded by a wall, which has been demolished by the government.

We stopped at the Montreal House, said to be the finest in the city; but we should seek for different quarters next time. Our room was infested with spiders, of which we slaughtered fifteen before considering it safe to retire. In the morning we were smoked out by an opening from the chimney into which a stove-pipe had been inserted, but which seemed to have been left open for our discomfort. There was no discount made from the bill for such quarters.

We were in Montreal, and wished to see it.—Took the usual drive around the mountain—a distance of about 8 miles, which well repays. In passing the limits of the city a toll is demanded and a ticket is given that permits your return.—One of the first objects pointed out by the driver was a good looking residence known as the "haunted house." Its former owner was a man of wealth, and without any direct heirs. His side relations were anticipating, on his decease, to come into possession of his property. He hastened his departure from this world by hanging himself in his house; and on opening his will, it was found that he had, in due form, bequeathed all his possessions to Satan. No one of his relatives had the courage to contest the legatee's claim, and the house has stood vacant to this day—given over to the occupancy of the devil. We wonder some one does not purchase it and issue a writ of ejection!

The road around the mountain is a good macadamized road, and winds around at quite an elevation above the river below. It thus affords a good view of the city, and of the country, in every direction, as we pass around the circuit. The country has a well cultivated and interesting look.—The road passes the residences of many of the notables of the city, and of those connected with the government.

On returning from this drive we visited "Nelson's Monument," and the principal public buildings. Among these was the "Notre Dame" Cathedral, or the French Parish church, which is one of the principal attractions for strangers. It contains 1244 pews and will seat over 8000 persons. Its towers are 290 feet high, but it was too much like work to climb them. A friend who went up offered the woman who guards the door a Spanish quarter. She did "not take Spanish quarters." He then gave her a gold dollar, and she gave him three Spanish quarters in change!

At twelve we visited the "Gray Nunnery," which is designed for the care of foundlings and the infirm. That is the hour when the nuns march in, in procession, wet their fingers with holy water, cross themselves, go through with their Ave-Marias and Pater noster, count their beads, and pass out. No very great amount of charms seemed to be there, buried from the world,—the most of them being less than ordinary looking. We examined the holy water here and at Notre Dame, and found that it looked as if it had been used a long time, and had an infinite number of very dirty Papal fingers thrust into it. Not seeing any convenience for washing our own finger, afterwards, we kept it out.

Papal ecclesiastics were numerous in the streets of Montreal, as they also were in Quebec. Their

black petticoats coming down to the ground, and flapping about their limbs, did not add to the grace of their walk. As we were about meeting one, we had determined to suggest to him that if he would wear hoops it would improve very much the set of his gown; but he crossed the street before we came to him.

Having dispatched in one day all the important sights in and about Montreal, we took a boat on Wednesday night for Quebec. The 37th regiment, stationed at Montreal, embarked at the same time in a boat along side for Quebec, where they had been ordered, preparatory, as was supposed, for India. Poor fellows, they looked as if they were marching to the music of their own death knell. As that boat passed the one we were in, about midnight, it discharged a cannon, which caused some of our passengers to fear that our boiler had burst; but they were soon quieted.

Early in the morning we were out on deck, to get a view of the Gibraltar of America. Soon a stranger came up and inquired where was the best hotel in Quebec to stop at. Told him we had been recommended to go to Russell's. He had a good opinion of that house, but thought the Clarendon House the best. A Dr. B. and Mrs. L., from N. Y. city, who had accompanied us from Toronto, were going to the Clarendon House, and we joined them. There we found that the man referred to was a runner to get custom for that house! A runner for another house who was at the wharf gave it as his opinion, when he found our destination, that we should be starved to death; and he came near being a true prophet.

Quebec looms up grandly from the river—standing on a rock that is over 300 feet high. The ascent up its streets to the citadel is very steep and toilsome. It is a walled city, and a place of great strength.

Arriving at the hotel at seven, we found that breakfast would not be ready till eight. But we must be off at once for the falls of Montmorenci, eight miles distant, and must have something to eat immediately. Some cold meat and stale bread had to suffice. A party of eleven of us went out in two carriages, and were back by 12. All the way out little children stood by the road side or ran after the carriage, holding out their hands for coppers. Barefooted full grown girls, were also to be seen, with a sickle on the arm, on the way to the fields to cut down the ripening harvest.—On reaching the falls, a nondescript guide was furnished, which we denominated "it." The form, dress and features making it doubtful whether it was he or she. It was a raw-boned specimen of the genus human, about fifteen years old, wore a man's hat and a girl's dress, had cropped hair, was barefooted, could not speak a word of English, and was expert in the arts of running, jumping and "firing" stones.

The Intermediate State.

ANSWER TO QUESTIONS OF J. M. O.

(Continued from our last.)

Such being the sentiment of the Jews, those who oppose this view reply that it was received by them from the heathen, and particularly from Plato. It has already been shown that the Jews held to the consciousness of the departed from the earliest period of their existence, which was anterior to the time of Plato, and therefore could not have been received from him. This claim of heathen origin, however, has not only been made respecting consciousness after death, but of other if not of all Christian doctrines. Thus Celsus argued, "that the Christian religion contained nothing but what Christians held in common with heathens: nothing that was new or truly great." The infidel Taylor in his *Diagnosis*, attempts to demonstrate that the name of the god of Memphis, *Jao*, is identical with that of the God of Abraham. And, by a collation of heathen and Christian sentiments, he claims that the entire Christian faith is found in pagan writings. Therefore this claim of heathen origin is not peculiar to this doctrine.

A similarity of sentiment on a given point, held by contemporaneous classes of individuals, might be claimed, independent of any evidence of origin, with the same propriety, to have been derived by either from the other. That such belief had a common origin, would be more self-evident, than that it originated with either of the two classes to the exclusion of the other.

Thus the pagans had one infinite and self-existent god, to whom the title of "Greatest" and "Best" was alone ascribed. An infinity of testimony on this point might be cited from Plutarch, Seneca, Maximus of Tyre, Plato, Virgil, Orpheus, Cicero, and a multitude of writers. He was their Jupiter, Jove, &c.—names in imitation of that of Jehovah—and all their other gods were subordinate and inferior. But because they held this sentiment, is it to be inferred that the Jews derived

their doctrine of a Supreme Being from them?—Would it not be more rational to conclude that it had a common origin, and had been handed down through successive generations from primeval times? or, that surrounding nations had learned it in their intercourse with the descendants of Abraham?

The same argument is as pertinent to the condition of the soul, as it is to the existence of God.—But is it true, as some assert, that all the heathen did hold to the consciousness of the departed?

Socrates avers that the things relating to the existence of the soul after death "were disbelieved by the greater part of mankind." Cebes affirms the same thing. And Cicero says that it was contradicted, not only by whole troops of Epicureans, but also by the most learned of the other sects.—Aristotle was so far from believing it, that he held death to be the most terrible thing in nature, as putting an end to all things. And Lipsius confesses that it was controverted by the Stoics. Therefore it cannot be denied that the annihilation or unconsciousness of the departed was a common, but not a universal heathen doctrine, as late as the time of Cicero.

One of their poets writes:

"But we, the great, the mighty, and the wise,
When once we die, unknown in earth's dark womb,
Sleep, long and drear, the endless sleep of death."

Than which, says Dr. Clark, "a more cold and comfortless philosophy was never invented."

It may be farther noticed that those of the heathen who held to a future state, constituted the better portion of them,—which indicated that in receiving that sentiment they had made an approach towards the truth.

Plato was remarkable for the purity of his life and morals. And he complained of those heathens who rejected the doctrine of a future state, that they were not good enough to receive it. He asserted that the advocates of materialism "must be made better men before they can be enlightened as to their error, and that then only will they be able to recognize within them the truth and reality of the soul, and of justice, and reason, and confess that there are realities which are neither tangible nor visible." Plato taught that "man ought to form no conception of God, except as a Being, purely good, and inexorable to the prayers and offerings of the unworthy." Among Gentiles who thus believed, was Cornelius, a devout man who feared God with all his house; as doubtless, other heathens feared and worshipped God according to the light that was in them, and ready, when the gospel was presented for their acceptance, to receive it with joy.

To Plato, however, instead of the heathen in general, the view here entertained of the dead, is more particularly ascribed. But so has all Christian truth been ascribed to him. Dr. Nelson states that an infidel in New York once remarked to a clergyman, that he "had no doubt the Israelites had obtained their religion from the Greeks, and particularly from the philosophy of Plato." The minister replied, "your argument would be worthy of some consideration, were it not that Plato says, what he and the Greeks in general knew of the gods, they learned of the Israelites." Plato taught, with the Bible, that man was made of dust and the last living thing that was produced in the creation.

This philosopher was born at Athens, in Greece, B. C. 429. In his 20th year, he became a disciple of Socrates and continued with him ten years, till Socrates' death. He then travelled in various countries, and particularly in Egypt, where there were many Jews, from whom he could have learned their religious sentiments; but, according to Ritter's *An. Phil.*, he obtained a knowledge of the true God among the Jews of Phœnicia, after which he taught "the existence of an eternal and unchangeable Being, we call God,"—with other things that he learned of the Jews.

The similarity between the Jewish and some heathen customs, shows that the latter are derived from and a perversion of the former. And it is the same with opinions.

Dr. Clarke remarks that "Plato has borrowed much from Moses;" and, "the Republic of Plato, when stripped of what it has borrowed from Moses, is the aerial figment of a philosophic mind." Dr. Whiteley affirms that Plato learned somewhat of these mysterious truths from the Jews in Egypt and the East. Tertullian asserts that all the ancient heathens borrowed their best notions from the Sacred Writings. He says: "Which of your poets, which of your sophists, have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits; and if they found anything in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned to a

compliance with their own curiosity."

Justin Martyr ascribed the philosophy of the Greeks to a traditional diffusion of God's revelation and he claimed that Plato was indebted to the Hebrew prophets for his views of future punishment. Theophilus similarly accused them of purloining from the sacred writings whatever might subserve their purpose. And Dr. Clarke adds:

"The heathens borrowed their best things from Divine revelation, both as it refers to what was pure in their doctrines, and significant in their religious rites. Indeed they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship."

Thus much respecting the origin of the Jewish doctrine of the departed. But irrespective of its origin, its prevalence among them determines the sense which the words and phraseology of the scriptures conveyed to the Jews, and, consequently, that which it should convey to us.—Thus,

1. Death is referred to as a departure, out of the world, which has already been referred to.

2. This body is referred to as the house, temple or clothing of the person; Paul says, "If I live in the flesh, this is the fruit of my labors," Phil. 2:22: "to abide in the flesh, is more needful for you." v. 24; "if our earthly house of this tabernacle be dissolved," 2 Cor. 5:1; "we that are in this tabernacle," v. 4; at home in the body we are absent from the Lord," v. 6; "rather to be absent from the body and to be present with the Lord," v. 8; "whether in the body or out of the body," 2 Cor. 12:3. Also Peter: "as long as I am in this tabernacle;" "shortly I must put off this my tabernacle." 2 Ep. 1:13, 14. The Saviour spake of "the temple of His body," John 2:21; he also drew a distinction between killing the body and killing the soul,—showing that to kill the body is not to kill the soul: "Fear not them which kill the body but are not able to kill the soul." Matt. 10:28. In the parable of Dives and Lazarus, he uses for illustration those whom he represented as being dead, and yet as holding intelligent converse with each other. And on the cross he says to the thief, "To-day shalt thou be with me in paradise."

All such phraseology, in connection with the opinion entertained by the Jews of the dead, is a recognition of, and in harmony with that sentiment.

To this it is replied that there are scriptures which affirm the unconsciousness of the dead as, "The soul that sinneth it shall die," Eek. 18:20, "The dead know not anything," Eccl. 9:5 "there is no work nor device nor wisdom nor knowledge in the grave whither thou goest," Eccl. 9:10; "In that very day his thoughts perish," Psa. 146:4, and, "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18.

The foregoing are usually those first quoted, and it is important that their import be duly weighed. Standing alone, they might be considered as favoring the view they are adduced to sustain; and it should be remembered that they are as much a part of the word of God as those previously quoted. In view of such and other scriptures, there are hundreds who honestly believe that consciousness is incompatible with the condition of the dead. Shall any one be impatient with, or intolerant of those who honestly thus believe? To be so, would imply a want of Christian principle. It is the duty of every one to believe, what he, after careful and prayerful study, honestly finds to be taught by the word of God; and though the import of the word may be misapprehended, God is more honored by the one whose belief accords with his misapprehension, than He is by those who will not believe what they think the Scriptures affirm. To illustrate: a little boy was once noticed to be very frequent in the washing of his hands, and was enquired of why he did so. O, said he, I want to be strong. Will washing your hands make you strong? O yes, the Bible says "He that hath clean hands shall be stronger and stronger," Job, 17:9. Now this little boy did not apprehend the import of the text, but he believed what he thought the Bible said, and showed by his acts his faith in the reliability of God's word. In like manner should we believe; but if we misapprehend, we should study to correct our misapprehensions, and learn the true import of Scriptural teachings.

The Jews, as already seen, did not believe in the unconsciousness of the dead, and hence did not derive any such teachings from such passages.—This would not be conclusive of itself; for they were sometimes guilty of making the word of God of none effect by their traditions; but, on this subject, the inspired language of the New Testament already quoted was of such nature as to confirm them in their belief. It is therefore strong evidence that they had not misapprehended the Scriptures in this particular. Nor was their view in

this, ever corrected by the Savior, as in other particulars where they were manifestly in error.

It is a safe axiom that Scripture never contradicts itself. As it affirms that "the dead know not anything," so it also affirms that for the Christian "to die is gain," and that "to depart and to be with Christ" is "far better" than "to abide in the flesh." The first look of the former, is that it is incompatible with consciousness; that of the latter, that it is incompatible with unconsciousness. As this first look of the two passages is contradictory, there must be an error in the look as it respects one of them; for the teaching of the two scriptures must be in harmony.

In which does the error lie? He who reveres the scriptures will not seek to bend either of them so as to adapt it to his theory, but will hold his theory subordinate to the truth. How then may the passages be harmonized?

It will not do to say that Paul, in his desire to be with Christ, did not expect that event till the resurrection; for, then, he will not be absent from the body, and the whole church will be with Christ. He could not feel that it was more needful for the church that he remained with them in the flesh, than for them and him to be with Christ; nor could it be gain and far better for him to depart than to abide in the flesh, if the interval to the resurrection was one of unconsciousness.

As that text cannot be made compatible with unconsciousness, we next enquire if the other can be harmonized with consciousness! Mr. Hudson, in his book noticed last week, admits the insufficiency of this passage, in the following. He says: "The argument to prove unconsciousness is often based on the expressions, 'the dead know not anything,' 'their love and their hatred and their envy is now perished,' and 'there is no work nor device nor knowledge nor wisdom in the grave whither thou goest' . . . but these expressions are evidently the conclusion of an Epicurean argument, including the denial of all future life, which the 'Preacher' had taken up." &c. p. 262.

Without resorting to that line of argument, the first thing that arrests the attention, in the examination of the first passage, is that the quotation is usually cut off at a comma, so that not the entire, but only a part of the declaration is quoted.—Reading it in its connection, it is found to be qualified in the next verse by "anything that is done under the sun." The omission of this qualifying clause materially affects the meaning. A second look shows that if the whole declaration be taken in the most full significance that can be given to the words, it, precludes any future resurrection, future state of being, or reward of any kind; for it reads: "The dead know not anything *neither have they any more a reward.*" As the last clause expressly conflicts with the whole tenor of inspiration, it cannot be taken without the qualifying words,—"in anything that is done under the sun." And as this must qualify, "neither have they any more a reward," so must it also modify, "the dead know not anything," which is separated only by a comma. The next enquiry has respect to the import of "know not anything," does it always imply an absolute obliviousness? If it does, it denies consciousness to some of the living as well as to the dead; for in the following Scriptures the same verb occurs in the Hebrew: "The lad *knew* not anything," 1 Sam. 20:39. "They went in their simplicity, and they *knew* not anything," 2 Sam. 15:11. "She is simple and *knoweth* nothing," Prov. 9:13. "He hath not seen the sun nor *known* anything," Eccl. 6:5. "He *knew* not ought he had save the bread which he did eat," Gen. 9:9. Thus giving the same sense to the same term when it respects the living, that is given to it when it respects the dead, will make the one equally unconscious with the other—so that in both cases it must be qualified by the context. The Hebrew also, had a modified meaning, independent of the context; for God affirms that by His name *Jehovah*. He was not *known* (the same in the Hebrew) to Abraham, Isaac and Jacob, Ex. 6:3; and yet the Scriptures represent them as frequently addressing Him by that name. The difficulty there, as it is in Eccl. 9:5, is relieved by an understanding of the term. Mr. McWhorter, in his "Yahveh Christ," explains this. He says the verb means to comprehend, to understand, and is very inaccurately and inadequately rendered by *to know*.—He says, Ex. 6:3 literally reads, "By my name Yahveh was I not comprehended or understood by them." He adds:

"An instance by which the sense of this word may be tested, occurs in Isa. 6:9. 'Seeing they shall see and shall not perceive,' that is, 'understand,' 'comprehend.' The word here correctly rendered 'perceive,' is precisely the one, which in the case under consideration, our translators have given as 'know.' The relative difference between 'seeing' and 'perceiving' corresponds exactly to that between 'knowing' and 'comprehending,' as will appear by substituting in the above example the latter forms of expression, thus, 'knowing they shall know, but shall not

comprehend.' This simple explanation of an apparently direct contradiction in the narrative, may suggest a solvent for similar cases throughout the sacred records."

One of these cases is the text in question. It also implies being interested or concerned in anything—in which sense the word *know* is used in the New Testament. Thus Jesus said to the Jews, "ye know not the Scriptures." With the same use of language Paul said "I determined not to *know* anything among you, save Jesus Christ and Him crucified." 1 Cor. 2:2—i. e. he did not *interest* himself in any other question. Though this may be rendered "make known." And the Saviour will say to those whom He will refuse to acknowledge as his disciples "I never knew you." The import of the passage then is that the dead have no profit in, or full apprehension of the things which transpire among the living; which is in full harmony with their consciousness.

The other Scriptures quoted to teach unconsciousness, may also be harmonized with consciousness. In v. 10, of the same chapter, "There is no work nor device," &c., "in the grave." If Sheol is there by a metonymy, put for and so correctly rendered the grave, it is certainly true that in the grave those things are not. But if "grave" should not be the rendering, then it is to be understood that those things are not available to the dead, to advance or profit them, as they do the living. In Ezek. 18:20 the word "soul" is put by metonymy for the person, whose death is threatened. It is not there the soul of the person, nor is it there spoken of in distinction from the body, as it is in other Scriptures. In Ps. 146:4 it is the *thoughts* that perish, and not the faculty of thinking. The "thoughts" are the plans or purposes that are thought out, the measures intended to be accomplished, which are all frustrated by death: they perish when the man dies, whose designs and projects come to nought. Thoughts, in such connection, can have no other meaning. In 1 Cor. 15:8, the perishing of those fallen asleep is made conditional, not on their own resurrection, but on that of Christ: without which they are still in their sins and of course have perished with the wicked. The context reads, "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished"—i. e. they died in their sins, with a vain faith, and will not be saved from death or the wrath to come. Their having perished, being conditional on the non-resurrection of Christ, it follows that as Christ is raised, those fallen asleep have not perished. Perishing, there, does not imply unconsciousness, but the loss of the benefits that are made available to repentant sinners through his death and resurrection—He being raised for their justification. Mr. Hudson admits that Paul's argument evidently shows that those who are fallen asleep in Christ are *not* perished, since Christ has risen. p. 262. In like manner, all that class of texts are compatible with consciousness, while the opposite class cannot be made so with unconsciousness.

Here we are met with an opposite view, which claims—contrary to the opinion of the Jews, early Christians, and the fathers of the Reformation,—that the saints go to heaven at death.—This is the position covered by the interrogations of our correspondent, and which it will be our next effort to refute.

To be continued.

Queries.

If the "spirits of just men," Heb. 12:23, necessarily denote the separate, immaterial souls of just men, then what are the "spirits of the demons" in Luke 4:33 and Rev. 16:14? The Demons are spirits. And you affirm them to be the disembodied ghosts of the wicked dead. Apoc. p. 257, &c. What then is the spirit of a disembodied human spirit? On the same principle that "spirit of a demon" means the demon himself may not "spirits of just men" denote the just men themselves perfected in the N. Jerusalem, to which they "shall come!"—Macknight. See too Heb. 11:40. D. T. T.

Ans.—We find that Heb. 12:23, is rendered by the critics "the spirits of the just." The phrase standing alone would not determine whether these spirits are disembodied, which must be determined by the context. The spirits of the just seem to be referred to as being in the heavenly Jerusalem; i. e. in Paradise, which is in the intermediate state. These are justified, or perfected spirits, while the others referred to are unclean, demoniac spirits. The terms "just men" "unclean devil," and "demons" determine the class to which the spirits belong.

There are thirteen different words in the Greek, that are rendered *of* in our translation—none of which is to be found in either of the three texts referred to. Besides the words thus rendered, the word *of* is often used in the English version to give

smoothness to the phraseology—when the same meaning and sense is conveyed with its use, that there would be without. To illustrate: "Rabshakeh stood and cried with a loud voice in the *Jews' language.*"—2 K. 18:28. The sense of this is the same as if it had been rendered "in the language of the Jews."

Another case is more to the point: "shall be given to the people of the saints."—Dan. 7:27. i. e. the "Saints' people." In like manner we speak of the "world's people." Now the saints are people just as much as demons are spirits; and your criticism—"a spirit of a spirit"—changed from the one passage to the other would make it read "the people of the people"—which you see does not give its significance. In the passage in Daniel, the word "people" is used generically, i. e. without specifying what *kind* of people; which is shown by the word "saints." So that, although saints are people, the repetition of that word would not give the sense of the passage.

It is the same with "the spirit of an unclean demon," and "the spirits of demons." Although a demon is a spirit, yet it is not the generic term for spirit, but a specific term for the *kind* of spirit designated. The spirits of demons, are therefore demons' spirits, or more smoothly, demon spirits; and these are in contrast with the other kind of spirits referred to in Heb. 12:23, which are the "spirits of the just," or "just ones' spirits," which expression is so wanting in smoothness, that the spirits of just ones, or of the just, is a far more acceptable rendering.

As we said above, the form of the expression, "the spirits of just men," standing alone, would not determine whether they are embodied or disembodied, those who have not died, or those who will have been resurrected—which is to be determined by the context. You quote Macknight as rendering it "shall come;" but he is alone in such rendering among some eight versions that we have examined, and he confesses in his note on v. 18, which he renders "shall not come," that it is "literally, *ye have not come,*" which is the precise sense of it; and it is as true of v. 22, which he also says is in "the past tense." The reason that Macknight gives for changing the tense from the past to the future, is that he supposes the apostle to be "contrasting the birthright of the spiritual seed of Abraham with those of his progeny." But instead of this, as Drs. Clarke, Scott, and other commentators show, the apostle is contrasting the two dispensations—the Old and the New. That of the *Law*, engendered error. It was awful and severe. That of the gospel engenders love and confidence. Under the law, they had to pass through bloody rites and ordinances of terrible significance; and cursed was he who failed to perform all things written in it. But under the gospel, each one approaches directly to the mercy-seat, and has full access to the Father through the blood of the everlasting covenant, which speaketh better things than the blood of Abel.

While in the enjoyment of the blessings of this dispensation, the "spirits of the just men made perfect," are evidently the great "cloud of witnesses" referred to in v. 1, who are the worthies of the preceding chapter—who are not perfected, in the sense that they have received their crown and reward, but who are perfected in the sense that they are fully sanctified. For while the law did not "make the comers thereunto perfect," (10:1.) Christ, "by one offering, hath perfected forever them that are sanctified."

We shall have occasion to speak more specifically on this passage in answering the questions of Bro. J. M. Orrock; but in the meantime we trust that we have met the point which was more particularly in your own mind.

Bro. B.:—As you have means of reference to authors, you would confer a favor by giving the circumstances and phenomena connected with the death and resurrection of Christ, as they are found in profane history. The sacred narrative says, "Now from the sixth hour there was darkness over all the land, unto the ninth hour. . . And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints that slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." How far does profane history go in stating the same things? Persons will say, If these extraordinary occurrences took place as the Bible affirms, profane historians of that age must have noted them. How far did they note them? R. HUTCHINSON.

Ans.—The only thing we have ever noticed on that, you will find on p. 172 of my "Sacred Chronology."

To Correspondents.

W. P. Stratton.—The book you refer to was noticed in our last. We think that time will hardly verify the prediction H. M. has made.

DEBT AND GRACE.—We are requested by Mr. Hudson to state that he has raised the price of his book—in which he argues that the existence of all wicked beings will come to an end—from \$1, as before announced, to \$1.25 per copy. Also at this last price it will be sent free of postage.

ILLUMINATION OF ST. PETER'S.—An illumination of the Church of St. Peter's at Rome, must be a magnificent sight. There are three of these spectacles annually—on the eve of Easter Sunday, on the eve of St. Peter's festival, and the evening succeeding. At the silver illumination, which commences at dusk, the church is lit up by five thousand nine hundred lanterns. At the golden illumination, nine hundred lamps are lighted, making six thousand eight hundred lights in all. These latter have the effect of torches; they are plates filled with tallow and turpentine. These nine hundred fires are lighted with a rapidity which seems magical; when the first stroke of the hour is heard, there has not been one lighted; when the last stroke falls, the entire building is in a blaze! The process occupies about eight seconds; the fire commences on the cross, and sweeps down with a swiftness and grandeur that defies description. Three hundred and eighty-two men are employed in lighting the lamps—clinging to the cross, 432 feet from the ground, suspended by ropes over the domes, along the facade, and the pillars of the promenades; their position is one of imminent danger, and the extreme unction is administered before they ascend, so that in case any accident should happen, it may not find them unprepared.

CURE FOR STAMMERING.—At every syllable pronounced, tap at the same time with the finger.—By so doing the most inveterate stammerer will be surprised to find he can pronounce quite fluently, and by long and constant practice, he will pronounce perfectly well. This may be explained in two ways, either by a sympathetic consentaneous action of the nerves of voluntary motion in the finger, and those of the tongue, which is the most probable; or it may be that the movement of the finger distracts the attention of the individual from his speech, and allows a free action of the nerves concerned in articulation.—*Scientific American*.

WORK, WORK! Richard Burke being found in reverie shortly after an extraordinary display of powers in Parliament by his brother, Edmund Burke, and being questioned by a friend as to the cause, replied: "I have been wondering how Ned has managed to monopolize all the talent of the family; but then again, I remember, when we were at play he was at work." The force of this anecdote is increased by the fact that Richard Burke was considered not inferior, in natural talents to his brother. Yet the one rose to greatness while the other died comparatively obscure. Don't trust to your genius, young man, if you would rise; but work work!

A WORD TO THE CLERGY.—If you would be interesting, be brief and pointed. It is with words as it is with sun-beams—the more they are concentrated, the deeper they burn.

BAXTER said, "I never got a fanciful text, or an ambitious theme, on my knees." "Special, internal, efficient aid," says Dr. Henderson, "will be granted to profoundly humble prayer." Says Wickliffe, "Great sanctity in heart and life will bring that eternal light from the Spirit, which cannot be dispensed with in the interpretation of Scripture."

Great characters are not made by walking on carpets.—*Newton*.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

New Hampshire Conference.

Holden at Manchester, Oct. 15th, 16th, 17th, 18th, 1857.

According to previous notice, the conference convened at the chapel, Oct. 15th, at 2 o'clock P. M. Brethren in the ministry were well represented in numbers, and punctual in attendance; which gave an encouraging aspect at the opening of the meeting. The time was spent in singing, praying, and appropriate remarks; nearly all participating;—the remark often being made, "The Lord is with us!" and thus the saints rejoiced to meet once more in their annual conference.

Agreed to meet at 9 o'clock to-morrow morning for business.

Evening.—Preaching by Eld. J. V. Himes. Text, 2. Tim. 4:6-8. "For I am now ready to be offered, and the time of my departure is at hand."

"I have fought a good fight, I have finished my course, I have kept the faith."

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The discourse was timely, and truly encouraging to Christians in their "good fight;" and especially so to the Christian minister.

Friday morning, Oct. 16th, at 9 o'clock conference met according to appointment, and after appropriate exercises, the brethren proceeded to business by choosing Elder John Knowles, moderator; T. M. Preble, Clerk; and I. H. Shipman, assistant. Called for, and heard read the report of the last conference. It was accepted. On motion, agreed to invite all the brethren present, to take part in the conference. Agreed to take the names of ministers present, which were as follows:—

John Knowles,—Lake Village; I. H. Shipman, Sugar Hill; W. H. Eastman, Whitefield; O. G. Smith, East Sanbornton; S. S. Mooney, do J. Harvey, Pittsfield; J. Morse, Manchester; B. P. Manning, Goffstown; B. Locke, East Weare; T. M. Preble, do. J. V. Himes, Boston. At a subsequent session of the ministers' conference brethren John H. Clarke, Allenstown; Seth Goodhue, Wilnot; and Nathaniel Davidson, Salisbury; being present, gave a short, but interesting sketch of their experience, and also their purposes to preach the gospel as the Lord might open the door for them;—after which it was unanimously agreed that they be received to the fellowship of the ministers of this conference; and that we give them such encouragement, and render them such aid, as duty may require. On motion, the following resolution was received, and passed:—

THE MINISTRY.

Resolved, that during the session of each annual conference there shall be an examination of the condition and character of the ministers, belonging to the body.

YOUNG MEN FOR THE MINISTRY.

After some very interesting remarks by Elder Himes, Preble, Shipman, Eastman, Smith, Knowles and Locke, on the subject of encouraging young men to the work of the ministry, the following preamble and resolution was unanimously agreed to:

Whereas there are pious young men within the bounds of this conference, who are impressed with the duty of entering upon the gospel ministry; and whereas, such persons need the sympathy, counsel and assistance of fathers in the ministry;

Resolved, that a standing committee of three be appointed to advise with and give assistance to such persons among us as are called to this solemn and responsible work;—and that the church and ministry be earnestly invited to co-operate in this work, and to pray the Lord of the harvest, that he will multiply pastors and teachers to proclaim the gospel of the kingdom. Agreeably to the foregoing resolution, the following brethren were appointed the standing committee, viz.—Elds. T. M. Preble, I. H. Shipman and O. G. Smith.

Agreed that a committee of four be appointed to prepare further business for the conference. Agreed that W. H. Eastman, J. V. Himes, T. M. Preble, and I. H. Shipman be said committee. Adjourned to the close of the P. M. meeting of worship.

Afternoon.—Preaching by Elder W. H. Eastman, from these words,—"Unto you therefore which believe he is precious." 1 Pet. 2:7. This was a subject to which all true believers could bear witness.

At the close of the meeting of public worship, the conference came to order for the transaction of business, according to adjournment.

Attended to the reading of the minutes of the morning session. The committee then submitted the following resolution on the subject of Sunday Schools. Whereas the Sunday School institution is important to the moral and religious education of the rising generation, therefore resolved, that we recommend to the churches to establish Sunday Schools and Bible classes in their respective places of worship. And that all the ministers and churches, be earnestly invited to co-operate in this work.

After some remarks the resolution was unanimously agreed to. Conference then concluded to hear reports of the state of religion in different parts of the State, but after hearing from Eld. W. H. Eastman in his report in relation to Whitefield and Carroll, it was thought best to defer this subject to the opening of the session to-morrow morning, and call the ministers together for their conference, immediately after the close of this session. Adjourned till 9 o'clock to-morrow morning.

Ministers then came to order, and held a very in-

teresting conference for about one hour and a half. Love, union, and strong attachment to each other was manifest throughout the session, by all who had time to speak. Adjourned till 8 o'clock, to-morrow morning.

Evening Preaching by Eld. I. H. Shipman, founded on Rev. 19:5,9. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb, and he saith unto me, These are the true sayings of God."

At the close of the discourse, an appeal was made to those who felt the need of getting "ready" for the "marriage supper of the Lamb," and about 20 rose for prayers. It was a powerful meeting.

To be continued.

Letter from S. Chapman.

DEAR BRO. HIMES:—When I wrote from Spring Mills, Alleghany Co., Aug. 15th, I supposed my next would be dated C. W. But here I linger on our native borders still.

My last was written on Saturday, and I spent the next day with the church in West Union, Steuben Co. Had respectable congregations, and a good time in speaking and hearing from the word. After preaching we attended to the Lord's supper. It was heart cheering to the church, and myself, to witness several precious souls recently converted to Christianity, participating with us in that sacred ordinance for the first time. It was indeed a memorable season. Our late visit there, was manifestly a profitable one. The church was revived, and more fully confirmed in the faith, and her number enlarged. The particulars of which were noticed in my last.

On Monday Aug. 17th, I left for Springwater, 50 miles north, (but taking the cars via Corning had to travel twice that distance.) There I spent some two weeks with the little flock, over which Bro. S. H. Withington presides. Enjoyed much in visiting the brethren from house to house, and our services of worship were truly refreshing. Several of the afflicted members from a neighboring church were with us both Sabbaths, and enjoyed the seasons richly. After participating together in the Lord's supper, one of them remarked: "I am near seventy years old. Was converted to Christianity at the age of ten. Have partaken of the supper many a time; but this has been the most interesting communion season I ever enjoyed. Praise the Lord Oh my soul," &c. The Springwater church was constituted in the spring of 1856, with only five members (the smallest number that I ever embodied.) Within a few weeks Bro. Humphrey, a prominent member, died very suddenly, reducing the number to four; but others were soon added, which greatly cheered the hearts of the surviving members. When they organized, they established meetings for social worship every Sunday; also Wednesday, Friday and Sunday evenings, and to this day have been prompt in maintaining them. The church now numbers about 20, and nearly half of them are young persons, but each in their turn speak and pray unhesitatingly, esteeming it a privilege, rather than a burden to honor and adore their blessed Lord, whom they confidently hope soon to see for themselves and not another. In brief, that is, (though small) a peaceful, happy and flourishing church.

On Thursday Sept. 3d, I went to South Alabama, Genesee Co., 50 miles west, and met with the infant church there that evening, (it being their stated season for social worship.) Was gratified to learn that they, although few in number, considerably scattered, and by no means free from persecution, had never failed to come together (most of them) every Sabbath and Thursday evenings, for the worship of God, and to "comfort one another with words" relating to the blessed hope. Our meetings, especially on the Sabbath, when the sanctuary was well filled, were refreshing to the brethren, myself and others. When I had completed my visit there, I intended to go direct to C. W. But while there we learned that the Free-will Baptist church at Wheat Ville (2 miles north.) was open to us, and that several of the members desired to hear on the subject of our faith. Accordingly I sent them an appointment for Tuesday evening, Sept. 8th, and continued our meetings there for near two weeks. Till Sunday our congregations were small, or to us it appeared so, for the

"church" was very large. On the Sabbath the house was well filled, and I spoke from Matt. 24, (the entire chapter.) Had freedom of utterance, and good attention was given to the word. When services were closed, Elder S., the pastor, was enquired of, "What do you think of such preaching?" &c. To which (it is said) he replied, "I believe it to be God's truth, and have for sometime thought, the present signs of the times indicated the soon coming of the Lord, and I have tried to preach it in my way, but never could talk it out in so clear a light as we have heard it to-day.—We must be careful not to reject the word of God." About this time we learned that quite a number of the members were prejudiced against us, and had absented themselves from our meetings, supposing we held to the same views of other Advent preachers whom they had heard, who contend (using the language of our informant,) that "men have no souls," &c. Learning this fact, I felt called upon, openly to declare my sentiments on that subject, and to give suitable authority for the same. This seemed to remove all prejudice, so that we finally had a good hearing, and the word was well received. Dea. H. and quite a number of the prominent members, and others, publicly confessed faith in the soon coming of the Lord.—Earnestly intreating the congregation to be ready to meet the event, and a solemn impression was produced on many minds. While our meetings were in progress there, I received a call from the Christian church at Moggadore 4 miles south of Alabama, to visit them when I was at liberty to do so. I therefore gave them an appointment for Saturday evening, Sept. 19th, and continued over the Sabbath. The congregations were large, and very attentive to the word. As they desired to hear more from us, we left an appointment for the next Wednesday evening. Then left to meet our engagements at "W. Ville." When I returned to "M." I remained there over another Sabbath, preaching only evenings and on the Sabbath.—The "church" was crowded both night and day. Elder P., the pastor residing some ten miles from the church, was with us only Saturday evening and Sunday. When he heard our exposition of Matt. 24th he remarked, "I believe in the preaching we have heard to-day with all my heart, generation and all, and I see no way it can be gained, or disproved." Others confessed the same, and the congregation appeared very solemn. But as the minister was to be absent most of the time, and the brethren (though kind and courteous,) seemed reluctant in taking part with us in public service, except singing, I concluded to leave, being anxious to visit the friends in C. W. Went therefore to spend Sunday, and take final leave of the church in S. Alabama. But at their suggestion, instead of worshipping in their sanctuary on the Sabbath, as I intended, we all went to Wheat Ville to hear Eld. Stephens, whom I had not yet heard, confidently believing he would give us something that would be edifying. We entered the church just before services commenced. He called me to the desk, opened his Bible, and pointed me to these words, "And every man that hath this hope in him purifieth himself" (1 John 3:3,) and remarked, "Now Bro. C., I had arranged to speak this morning from these words, and if you will promise to follow me, and complete the subject, I will occupy but thirty minutes." I said, "Speak as long as you please, Bro. S. and I will surely follow on that interesting subject." He placed his watch before him, and spoke to the purpose for just half an hour, and then said, "Bro. C. will address you." After giving a strict definition of the term "hope," I occupied at least another half hour, then the good Deacon and other members spoke freely, and our Brn. from Alabama followed. It seemed indeed like an Advent meeting, and will not readily be forgotten.

By request I went some three miles to dine with a prominent brother, whose intelligent family are in the faith, and returned with them to church, and gave my farewell discourse that evening. Had the largest number out on that occasion we ever met there. Spoke on the "resurrection of the just," Luke 14:14, and had a free time. When the services were closed (at a late hour,) the brethren came to give me an affectionate farewell, and said, "Do call on us, if you ever visit this section again." Thus ended my labors in Genesee Co.

Returned and took my leave of the friends in S. Alabama, and on Tuesday Oct. 5th, Bro. Hoag kindly conveyed me to Batavia (10 miles,) where I designed to take the cars for the west. While waiting for the cars, a prominent member of the Christian church at M. met us, and remarked, "Depend on it, Bro. C. our minister (Elder Parker) has come out and taken a decided stand; told the church that the preaching they had recently heard from you was the gospel, and they must soon meet it at the judgment," and added, "Now

brethren, although I am aware it will offend some of you, I have resolved hereafter to preach the same doctrine if I die for it. For I intend my skirts shall be clear of your blood. We must if possible, have Bro. Chapman come back again. &c.—This Bro. was so full of intreaty, I gave him encouragement that I would visit them again before I left for good; but being then in B. I must first take the cars for Lancaster (near Buffalo,) to visit Mrs. Safford, a beloved daughter in the gospel, formerly C. G. Gage, of Conesus. She was converted there from Spiritualism to Christianity in the spring of '56. Was the author of an excellent article on that subject which appeared in the columns of the Herald for July 29th of that year. Trust we shall hear from her again before long. Spent two days there very profitably, and found time to rest a little from constant labor.

While there I received a pressing invitation to visit this place (70 miles east of there.) Now this will seem like a riddle, and I will explain.—While I was in Moggadore a few weeks since, a Mr. C. (very prominent man here) was providentially visiting his relations in South Alabama, Sister S. H. Withington of Springwater (a cousin of his) was visiting there at the same time. On the Sabbath sister W. prevailed on Mr. C. to accompany her to Moggadore, where he heard on Matt. 24th, was so much interested that he stayed and heard us again at Wheat Ville the following Tuesday evening. He then said to his friends there, "I wish he would come to our place and preach, but I suppose it would be difficult to obtain him, for we are all sinners there," &c.

He returned conversed with his neighbors and then sent word to me very modestly, saying, "should you pass this way, we should like to have you stop and spend a little time with us." Having a favorable opportunity he repeated the request. But my mind being set on going west I thought but little about it. Sister W. left for home, a day or two before I did to go west, and this place being on the track, (17 miles from Springwater,) Mr. C., Depot master, &c., she decided to stop and spend the night, and so take the morning train for home. In their conversation, Mr. C. learned that I was about to leave for the west, but should make a brief stop in L., he therefore urged sister W. to write by the morning mail, and persuade me to visit this place, if possible, before I went farther west. The letter came direct. On a few minutes' reflection it seemed like duty to heed the call, and I wrote by return of mail; saying, "I will come, and notify the people and give me a good congregation on Friday evening," Sept. 9th. I took the cars; was soon here; and found it even so. Continued our meetings evenings and on the Sabbath till the 20th.—Preached to good congregations 12 times. Ascertained that the community was made up of Infidels, Spiritualists, Universalists and other Sceptics, with here and there an isolated professor of religion of various sects. All, however, came out to hear, and the best of order was observed. Our sanctuary was a large and very commodious house and generally well filled. The well-read Infidel, publicly declared, "If the Bible is true, the doctrine that this man preaches is certainly true." Every Christian in the place, I should think, received the word understandingly; and some were signally blest. I said to a prominent man (though rather sceptical,) for whom I had much respect; "Mr.—, I had hoped to see you especially benefited by this effort." "I have been, Mr. C.," was his reply. I then defined my remark, when he further replied and said, "Mr. C., my views relative to the Scriptures are entirely changed since I have listened to your exhortations, and I have made up my mind to live a different life hereafter." Many others were deeply interested, and so general a desire was expressed to hear more on the subject of our faith and hope, I said, "Excuse me for a week or so, that I may rest a little, and improve the time in reflecting on what you have heard, and I will then return to you again."

Took the cars on Wednesday the 21st, for Springwater, where I spent a week very pleasantly.—Met the brethren at their usual season of worship, but had no extra meetings. Visited all the families that sympathize with us in the blessed hope, as far out as Sparta (6 miles west) and gave them my farewell advice. On the Sabbath had a good gathering at Bro. Withington's, where we once more celebrated the Lord's supper. Had all with us that were with us on a former occasion and several others. It was a solemn and delightful season. Returned to this place on Wednesday the 28th, and met a good congregation that evening, and every evening since. This, Sunday morning, I addressed a large and solemn assembly from Dan. 12th. The school-teacher says to me, and so say others, "the entire community are convinced of the truthfulness of the doctrine you preach and in

private conversation they confess it, but one seems to be waiting for another to make public confession of the same. You must not leave us yet," &c. Our entire hope and trust is in God, shall stay a few days longer and see what he will do. When my work is completed here, shall return to Genesee Co. and meet the call from Mogadore. My address therefore for the present must remain as before, South Alabama, N. Y. (but to the care of D. Hoag, instead of D. Libby, as the latter is about to leave.) To our brethren in C. W., I know not what to say. Having encouraged them to expect a visit from me before now and then lingered so long by the way, I should not wonder if they were tried with me. I received a letter from Elder D. Campbell, dated Aug. 3d, requesting me to meet him in the vicinity of Hamilton as soon as possible. Since that I have written him twice, but got no answer. So I have lost track of him. Write to, and pray for me dear brethren. Yours brother Himes as ever,

SAML. CHAPMAN.

South Lima, Livingston Co., Nov. 1st, 1857.

SALVATION. NO. 5.

—The hour of grace,
The final hour of grace is fully past,
The time accepted for repentance, faith,
And pardon is irrevocably past;
And Justice unaccompanied as wont,
With mercy, now goes forth, to give to all
According to their deeds."

Thus mused the Scottish bard, when, in reverie of thought, he finds himself amid the solemn scenes connected with the close of this probationary period, as also those associated with the introduction of the future state; when

"The righteous undismayed and bold—best proof
This day of fortitude sincere—sustained
By inward faith, with acclamations loud,
Receive the coming of the Son of Man;
And drawn by love, inclined to his approach,
Moving to meet the brightness of his face."

But ere we are called to appear (not in imagination, but in reality) before the judgment seat of Christ, and the day of mercy past, the apostle would arrest our attention by proclaiming in our ears, "Behold now is the accepted time, behold now is the day of salvation."—2 Cor. 6:2. Our attention at this time is directed more particularly to

The day of salvation here announced. The term day is variously used in the Scriptures. It primarily refers to a period of twenty-four hours (Gen. 1:3,4); secondarily to a year (Num. 14:33, 34)—a thousand years (2 Pet. 3:8); also an indefinite time (Job 14-6 Zech. 4:10 Jno. 8:56 Jno. 9:4.) The term as used in 2 Cor. 6:2, does not allude to a period of twenty-four hours, a year, or a thousand years, from the fact that salvation is not thus limited. It is therefore used in an indefinite sense. It may have reference to the gospel dispensation particularly, yet there is a principle evolved which has had an application to national and individual probation in all ages;—national, in reference to temporal blessings—individual in reference to spiritual and eternal favors. Hence

God gave the antediluvian world, also Sodom and Gomorrah a day of salvation, yet how little did they heed it. He also gave the inhabitants of Nineveh, on one occasion, such a day, and making a wise improvement of it were spared. He gave the Jews a day of salvation, but they disbelieved his word, disobeyed his requisitions, filled up the cup of their iniquity in crucifying the Lord from heaven, and Christ discourses mournfully from the depths of his soul, "If thou hadst known, even thou, in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes," etc. They knew not the time of their salvation. No less true is it that we as individuals are living in a probationary period, during which, a day of salvation is freely offered to us. There is no promise of another preparatory age, and could our impenitent friends realize that emphatically "now is the day of salvation—the accepted time," but that this present twenty-four hours would be the last, and the important moments close to-night, how interested would they be! Significant, or rather insignificant self, the idols of things, beings and creatures from which benefits accrue to us, also the pleasures and riches of this world, would be of no consequence then. They would not attend the services of the sanctuary on the Sabbath and while away the time in an indifferent way; No, no. With what eagerness would they inquire the way and press their suit at heaven's door!

"What must I do to be saved—Lord Jesus have mercy upon me—Save Lord or I perish—I have been a great sinner—the accepted time is expiring—the day of salvation is rapidly closing—have mercy now Lord, pardon my sins, and save me." The thrilling account of the sickness and death of a young lady some time since, may here be read

with interest: Becoming dangerously ill, her pious father thought it high time for her to be concerned about her soul: "she replied, 'Do not talk to me about eternity, you want me out of the way; but I shall live long enough to enjoy all that you have in the world.' He left her. Next evening the mistress of the house where she was (she was away from home) said 'Ma'am I think you look a great deal worse.' 'Worse! I am much better. Why do you talk to me about death?' 'You certainly are worse; do let the servant sit up with you to-night.' 'No I am not about to die.' They went to bed; at four in the morning she awoke her servant, who asked, 'What is amiss ma'am?' 'Amis! I am dying.' The family was called up; the mistress coming in to see her, was thus addressed, 'I won't die now; I am determined I won't die; I will live.' Getting worse and worse she said, 'I feel I must die,' and in agony screamed out, 'Lord, what must I do!' Her servant replied, 'You must turn to the Saviour.' She fell back on the bed, and in a moment expired." The swiftly passing moments of probation had gone forever.

But my impenitent friends, as we are living in an important era, you may not have even a death bed to reflect upon. Sudden and visible as the lightning will the day of God burst upon you; the heavens will be illuminated with effulgent glory, and the consuming brightness will strike terror and death to your very vitals if out of Christ.—Your saying "Lord have mercy," will be of no avail; your pleading, "Lord open unto us," will not admit you to the marriage supper of the Lamb, and your "wailings" will not excite the compassion of the Saviour, causing Him to turn His attention upon you, to affect you for good. "Depart from me ye cursed" is His language, and sentence, which will be fully executed in the "lake of fire which is the second death." Oh, the awful consequences of neglecting this day of salvation. It is no less than the pains of an eternal hell: and God forbid that I should ever whittle down the severity of His judgments one iota.—But says one, "Preach the love of God." I answer the love of God is preached, but the apostle declared all the council of God, and he remarks, "knowing the terrors of the Lord, we persuade men." The preaching of peace, peace in any degree when my God has said "there is no peace," has a tendency to lull proper fear, and quiet the conscience in sin. And this we see at the present day in too great a degree. The Lord help his servants to be faithful. J. P. F.

Letter from C. Newman.

I noticed in the Herald of Oct. 31st, an article, or rather an interrogation, under the head of Intermediate State, over the signature of J. M. O. asking, "How do you harmonize the following passages with the views you have of the spirits of the just occupying a place of consciousness, not in heaven, between the death of the body and the resurrection?"

If it would not be an intrusion on your kindness, I would be happy to state my views on the passages quoted. To me it appears, using the expression so frequently employed by lawyers, that the whole matter can be heaped up in a nut-shell.

1. "For I am in a strait betwixt two." The apostle having just said in the previous verse that between this present life or his expected death he did not know how to make a choice, and therefore death and life literal is the two betwixt which he is in a strait; but a third condition he prefers; that is to "depart and be with Christ." Now, if that departing was to die and depart, then the apostles in strait of which he speaks shows absurdity.—Certainly he must have meant what he said, to have been consistent,—that is, to pass from mortality to immortality, without passing through the ordeal of death; as he often expresses, "We who are alive and remain unto the coming of Christ, will be changed." "We shall not all die," &c.

2. "We are confident," rather anxious "to be absent from the body, (body of corruption) to be present with the Lord," &c. Shows Paul's anxiety to be clothed upon with immortality.

"Come to Mount Zion, (where Christ will reign with all his ancients gloriously) to the general assembly of first-born whose names are written in heaven (in the book of life.) They shall have a right to the Tree of life, which stands (prophetically stands) in the paradise of God. See Rev. 11:7.

Mark,—their names are written in heaven; not that they are in heaven. Thus the apostle is speaking prophetically as may be seen by turning to Rev. 3:10—12, where the coming of Christ, the crowning of the faithful, the trial of them that dwell on the earth, the position to be occupied by them that overcome—in the temple of God—the

coming down of New Jerusalem out of heaven, are all classed as taking place at one and the same time, so that J. M. O. need not be thrown into difficulty in understanding Heb. 12:22—24, inasmuch as we are to come to Christ, the first-born (from the dead) we see plainly the doctrine of the resurrection taught, and that we must necessarily be born from the dead to associate with the resurrected Jesus.

I can see no necessity for departing from the plain, literal construction of the questions, and it is only when persons are more or less under the influence of those assumed notions which must eventually lead to spirit-rappings, that I observe such difficulties to exist.

4. "To day thou shalt be with me in Paradise." About this expression there have been various views expressed by men of different faith and talents; and I must confess that the naked reading favors the idea that the grave into which the Saviour went that day was called Paradise by him, if we have the exact language of the true and faithful witness. It may be so; yet wherever, or whatever the Paradise spoken of was, the thief has gone, there the same thief which was hung, for the expression of Christ is "Thou shalt be," &c. But I would prefer enquiring when and where Paradise will be established; and as I love Bible answers, I turn to it. Paul's 3d heaven; John's Tree of life grows there yielding its fruit every month, Rev. 22:2. The blessed shall have a right to it. And all this on the New Earth. See Rev. 21.—That, I apprehend to be the third heaven which Paul saw, and the Paradise into which the penitent thief will be admitted when Christ comes in his kingdom, which will be as soon as he requested.

P. S. I observe you mistook my name in publishing my desire to hear from Jerusalem, and called the name C. N. Eurnass. Please rectify as the error has caused many misunderstandings. Yours in truth and love, CLARK NEWMAN.

New Bedford, M. Co., N. J., Nov. 2d, 1857.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer, I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkila, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of flattery. Many eminent clergy men and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurances of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn. Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer.

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
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RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. J. 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

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Jan. 4—1 year

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, NOVEMBER 14, 1857.

TOUR TO WESTERN NEW YORK.—I shall fill the following appointments, by the permission of Providence, in a short tour in Western New York. Intended to have made a longer stay west, and have visited more places. But this I shall not be able to do now. Duties about home will prevent. I shall begin at:

Worcester, Mass., evening, Nov. 13.
Albany, N. Y. Sabbath, all day, Nov. 15.
Auburn, N. Y., Nov. 17.
Lockport, N. Y., evening Nov. 18. Bro. T. Hasebury will arrange.
Lewiston N. Y. evening, Bro. A. Gray will arrange. Nov. 19.

Springwater, and Conesus, as Bro. Withington shall state, more particularly, in the Herald, from Nov. 22, to Nov. 29, including two Sabbaths and meetings every day in the week.

Shall be in Rochester, N. Y., in the P. M. and evening, Nov. 30. Will see friends, at the house of Bro. Carlos Dutton. May preach if the door is open on Tuesday evening.

Homer, N. Y. Conference from Dec. 2 to the 6th.

Syracuse, Dec. 7. evening.
On my return I shall attend the dedication of the church of Yahveh, now being erected by the Adventists in Providence R. I., where Bro. Osler is pastor. That will take place about the middle of December, of which due notice will be given in the Herald.

After this dedication I shall be at liberty to hold protracted meetings with any of our churches of a week or ten days continuance, in order for revivals, and the up building of the cause.

J. V. H.

To Eld. S. Chapman.

Elder Daniel Campbell writes from Ameliaburg, C. W., Nov. 2:—"Bro. Himes,—I wish through the Herald to inform Elder S. Chapman of the route in his tour through the Province—Come by Niagara to Hamilton, C. W., and onward a few miles to the Dunlap Station, and from there by stage to Freelon about 9 miles, and that will be about one mile from brother James Campbell. We want him to come at once. If I am there when he comes, they will write me. I am travelling as an evangelist this year. The household of faith will be glad to see him, and I am certain none of them more so than myself. The field is white for harvest."

A clergyman in Bristol noticing, a few Sundays ago, that the attendance was very thin when a collection was about to be made, intimated to his churchwardens (just before the sermon) that it was best to postpone it. It was accordingly deferred, but no day named. On the following Sunday evening the church was very full; a brief notice informed the congregation that the collection would then be made. It was made, and proved a very good one.

It is reported that the hitherto fashionable ladies of Hartford, Conn. have resolved themselves into a society for retrenchment. They propose to discard silks and satins for a while, and on the principle that "charity begins at home," will wear only such goods as are made in home mills; hoping thus to stimulate employment for needy operatives.

PROTESTANTISM IN RUSSIA.—There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The stronghold of Protestantism is in the province of Finland, with a population 1,636,000, all of whom belong to the Lutheran Church, with the exception of 65,000 members of the Greek Church, and in three Baltic provinces, Estland, Livonia and Courland, where the German language still prevails.

GLOOMY PROSPECT.—The New York Tribune predicts that by the first or middle of next December, at least one hundred thousand persons in the city of New York will be out of employment and nearly out of means. The shipyards in New York are nearly idle, the foundries but half working, and the great clothing stores doing very little. It is

stated that women have lately come to New York from places 300 miles away in quest of work from the clothing stores, only to be turned off with none, and compelled to beg their way back again. The Tribune adds, that places have looked for servant girls for some time past: soon servants girls will look earnestly for places, and be very glad to find them. It is predicted that soup houses for hungry laborers who can find no labor will be wanted before January! The Journal of Commerce is of opinion that hardly, since 1837, has so gloomy a prospect for Winter lowered upon the laboring classes of New York.

AN ORGANIZED BAND OF ROGUES. A young man named Lindo has been arrested in Lima, South America, on the charge of being concerned in a vast scheme for robbery. More than thirty letters were found in his possession, showing that an extensive plan had been organized for wholesale robbery in South and Central America, by a regular organized company, who had their directors, secretaries, treasurers and other officials. Lindo's father, who is in New York, is alleged to be at the head of the concern.

NEARLY OUT OF BIBLES. An agent for the American Bible Society, in perambulating one of our suburban towns for the purpose of making a free distribution of Bibles to the destitute, called on a family whose household effects did not bear evidence of care and thrift, and made the usual interrogation—"Have you a Bible in your house?" The head of the family replied, yes: whereupon the agent wished to see it, and after a search, the only vestige found was two leaves, which the householder presented to the agent with the remark that he was not aware that they were so near out.

A United States naval Chaplain, who has recently visited the great pyramid of Cheops, in Egypt says that he walked around it, wading in the deep sand fourteen hundred feet before he had passed one of its sides, and between five and six thousand feet before he had made the circuit. He says:

"Take a hundred New York churches of the ordinary width, and arrange them in a hollow square twenty-five on a side, and you would have scarcely the basement of this pyramid; take another hundred and throw in their material into the hollow square and it would not be full. Pile on all the stone and brick of Philadelphia and Boston, and the structure would not be as high or solid as this greatest work of man. One layer of blocks was long since removed to Cairo for building purposes, and enough remains to supply the demands of a city of half a million of people for a century, if they were permitted freely to use it.

ECCLESIOLOGY.—Originally all pulpits in English churches faced to the west, that the eyes of the congregation might see all acts of devotion and look to the east, whence the Sun of righteousness arose. The first deviation of this rule was introduced by the Puritans; and the first chapel erected north and south was the chapel of Emanuel College, Cambridge, founded by Sir Walter Mildway.

WAIT.—Of course it is very hard to wait. No matter whether you have to wait in certainty or in doubt: whether for the fulfillment of a promise, or the arrival of a "ship-load of money," waiting is tedious, and one feels that patience is a virtue. Young Hopeful cannot wait for dinner, and spoils his appetite and digestion with apples and bread and butter. Older grown, he cannot wait for his majority, and borrows. Tell people to wait, and they answer that life is all waiting, and they have waited long enough, and waiting makes fools. Yet waiting is the school of moral strength. The grandest achievements have to be waited for. Small minds are always fizzing and leaking, so when the time comes, they are found either stale or empty.—London Times.

HOW TO TREAT CALUMNIATORS.—Some author says: Two travellers started from the same place for a day's journey, one of whom reached his destination before sundown, wondering what had become of his companion. Long after dark he arrived, and being asked the cause of his delay, said, "I was obliged to stop at every house to whip off the small dogs that barked at me. Did they not bark at you also?" "Yes," replied the other, "but I did not stop to whip them. I drove on."

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

TRACTS FOR THE TIMES. No 7.—"Waiting and Watching," Price, \$1.00 per 100.

This is a timely little tract, prepared by Dr. Hutchinson. A wide distribution of it among our church members would be of good service to the cause of Christ. They may be had at this office.

Also of Eld. J. M. Orrock, Derby Line, Vt.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. "He that answereth a matter before he hearth it, it is folly and shame unto him." Prov. 18:13. Boston, published by the author, 1857. 10 cts single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Wear, N. H.

Appointments.

If the Lord will, I will attend meeting at Meredith Cen-

tre, Nov. 1st; at Concord in the chapel, Sunday, Nov. 8; at Hill Centre, 14th, evening; at Danbury, in the new school house, Sunday, 15th. S. S. MOOREY.

I will preach at East Wear, in the Free meeting house, the 4th Sabbath in October; at Canterbury Townhouse the 1st Sabbath in Nov.; Waterloo, at the Conference, the 2d; at Loudon Ridge the 3d; at Lake Village the 5th. T. M. PREBLE.

I. H. Shipman will preach at North Springfield, Vt., the 4th Sabbath in November.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald.

J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total	\$404.94
Mrs R. Graves, 60 cts.	
Present total,	\$405.54

BUSINESS NOTES.

Dr J Croftut—We have counted out 25 copies each week, and if that No. is not rec'd, the fault is elsewhere.

C H Fuller—It was er. in No 42. Have sent it and No. 39. The previous Nos. we are out of. We cannot supply back Nos. ordinarily, unless immediate application is made for them, except when entire volumes are wanted.

M P Pottle—The \$5 sent by Mrs The Goodhue was rec'd on the 24th of July. Paid from No 606 to 736—leaving \$4 due.

H P Scholte—Rec'd the draft \$10 and sent books the 11 inst to the am't with postage of \$6.75 and cr. \$3.25 on her to No 899.

H Durkee—Sent you \$12 on the 11th inst. by mail.

RECEIPTS.

UP TO NOV. 10TH, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 861 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives as much perplexity. Some forget to give their State, and if out of New England they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one, to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J C Putnam, sent tracts the 5th, R Smalley \$72, D E Stearns \$93, H H James \$86, J Danforth, book the 5th, J Graham \$41, Thomas Baker \$86, and 25 cts on G; J Gelfrey \$54—25 cts due, A Newton \$94, M Fuller, sent cts, S Barr do, W Townson \$62, P Jewell \$93, S Cogswell \$72, W M Merrill \$93, D Bosworth on acct, S S Brewer \$67—each \$1.

Mrs O Pollard \$13, S Swingle \$19, E Vankleek \$19, W A Cook, Esq, \$12, H Buckley \$13 and G to 138, R Hurlburt on acct, Mrs R. Graves \$67 and 40 cts for book and postage and 60 cts to aid office, A Harris \$94, O Dowel \$19 Wm Cowles \$72, S H Taylor \$93—each \$2.

Wm S Miller on acct, \$3.

W B Noyes \$49, \$1.50; S Floyd 3 cts. Her. \$27, and 4 G to 138, \$7; L de F Armstrong to bal acct and Herald to No 867, \$20.

ADVENT



HERALD

J. V. JIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE. No. 46 1-2 Kneeland-street.

WHOLE NO. 862.

BOSTON, SATURDAY, NOVEMBER 21 1857.

VOLUME XVIII. NO. 47.

SMALL THINGS.

A traveller through a dusty road
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows;
And age was pleased, in heats of noon,
To bask beneath its boughs.
The dormouse loved its dangling twig,
The birds sweet music bore;
It stood, a glory in its place—
A blessing evermore.

A little sprig had lost its way
Amid the grass and fern—
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues
And saved a life beside!

A dreamer dropped a random thought,
'Twas old, and yet 'twas new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issues great,
A watch-fire on a hill;
It shed its radiance far adown,
And cheers the valley still.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart:
A whisper on the tumult thrown—
A transitory breath;
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

Charles Mackay.

Heavenly Wisdom.

James tells us that the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruit, without partiality and without hypocrisy." This lovely picture of divine wisdom, drawn by the pen of inspiration, clearly attests its high origin. As it is contrasted with that wisdom which is from below and which is earthly, sensual, devilish it bears unmistakable evidence of its divinity, and contains a clear proof of the divine origin of the book in which such teachings are found. In vain we search the writings of the wisest human philosophers for such a lesson.—True heavenly wisdom is a living and directing principle in the heart, and shows itself by the life. "Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation, his works with meekness and wisdom." It combines many things, all of which are necessary to give a true picture of it. Purity, peace, gentleness, mercy and goodness, impartiality and sincerity, are so many jewels set in this crown of heavenly wisdom making it an ornament of grace and a crown of glory to the head of him who receives it. If a single jewel is wanting, it detracts from its glory.—As divinely arranged, each one occupies its appropriate place in the crown. Though all should be there, yet if misplaced, all will appear to disadvantage, and the beauty of the crown will be marred.

Parity is the richest jewel and the highest ornament in the crown. It occupies the most conspicuous place.—First pure. Holiness is its

highest perfection of beauty. It must keep itself free from all impurity, must be without mixture of earthly wisdom. It is its most precious jewel. It will part with all else, yea, with life itself, ere it will part with this. Purity is the ornament of every perfection of Jehovah.—So it is the ornament of every heavenly grace. Those who are endued with this wisdom which is from above, will be careful, first of all, to keep it unspotted from the world, unmixed with the wisdom of the world. At whatever hazard or sacrifice it will keep this.

The second jewel in this crown is peace. Then peaceable. This language implies that there are circumstances under which peace and purity cannot both be preserved. Yet such cases are much less frequent than men contending for the truth are disposed to think. Difference in sentiment should not disturb this peace, and will not, if both parties have received wisdom from above. Still there are cases when peace must be sacrificed to purity. Let it be under this law: "If it be possible, as much as lieth in you, live peaceably with all men." "Follow peace with all men, and holiness, without which no man shall see the Lord." This requires not only freedom from outward contention, but the prayerful cultivation of peace and love in the heart. No man can be uniformly peaceable in life, while indulging in opposite feelings in the heart. In order to be in peace with others, it is necessary to be at peace with ourselves, with our own consciences. No man is more restive and impatient in controversy, than he who feels dissatisfied with his own course. Let there be "peace of conscience" through faith, and a conscious effort to follow the mind of the spirit, and there need be no cause for a disturbed spirit, and little for an unpeaceable life. Yet this peace is consistent with faithful reproof.—"Open rebuke is better than secret love."

Gentleness is the third jewel in this crown. This is not as in the former case, sometimes impossible. While it is not possible to be always peaceable, it is possible to be gentle. Heavenly wisdom is always gentle, and in so far as our wisdom is not so, it has a mixture of the wisdom of the world in it.—This too, is consistent with faithfulness, where reproof or rebuke is necessary. Even a rebuke may be administered in a gentle manner, and in words and accents which will convince that it flows from love. In this will be its greatest power for good.

Again, this wisdom is easy to be entreated, will give a patient hearing to all arguments and yields to persuasion where the arguments and considerations are conclusive. "Persuadable to what is good and from what is evil." This characteristic of heavenly wisdom must be carefully distinguished from a faulty uneasiness about things of which it judges, and the opinions which are held. It is very different from a readiness to do and think as others may say, without a scrutinizing examination of the authority on which they act, or the grounds of their belief.

It is full of mercy and good fruits.—Where it can not be peaceable, it can commend itself by acts of kindness and mercy. It does not only wish good, but does good. The wisdom of the world may love those who love us. Anybody can do that. But it is only heavenly wisdom which can love those who hate us. He who is

the fountain of wisdom, commands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This lesson is not one which the world can teach. It is from above.

It is without partiality. The margin renders this without wrangling. Perhaps the idea is expressed best by the common reading. True wisdom is not partial. No undue bias of mind by which the judgment is warped, and justice is turned aside. Partiality lets the will or preconceived opinion control, rather than a love of truth and justice. James condemns partiality which has respect of persons. If "ye have respect to him who weareth gay clothing, and say unto him, Sit thou here in a good place; and say unto the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and become judges of evil thoughts?"

The wisdom which is from above is without hypocrisy. It is a wisdom without craftiness or guile. It is in this respect a contrast with the wisdom of the world. It rejects all worldly wisdom and carnal policy. "Is sincere, and open, and steady, and uniform, and consistent with itself." Worldly wisdom makes an external show in hypocrisy, while the true Christian, "Not with fleshy wisdom, but in simplicity and godly sincerity, by the grace of God has his conversation."—*Pres. Witness.*

The Song

OF THE HUNDRED FORTY AND FOUR THOUSAND.

We had a full choir, one day, about forty in all. It was well balanced in its several parts, and well directed. In size, appearance and power it was a country luxury. It was no hired quartette. They sung for the love of it. And doubtless the music was richer and sweeter to my ear, because some prominent voices there had just begun to make melody in their new hearts unto God. They were the first fruits of my labor here. The choir was in the midst of the psalm beginning:

"High in the Heavens, Eternal God,
Thy goodness in full glory shines."

They were singing it to "Old hundred."—The grand old music filled the house, and with it the thoughts and devotion of the psalm were lifting the hearts of the true worshippers to heaven. It was good to be there. Beside me sat an aged and honored home missionary, "Father H." Almost threescore and ten, and worn with deepest trials and heavy toils, he yet has his thirty stations, and his ten churches, to whom he administers the ordinances of his Master. I saw that his soul was rising. Now he sung a note or two; now he beat the time, and now his eyes wandered from the choir to the heavens. I knew where his thoughts were. They had outrun his weary feet in the life pilgrimage. The singing had done its service for him. I saw that his ear was open to other music. And so I whispered to him, "What singing that will be of the hundred forty and four thousand!"

"I expect to hear them," was his thoughtful, earnest reply. His eyes filled with tears, and I think the deep joy of faith and hope never shed purer ones.

Good old man, and toil-worn servant of God, I think I will hear them. How often since have these words come to my mind, "I expect to hear them!"

Is this your expectation? You love music; are, perhaps, a member of the choir, sing in social worship, partake of the common mania to hear renowned vocalists, are excited to raptures by a full orchestra. And it is well.

Do you expect to hear that choir of the "hundred forty and four thousand," and their "new song?"—*N. Y. Observer.*

Fidelity.

A heathen king once caused a pious Bishop to be brought before him, and required of him that he should deny his faith and sacrifice to the gods. But the Bishop said, "My lord and king, that I shall not do." Then was the king exceedingly wroth, and said, "Knowest thou not that thy life is in my power, and I can kill thee? One look and it will be done."

"I know that," answered the Bishop, "but allow me first to lay before thee a simile and a question for thy decision."

Suppose that one of thy most faithful servants should fall into the power of thine enemies, and they should seek to move him to be unfaithful to thee, so that he should betray thee. But seeing that thy servant remained steadfast in his fidelity, the enemies should take him, and stripping him of all his clothes, send him away naked, in the midst of mockings and insults. Say, O king, when he should return to thee thus, wouldst thou not give him thy best robes, and recompense him for his disgrace with honor?"

And the king answered and said, "Well, yes! but what does all this mean and where has such a thing happened?"

Then spake the holy Bishop, "Behold, thou canst strip me of this earthly garment. But I have a Master who will robe me anew. Ought I then to regard the dress, and give up my fidelity for it?"

Then said the heathen monarch, "Go I give thee thy life!"

The unlimited Offer.

"If any man thirst, let him come unto me and drink."—John 7:37.

One of the most gracious "words" that ever "proceeded out of the mouth of God!" The time it was uttered was an impressive one; it was on "the last great day" of the Feast of Tabernacles, when a denser multitude than on any of the seven preceding ones were assembled together. The golden bowl, according to custom, had probably just been filled with the waters of Siloam, and was being carried up to the temple amid the acclamations of the crowd, when the Saviour of the world seized the opportunity of speaking to them some truths of momentous import. Many, doubtless, were the words of Jesus uttered on the previous days, but the most important is reserved for the last. What then, is the great closing theme on which he rivets the attention of this vast auditory, and which he would have them carry away to their distant homes? It is the freeness of his own great salvation—"If any man thirst, let him come unto me and drink."

Reader, do you discredit the reality of this gracious offer? Are your legion sins standing as a barrier between you and a Saviour's proffered mercy? Do you feel that you cannot come "just as you are;" that some partial cleansing, some preparatory reformation must take place

before you can venture to the living fountain? Nay, "If any man." What is freer than water? The poorest beggar may drink "without money" the wayside pool. That is your Lord's own picture of his own glorious salvation; you are invited to come "without one plea," in all your poverty and want, your weakness and unworthiness. Remember the Redeemer's saying to the woman of Samaria. She was the chief of sinners—profligate, hardened, degraded; but he made no condition, no qualification; simple believing was all that was required—"If thou knewest the gift of God," thou wouldst have asked, and he would have given thee living water.

But is there not, after all, one condition mentioned in this word of Jesus? "If any man thirst." You may have the depressing consciousness that you experience no such ardent longings after holiness, no feeling of your affecting need of the Saviour. But is not this very conviction of your want an indication of a feeble longing after Christ?

"Jesus stood and cried." It is the solitary instance recorded of him of whom it is said, "he shall not strive nor cry," lifting up "his voice in the street." But it was truth of surpassing interest and magnitude he had to proclaim. It was a declaration, moreover, specially dear to him. As it formed the theme of this ever-memorable sermon during his public ministry, so when he was sealing up the inspired record, the last utterances of his voice on earth, till that voice shall be heard again on the throne, contained the same life-giving invitation—"Let him that is athirst come, and whosoever will, let him take of the water of life freely." Oh! as the echoes of that gracious saying—this blast of the silver trumpet—are still sounding to the ends of the world, may this be the recorded result, "As he spake these words, many believed on him."

A Church for the Rich.

[Advertisement Extraordinary.]

The trustees of the new and elegant church of St. Demas and St. Dives, respectfully announce to the metropolitan aristocracy, that they will have the pleasure of opening their edifice for Divine service on the first Sunday of next September. In the mean time, the pews will be offered for sale at prices which will place them entirely beyond the reach of the poor, or even of those who are in moderate circumstances; for it is the determination of the trustees to have the church occupied exclusively by families of wealth and fashionable distinction.

A call, extended several months ago, to the Rev. Dr. Goodasthebest, has been accepted by that learned and accomplished gentleman, and a mere announcement of this gratifying fact is deemed a sufficient guarantee that the pulpit instructions of St. Demas and St. Dives will be all that the most fastidious taste could require. The distinguished Doctor is as profound as he is considerate of the nerves of his hearers, and of the infirmities of human nature generally. All alarming and startling topics will be studiously avoided; and hence, persons of tender and excitable consciences, may repose in the full conviction that nothing will be uttered at the sacred desk, which will in the least tend to disturb their mental tranquillity, or mar the intellectual pleasures of the occasion. Dr. Goodasthebest, with his vast resources of learning at hand, will explore the whole field of religious poetry, and will delve deeply into the world's rich historic mine; but it is more especially in the wonderful works of creation, that the Doctor is so justly celebrated for his felicitous picturings. He proposes to occupy Sunday afternoons in noticing the hand of Providence, as manifested, for instance, in the glory and magnitude of mountains, in the sentiment pertaining to rivers of running water; and in the sublimity and grandeur of the rolling ocean. At times, he will be engaged in the no less interesting consideration of the character and habits of animals; from the elephant with his ponderous and majestic tread, down to the little busy buzzing bumble-bee. In fact, the Doctor is of the opinion, that as God made the little lightning bug, as well as the whale or the earth or the sun, it follows that the little light-

ing bug in all his instincts and relations and phosphorescences, is as proper an object of religious study, as are the motions of the heavenly bodies.

As an accompaniment to the literary and intellectual banquets in reserve for the congregation of St. Demas and St. Dives, there will be music of the highest order. A costly organ, with all the modern stops and improvements, and of a rich and heavenly tone, will fill the entire end of the orchestra. Engagements have also been effected with Monsieur De La Octave and Signor Pianissimo; the first named gentleman well known as the eminent performer on the compound French clarionet; and the latter celebrated for the soothing and enrapturing sounds which he extracts from the bugle and the flute. It is a great satisfaction to the trustees to be able further to state that they have secured the services of fifteen celebrated artists from the Italian opera house, who together with several native singers of uncommon merit, will constitute the choir. The music, however, will not be entirely operatic, a liberal and diversified range will be allowed through the compositions of the most renowned masters, both ancient and modern.

The interior arrangements of the church are such as to defy all possible competition. The pews are of a large size, and each one is furnished with eight movable antique cushioned chairs, of the most elaborate workmanship. The liberal construction of the pews, in regard to size, is intended to accommodate the prevailing expansions in the matter of feminine costume; while the movable chairs will give to occupants, the superior advantage of being able to change their position, and to direct their vision to any quarter of the church they may desire, while at the same time they can be comfortably seated. It will thus be seen that those persons present, who are of an inquiring turn of mind, will have ample opportunity to inform themselves as to who are regular attendants at the church, as also to learn any little particulars of their appearance, dress and manner, which may gratify a natural curiosity.

As there is a disposition on the part of many respectable but nervous persons, to avoid a jam on leaving the sanctuary, and as such persons are generally on the jump several seconds ahead of the uttering of the last Amen, it is proposed to remedy the difficulty.

A gratuity of five hundred dollars per annum paid to an expert and fashionable sexton, Mr. Brown Black, will entitle the donor to what is denominated the Privilegium Ecclesiae. This confers the exclusive right of coming into church any time after the services have commenced, and of leaving previous to the beginning of the benediction.

A private door, most curiously constructed, opens out of a number of the highest priced pews into a beautifully furnished apartment, from whence easy egress is had through the main entrance. By this means, persons of nice and refined tastes may avoid the crowd and dust occasioned by a large congregation retiring from a place of worship, and be enabled to reach their "respective places of abode," several minutes sooner than they possibly could in the ordinary way. The privilegium ecclesiae will also include permission to retire through the private door, on the possible contingency of some strange clergyman preaching sharp doctrine. It is well known that nothing is more uncomfortable than to sit still and have your darling and besetting sins excoriated, by a gentleman in a black silk gown, to whom you have no chance to say a mitigating word. More especially is this the case, when you have not the slightest intention to abandon the little harmless peccadilloes, about which the minister in his theological enthusiasm is making such a splutter.

It is a matter of common observation, that many individuals of delicate or enfeebled constitutions who are in the habit of attending church, find it difficult to keep awake during the entire continuance of the services. In regard to these, our worthy Doctor has long advocated a theory as philosophical as it is comfortable.—He is of the opinion that a short nap is far preferable to continued drowsiness, and that a per-

son in a semi-dormant state, engaged in an unequal combat with Morpheus, and striving to keep awake, is one of the most ludicrous and pitiable spectacles in the world. The allowed indulgence of a few minutes sleep, therefore, the good Doctor thinks admissible and advisable, because it enlivens and refreshes the powers of the mind, and sharpens the religious sensibilities to such a degree that the sermon is afterwards all the better appreciated. In deference to this infirmity of our sluggish nature, and acting on the benevolent suggestion of Dr. Goodasthebest, the trustees have produced the great desideratum. The movable antique chairs have been furnished with beautifully cushioned pads, or more properly, in modern phrase, "church somnolents." These somnolents, a perfect luxury for sleepy heads, are ingeniously contrived to slide upward from the back of each chair to any required height; and the mere sight of them even to a wakeful man, is enough to invite to repose and dreamy contemplation. Although soft as the downy breast of a swan, the somnolent is in shape considerably concave, so that the sleeper need be under no apprehension that his head will bob about from side to side during his nap, as would be the case were the somnolent entirely flat. The trustees have too high a sense of the proprieties which pertain to a Christian church, ever to leave a road open for that grotesque and unseemly journey, vulgarly termed "going to the land of Nod," and hence the concavity of the somnolents.

There will be no prayer meetings or Sunday Schools connected with the church of St. Demas and St. Dives, and during the three summer months (commencing of course in 1858,) Sunday morning service will be the only service of the week. These arrangements have been thought expedient from several considerations:

First. The children of the congregation being under the instruction of numerous French music and dancing masters during the week, and strained probably beyond measure, with a view to a point of premature proficiency; it follows obviously enough, that they need the leisure hours of Sunday for suitable recreation. Confinement in the close air of a Sunday School room, after six days' tension of mind and body would be as positive a physical detriment to the children, as it would unnecessarily consume the sacred Sabbath hours of those who would be required to teach them.

Second. In regard to evening prayer meetings. The trustees hold to the grand Scriptural principle that there is a time for all things.—Sunday, for instance, they consider as the appropriate, and Heaven-appointed time for going to church. They are quite willing, therefore, that the highly fashionable and exclusive congregation of St. Demas and St. Dives should give attendance on week day evening at the theatre and various other places of public amusement with which our metropolis abounds. For these, and for the many other entertainments given at the saloons and drawing rooms of wealth and fashion it will be found that every evening of the secular week will be imperatively needed.

In short, whether the above carefully devised plans are considered as meeting the great moral and spiritual demands of the nineteenth century or as forming, when perfected, the most comfortable ecclesiastical organization, the world has known, the trustees feel assured that they will ultimately be acknowledged as constituting the true and only Royal Road to Heaven. All which is most respectfully submitted.

THEODORE FREEANDEASY.

Pres. of the Board of Trustees of the Church of St. Demas and St. Dives.

P. S.—It will be impossible to admit strangers inside the church of St. Demas and St. Dives, unless they carefully satisfy the sexton, Mr. Brown Black, that they come from the most elevated circles of society.

Manner in Preaching.

There is an incident stated of Rev. Samuel Willard, one of the early ministers of the Old South in Boston, so much to the purpose, that the recital of it may not be out of place. Mr. Willard possessed an agreeable delivery and

harmonious voice, and as a natural consequence was generally admired. His son-in-law, the minister of Eastham, occasionally preached for him, whose sermons were excellent, but much injured by the badness of his manner. Having preached on one occasion one of his best discourses to the congregation of his father-in-law, in his usual unhappy manner, it excited great dissatisfaction. Several persons waited on Mr. Willard; and begged the gentleman might not be invited into the pulpit again. To this request Mr. Willard made no reply; but he desired his son-in-law to lend him the discourse, which being left with him, he delivered it without alteration to his people a few weeks after. The hearers were delighted, and requested a copy for the press. "See the difference," said they, "between yourself and your son-in-law. You have preached a sermon on the same text which he did, but his was intolerable, and yours was excellent."

The Storm of 1703.

For one hundred and fifty years past, an annual sermon has been preached in the Baptist meeting-house, Little Wild Street London, on the 27th of November, in commemoration of the extraordinary storm of November 27, 1703, which was considered the most terrific tempest throughout Europe, which the world has known since the universal deluge. Its moral lessons were considered so important that a member of the church left a sum of money, the interest of which should be appropriated forever to support a sermon on each anniversary of the event, which is usually delivered by some of the most eminent ministers in the British metropolis, and has obtained the name of "The Storm Sermon."

Several of them have been printed. The late Dr. Samuel Stennett, a pastor of the Little Wild Street Church, and author of the hymns which bear his name, in his printed sermon on the subject, in endeavoring to account for the storm, says, that, "having most probably taken its rise in America, it made its way across the Western ocean, and collecting confederate matter on its passage over the seas, spent its fury on those parts of the world, whither his army of terrors was principally commissioned." A strong west wind set in about the middle of the month, the force of which increased every day till the 27th. On the 24th the storm commenced, which reached its height three days afterward. The violence of the wind produced a hoarse, dreadful noise, like one continued peal of thunder; and the excessive darkness of the night added greatly to the horror of the same. Many lives were lost, especially in London, not a few meeting death in its most terrific forms. And great indeed was the loss of property. In London and its vicinity more than eight hundred dwelling-houses were laid in ruins, above two thousand chimneys fell to the ground, and "the lead which covered the roofs on one hundred churches was rolled up and hustled in prodigious quantities, to great distances." Nor was the devastation less throughout the country. In one extensive plain on the banks of the Severn, not less than fifteen thousand sheep were driven into the river and drowned; and in the county of Kent alone, more than two hundred and fifty thousand trees were torn up by the roots. The ravages of this awful storm were at sea still more tremendous. It was computed that not less than three hundred ships were entirely destroyed, among which were fifteen of the British royal navy, containing more than two thousand seamen, who "sunk as lead in the mighty waters." The whole loss of property was estimated at four millions of pounds in money, in lives about eight thousand, and of cattle without number. Towards the evening of the twenty-seventh, it pleased God gradually to abate the severity of the storm, till it became an entire calm; and men left the retreats in which they had taken refuge, to view "the desolation which God had made on the earth." It will be readily supposed that this was done with a variety of feelings, in accordance with their different characters. In many cases, those who had been most filled with terror and confusion, having had their fears removed, dreadfully perverted its moral tendency, and proved that "let, favor be shown to the

wicked, yet will they do wickedly." Shakspeare's plays of the Tempest and Macbeth were twice acted in the week succeeding this awful event, and one of them exactly a week after the storm had arrived at its greatest fury. On the whole however, the general impression was salutary, and He who brought the stormy wind out of His treasures, caused it to fulfil His word. Royal authority appointed a day of humiliation and prayer, and the sense of the nation was expressed by immense crowds of all classes who attended public worship on that solemn day. Many reviewed with humble gratitude the deliverance which God had wrought for them. There have been indeed many storms which have spread terror and desolated far and wide, but we remember none so long continued and so disastrous in its effects as this one of 1703.—*Watchman*.

Original.

On This Day, and To-Day.

In the Herald of last week, Bro. C. Newman replies to the inquiries of J. M. O. without expounding fully the answer of Christ to the thief. I would therefore like to inquire,

1. May not to-day, qualify the declaration, "I say unto you," i. e. "I say unto you to-day," instead of the last part of the sentence as generally understood?

2. Will not the Bible use of that phrase decide whether it qualifies the time of speaking, or the accomplishment of the thing spoken?

3. Will you give in the Herald its Bible use?

ANS. The Bible use of words and phrases will determine their significance within certain limitations. For instance, a word or form of speech peculiar to one age of the Jewish history, will be determined more by its general use in that age, than by its use in earlier or later ages. There are forms of speech which are peculiar to one age and to none others. Thus the phrase "was gathered to his people," was in use from the time of Abraham to Joshua, and does not subsequently appear in the Scriptures. In the time of the kings another phrase was current, viz. "he slept with his fathers" which does not appear before nor after. There are forms of speech peculiar to one sacred writer or speaker, and not to another—the significance of which is to be determined more by the general usage of that writer than its use by others. And, also, there are forms which are peculiar to given subjects, which are not appropriate to other subjects, as we shall notice. While, therefore, we say "No," to the first question, we reply to the 2d, that the Saviour's use of "to-day," is more significant of its bearing, than is its use elsewhere in the Scriptures, for reasons that will be shown; and with the third request we comply.

I. THE USE OF THE PHRASE IN THE OLD TESTAMENT.

The phrase "To-day" and "This day" occurs in the Old Testament, according to the "Englishman's Hebrew Concordance," more than three hundred times. We have gone through a careful analysis of them, and find that it is used,

1. To indicate that the day of speaking, is that in which the event, that is the subject of the discourse, has already taken place, as in the following.

Gen. 4:14. Thou hast driven me out this day.

Ex. 14:13. Egyptians whom ye have seen to-day.

Lev. 8:34. As he hath done this day.

It is thus used fifty six times.

2. In the present tense, things which are, to day, viz.

Gen. 21:26. Neither heard I of it but to day.

40:7. Wherefore look ye so sadly to day?

41:9. I do remember my faults this day.

42:32. The youngest is this day with our father.

It is thus used seventy times.

3. In reference to what has continued from the past to the time then present, viz.

Gen. 19:38. The same is the father of the children of Ammon unto this day.

22:14. Called the name as it is said to this day.

35:20. The pillar of Rachel's grave unto this day.

It is so used eighty-four times.

4. In reference to what is being done on this day viz.

1 Sam. 22:8. To lie in wait, as at this day.

So used sixteen times.

5. When the phrase itself is the subject of the discourse viz.

Ex. 12:14. This day shall be unto you for a memorial.

17. Observe this day in your generations.

13:3. Remember this day, in which ye came out.

So used six times.

6. In reference to the time when commands are given, or laws enacted,—which are to be obeyed from the time they are given viz.

Ex. 34:11. Observe thou that which I command thee this day.

Deut. 4:40. Thou shalt keep therefore his statutes, and his commandments which I command thee this day.

5:1. Hear O Israel, the statutes and judgments which I speak in your ears this day.

8:1. All the commandments which I command thee this day shall ye observe to do.

15:15. Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

So used twenty times.

9. When punishment is threatened for violation of law.

Deut. 8:19. If thou "forget the Lord thy God, I testify against you this day that ye shall surely perish."—So used four times.

10. It is once used in reference to the giving of a promise, which is to be performed on the compliance of the Jews with its conditions, to wit.

Zech. 9:12. "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." And

11. It is used of things to be fulfilled or performed in the future, but on the identical day in which they are spoken of,—fifty one times as in the following:

Gen. 24:12. Send me good speed this day.

25:31. Sell me this day thy birthright.

25:33. Swear to me this day.

31:43. What can I do this day unto thee?

Ex. 14:13. The salvation of the Lord which he will show to you to-day.

15:25. Eat that to-day.

32:29. Consecrate yourselves to-day. . . that he may bestow upon you a blessing this day.

Lev. 9:4. To day the Lord will appear unto you.

Deut. 2:18. Thou art to pass over through Ar, the coast of Moab this day.

v. 25. This day will I begin to put the dread of thee upon the nations.

9:1. Thou art to pass over Jordan this day.

29:13. That he may establish thee this day.

Josh. 3:7. This day will I begin to magnify thee.

7:25. The Lord shall trouble thee this day.

22:16. That ye might rebel this day.

22. Save us not this day.

29. God forbid that we turn this day.

23:14. This day I am going the way of all the earth.

Jud. 10:15. Deliver us only we pray thee this day.

Ruth 3:18. Until he have finished the thing this day.

1 Sam. 9:19. Ye shall eat with me to-day.

14:28. Cursed be the man that eateth any food this day.

v. 33. Roll a great stone unto me this day.

17:46. This day will the Lord deliver thee. . . I will give. . . the Philistines this day to the wild fowls.

18:21. Thou shalt this day be my son-in-law.

2 Sam. 15:20. Should I this day make thee go up and down with us?

16:3. To day shall the house of Israel restore me the kingdom.

18:20. Thou shalt not bear tidings this day.

19:22. Shall there any man be put to death this day?

1 K. 1:30. Even so will I certainly do this

day.

2:24. Shall be put to death this day.

18:36. I will surely show myself unto him to-day.

20:13. I will deliver it into thine hand this day.

22:5. Enquire at the word of the Lord to day.

2 K. 2:3. The Lord will take away thy master to day, and v. 5.

4:23. Wilt thou go out to him to day?

6:28. That we may eat him to day.

1 Ch. 29:5. consecrate his service this day.

2 Ch. 18:4. enquire at the word of the Lord to-day.

Neh. 1:11. Prosper thy servant this day.

5:11. Restore to them even this day.

Esth 1:18. Shall the ladies of Persia say this day?

5:4. Let the king come this day.

Psa. 95:7. To day if you will hear his voice.

Jer. 40:4. I loose thee this day from the chains.

Hag. 2:15. Consider from this day and upward and v. 18.

19. From this day will I bless you.

The foregoing analysis shows that in 308 instances of its use in the Old Testament it is used 283 times in reference to events which have been,

are, have continued unto, or would be on the day designated—51 of them being events in the future that would be on that day; and only 25 instances designate the day on which a command or threat was issued.

It will also be noticed, that its use as a limitation to the time of giving these, is not analogous to its use by Christ; for,

1. Such limitation of the phrase is with one exception a peculiarity of Moses as a writer and is limited to his time. And therefore, if those were the only examples of the use of the phrase they would not determine the use made of it two thousand years later, and by One who spake as never man spake.

2. This use of the phrase by Moses, was also limited by him to the enactment of commands or threats, and was never used by him to qualify his act of speaking, when he made predictions of the future. And,

3. There is a propriety, in thus designating the time of giving a command which does not attend ordinary times. Thus the enactments of all laws, the execution of all deeds, wills, proclamations, and other legal documents, are now dated with a like formality,—as, "given under my hand and seal this 21st day of Nov., 1857."

It is also a form of speech that is proper for a speaker who has had previous interviews, and will probably have subsequent ones, under like circumstances, with the parties addressed. Thus a teacher may remark to his pupils, "I say to you to day, that you will attend to study in Euclid"—in distinction from the studies given for the previous, or to be given for the future days. And so may a pleader say, "I plead to day" for this object, instead of other objects which he has previously advocated.

Another peculiarity to be noticed, is that when a command, &c., is made to day, it never has respect to events that are not to be fulfilled to-day; but, invariably, it is to be obeyed, remembered, or observed from the very moment of its utterance. We therefore fail to find, within the Old Testament, a passage which predicts an event in the distant future, which is prefaced with a declaration to affirm that it is "to-day" that it is uttered. And without this there is nothing analogous to the answer of Christ, whose use of it must be shown by his own use of language. We come, then, to,

II. THE USE OF TO-DAY IN THE NEW TESTAMENT.

The phrase to-day, or this day, occurs forty-two times in the New Testament, making 350 times in the Bible—and in no case does it qualify the act of speaking, but invariably that of the performance or occurrence of the thing spoken.

In one passage only, the Greek adverb *arti* is thus rendered, viz. 1 Cor. 4:6, "We are made . . . the offscouring of all things unto this day"—in which it has the sense of this time, or now: but in every other place of its use, it is from

the Greek word *semeron*, which, in no instance, is rendered now, nor is it ever rendered anything but to-day, and this day,—it being the word used to distinguish the present day from past or future days. The same word occurs in the Septuagint, and is there invariably thus rendered 212 times.

The following is a list of the passages where it occurs in the New Testament.

1. In the following it shows that events have transpired, or things have continued unto or are in the day of speaking.

Matt. 6:30. The grass of the field which to-day is. See also Luke 12:28.

11:23. Sodom would have remained unto this day.

27:8. It was called . . unto this day.

19. I have suffered many things this day.

28:15. Is reported . . until this day.

Luke 2:11. Unto you is born this day.

4:21. He began to say, This day is this scripture fulfilled.

5:26. Have seen strange things today.

13:32. I do cures today.

19:9. This day is salvation come.

24:21. Today is the third day.

Acts 13:33. Thou art my Son, this day have I begotten thee. And also in Heb. 1:5, and 5:5.

19. 40. Called in question for this day's uproar.

20:26. I take you to record this day.

22: 3. As ye all are at this day.

24:21. Called in question by you this day.

29. All that hear me this day.

27:33. This day is the fourteenth.

Rom. 11:8. Were blinded unto this day.

2 Cor. 3:14. Until this day remaineth.

15. Even unto this day when Moses is read.

Heb. 4:13. While it is called to-day.

13:8. Jesus Christ: the same yesterday, today and forever.

2. In the remaining fifteen instances of its use, it affirms that events will transpire in the future, but on the day of utterance, unless the text in question be a solitary exception, as in the following:

Matt. 6:11. Give us this day our daily bread.

16:3. Ye say, It will be foul weather today.

21:28. Son, go work today.

Mark 14:30. I say unto thee, That this day, even in this night, thou shalt deny me thrice.

Luke 13:33. I must walk today and tomorrow.

19:5. Today I must abide at thy house.

22:34. I tell thee, Peter, The cock shall not crow this day.

23:43. Verily I say unto thee, Today shalt thou be with me in paradise.

Acts 4:9. If we this day be examined.

26:2. I shall answer for myself this day.

Heb. 3:7. Today, if ye will hear my voice harden not your hearts. See also Heb. 4:7, 15.

James 4:13. Go to now, ye that say, Today or tomorrow we will go into such a city.

The foregoing determines the scriptural use of the phrase; but as we before intimated, its significance turns on the use which the Saviour made of language. Not only does no speaker in the New Testament announce that today or this day is the one on which he is speaking; but the Saviour *was* in the habit of announcing that *events* would transpire on this day—as in the first eight of the foregoing examples.

Furthermore He was in the practice of using designations of time to indicate when his words would be consummated, besides the phrase in question, as in the following:

Matt. 7:22. Many will say to you in *that day*.

13:40. So shall it be in the end of this world.

17:23. And the *third day* he shall rise again.

Luke 12:20. *This night* thy soul shall be.

17:30. Thus shall it be in *the day* when the Son of man is revealed.

We notice more than fifty instances in which the Saviour thus designated the time in the future, when the events of which he spoke should transpire.

Another peculiarity of the language of the

Saviour was in the use of the phrase "Verily I say unto you," as in the following.

Matt. 5:18 Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.

23:36 Verily I say unto you, All these things shall come upon this generation.

24:34 Verily I say unto you, This generation shall not pass till all these things be fulfilled.

26:34 Verily I say unto you, That this night, before the cock crow thou shalt deny me.

There are seventy-five recorded instances of the Saviour's use of this phrase, in every one of which it is used to affirm the *verity* of the words spoken, and never to announce that it was then that he was speaking. In the text in question,—"Verily I say unto you, To-day shalt thou be with me in paradise"—if the phrase "to-day" is made to qualify the act of speaking, instead of the accomplishment of what is spoken, then the phrase "Verily I say unto you," must, contrary to every other instance of its use, be understood as affirming to the fact that he was speaking, instead of to the truthfulness of the thing spoken, which is incredible.

In the Saviour's conversation, also, it will be noticed that the subject of the discourse, with what qualifies or limits it, begins invariably immediately after the words "Verily I say unto you;" and it is not to be supposed that in the answer to the thief, there should be so wide a departure from the Saviour's usual mode of expression.

And, finally, the attachment of the words "to-day," to the former part of the sentence, so as to make it read "Verily I say unto you to-day," would change the remaining part of it from a declaration to the enquiry "Shalt thou be with me in paradise?" So that those who would remove the comma from before to after the words to-day, must also transpose the words "shalt thou," so as to make them read "thou shalt." As the comma now is before the words, the sense is the same whether it reads, "to-day shalt thou" or "to-day thou shalt;" but with a change of the comma, the change of those words would be absolutely necessary, to free it from being left as an interrogation!

The original permits the words to stand in either order, and "thou shalt" is more in accordance with the present mode of speaking than the other; but the order of the words "shalt thou," standing as they do in our common translation, demonstrates incontrovertibly what was the mind of the translators on the subject,—that in their view, "to-day" showed the time when the words of Christ would be fulfilled. And every version in our possession shows the same thing by the way in which it is punctuated, though it is often rendered, as in Wakefield, "Verily I say unto thee, To-day thou wilt be with me in paradise." Dr. Murdock's translation of the Syriac Testament is still more decisive,—it being, "Verily I say unto you, That this day thou shalt be with me in paradise"—in which no transposition of the comma can change the sense.

Thus the Bible use of the term, the Saviour's invariable use of it, the judgment of the translators and later versionists, and the common sense view of the question, all sustain the answers given to your interrogations.



The Advent Herald.

BOSTON, NOVEMBER 21, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PENCILINGS BY THE WAY.
NO. 9.

We have before made reference to the falls of Montmorenci in connection with Niagara. We think we

would walk as far to see these as those last named. They are situated in a beautiful nook of the river, are more than 250 feet high, though only about 75 feet wide. The descent is so great that the sheet of water is almost a white foam, and has the appearance of a mass of lace embroidery hanging down a precipice. The fall of water is exceedingly beautiful,—splendid, almost like a fairy scene, while that of Niagara is more grand, awful, majestic, and impressive.

About a mile to the north of the falls, the river runs through a deep and narrow channel, which has been worn far down into the rocks,—sometimes flowing in a deep, channel-like bed, and anon pitching over precipices of various heights, but none exceeding ten or twelve feet. By the descent of natural steps in the rock the bed of the stream is reached, where the tourist may bathe his hands or feet in its waters.

Returning to Quebec, through one toll gate and over one toll bridge, we visited the Papal Cathedral and the Chapel of the Hotel Dieu. The former was most richly ornamented, and contained elegant paintings.

Leaving these we drove past the public garden, and took a look at the monument erected in 1827 to the memory of Wolfe and Montcalm. It is 65 ft. high and is a chaste and beautiful pillar.

Having obtained a permit from the town mayor, we next visited the Citadel, on Cape Diamond, which is one of the most interesting objects to visitors within the city. The moment we drove within the enclosure our arrival was honored by the discharge of a cannon,—it being precisely 12 o'clock which hour is thus daily announced. The area embraced within the fortifications is more than forty acres and is fortified by triple walls of solid masonry. The whole upper town is enclosed with a wall of great strength, about three miles long and mounted with thirty-two and forty-eight pounders.

There are only five gates to this part of the city. It is within these walls and at the highest point of the city that the Citadel commands the entire region around. It is 356 feet above the St. Lawrence; and on the side of that river the rock is so perpendicular as to be almost impossible of ascent. The immense height, the steepness of the rock, the solidity and number of its enclosing walls, the massiveness of its iron gates, the size and number of its guns and a numerous and well disciplined soldiery, invest this place with a military strength that is not elsewhere equaled on this continent; and is surpassed only by Gibraltar in the old world. It is seemingly impregnable, and it commands the entire commerce that goes up and down the river. A very gentlemanly British officer showed us all needed attentions, and pointed out all objects of interest. The view from this point, is most beautiful and picturesque; and the eye can extend to a great distance in every direction.

Leaving the Citadel we drove out about a mile to the plains of Abraham, where Wolfe after a bold ascent of the almost inaccessible banks of the river, appeared in arms at morning dawn, and where Montcalm went out to give him battle—both Generals falling in the engagement. A monument is erected to Wolfe on the spot where he fell,—besides the one erected to both heroes before referred to.

On our return to the city, we met all manner of vehicles filled with people, and people on foot, going out to the annual "hurdle race," which was to come off that P. M. We found dinner ready at 3, and had an excellent appetite, having eaten nothing but a cold lunch in the morning, but had nothing particularly indicative of good living, except the price charged.

It was now Thursday, and we hoped to be able, as we were informed that we could, to reach the nearest point to the White mountains, on the Atlantic and St. Lawrence road, that night, so as to have a day at the mountains and another to take us to Boston. We had tickets from Richmond to Portland, and only needed to procure them from Quebec to Richmond, which is where the roads from Montreal and Quebec intersect for Portland. On attempting to purchase at the ticket office we found that tickets to Richmond were \$3 1-2 each—50 cts. more for one half, than for the whole distance from Quebec to Montreal! We therefore concluded to buy for the whole distance, use them for the half and save the 50 cts. On handing out Boston bills, the banks then being all good, the reply was, "We don't take American money." It is the only money that I have. "Then you must change it for gold." An American standing by gave us the gold for the bills without discount, and we laid down the gold. The ticket-master handed us back Canada bills in exchange. It was now our turn to say, "We don't take Canada money, give us silver." He laid down some Irish shillings. "Those are worth only twenty cents,—give us American quarters,"—which were forthcoming.

Although assured that the train went through to Portland that night, we found when we reached Island-Pond, that it was the end of our journey. The next day we found we had not the time to stop at the White mountains, and were contented with a distant view, as we passed one point where we had a moment's glimpse of Mount Washington. The scenery on the road, is, however, grand and beautiful. Hills, almost mountains in themselves, loom up sometimes little else than massive, bare, and craggy rocks. The lover of romantic scenery will enjoy a passage over that road.

We reached Portland at 1 P. M., and had a walk over the greater portion of that city. We had previously been there, but had never gone over it. Its streets are, many of them very fine—broad, spacious, and bordered with fine residences—a beautiful city.

Taking the boat at night, we arrived in Boston Saturday morning, Sept. 6th. *Finis.*

THE INTERMEDIATE STATE.

ANSWER TO QUESTIONS OF J. M. O.

Continued from our last.

That the saints do not go to heaven at death, is manifest from those scriptures which defer their crown and reward till the resurrection. Why should they be admitted to heaven when not fitted for its full enjoyment? Or, if thus fitted and there glorified, why should they be banished thence, and sentenced to come back to earth to resume their former tabernacles? It is not supposable that God would admit to heaven beings who are under the dominion of death, in an imperfect condition, and who need a resurrection to fit them for the great end of their being; and it is this consideration that has caused many, who locate the saints in heaven, to deny them any subsequent resurrection. But what say the Scriptures! David said, "I shall be satisfied when I awake in thy likeness," *Psa. 17:15*; but it is not till the resurrection that "our vile bodies" will be "fashioned like unto Christ's glorified body," *Phil. 3:21*. It is "when the chief Shepherd shall appear," that "ye shall receive a crown of righteousness that fadeth not away," *1 Pet. 5:4*. "There is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing," *2 Tim. 4:8*. "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect," *Heb. 11:40*.

To the above it may be replied that those scriptures have respect more to condition than to place. True, but if the place and condition do not accompany each other, and if it is claimed that those texts are not sufficiently specific, we have the Saviour's more explicit words: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven," *John 3:13*. And, Peter affirms that "David is not ascended into the heavens," *Acts 2:34*. As the man after God's own heart would have had a place there, had it been granted as a portion to the departed, and as the Saviour's language is absolute and entirely unequivocal, it follows that the mansions of the blest are not in what is comprehended by "the heavens."

This view is here met with the enquiry, Are not the saints with Christ? and is not he in heaven?

That Christ is in heaven, we have an explicit testimony, as that no man hath yet ascended thither. The dying Stephen saw "the heavens opened, and the Son of man standing on the right hand of God." Paul affirms that we have a great high-priest that is passed into the heavens, Jesus the Son of God; and Peter declares that Him "the heavens must receive until the times of the restitution of all things."

The locality of Christ's more immediate presence being thus determined, it is important to learn the significance of "the heavens" as used in such connection. On this point George Campbell D. D. of Edinburgh remarks:

"The Jews make mention of three heavens.—The first is properly the atmosphere, where the birds fly, and the clouds are suspended. The second is above the first, and is what we call the visible firmament, wherein the sun, moon, and stars, appear. The third, to us invisible, is conceived to be above the second, and therefore sometimes styled the heaven of heavens. This they considered as the place of the throne of God, and the habitation of the holy angels." *Dissertations*, v. 1. p. 310.

The same idea prevails, in popular phraseology when we speak of the lower heavens, the starry heavens, and the heaven of God and angels. This last Paul denominates "the third heaven." (*2 Cor. 12:2*). Some, indeed, claim that this was the third in order of time,—in distinction from the heavens

that were before the flood, and the heavens that now are, which are to be dissolved—considering that it is the new heavens of the future creation,—but this view has two serious defects. 1. It has never yet been shown that the Jews ever spoke of the world to come as the third heaven, while they did thus speak of the place of God's habitation. And the significance of all Biblical phraseology must be determined, like that of all other writings, by the meaning attached to it at the time when, and by the people to whom, it was addressed.

2. Paul was caught up to the third heavens; but he could not be caught up to a place not then in existence, or which was uncreated. He might have been shown a symbolic representation of it as John was, but could not have been caught up to it.

The sense of the term being thus determined, the denial that the saints go to heaven at death, is to affirm that they do not at death, or before the resurrection, have admission to that fullness of Jehovah's presence, which angels may be supposed to enjoy.

If the saints do not enter heaven nor receive their crowns at death, how then may it be said that they depart to be with Christ?

That the saints are present with the Lord, when absent from the body, and that He is in heaven, are both as unequivocally affirmed by the Inspired record, as it is that no man hath ascended into heaven. These Scriptures therefore, are equally true, and neither of them may be contradicted for the purpose of being made to harmonize with the others. What then?

It may be assumed that there is never any real contradiction between apparently conflicting scriptures; and all the discrepancy is caused by giving to the language of the one, or both, a sense or an extent of meaning, not warranted in the connection. As there can be no modification of the sense of the words which affirm that Christ is in heaven, and that no man hath yet entered there; the only recourse for the purpose of harmonizing those and the other declarations, is to enquire if there are not different senses in which the saints may be said to be with Christ? When He commanded His disciples to go and teach all nations, he accompanied it with the promise: "Lo I am with you always, even unto the end of the world," *Matt. 28:20*.—He also said: "Where two or three are gathered together in my name, there am I in the midst of them," *Matt. 18:20*. Christ says to every child of His, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me," *Rev. 3:20*.

These Scriptures teach that there is a sense in which Christ is now with His church militant, individually and collectively. This constant presence is beautifully symbolized by His walking in the midst of the seven golden candlesticks, emblematic of the seven churches, and His holding in His right hand the seven stars, symbolic of the messengers or pastors of the churches. If Christ is thus present with His people while they tabernacle in the flesh, they are in the same sense, present with Him,—though they be on earth and He in heaven.

And if so, the departed saints may also be with Him, without admission into heaven.

This, however, does not meet the full conditions of the question: for the presence of the saints with Christ, when absent from the body, is so much more intimate than any that can be enjoyed while in the body, that the apostle, in contrasting it with the present, declares that "while we are at home in the body, we are absent from the Lord." Thus with Paul, while "to live" was Christ, "to die" was "gain;" and he was in a strait whether he would rather "abide in the flesh," as more needful for the church, or "depart hence and be with Christ, which is far better," and which, for his own good, he greatly desired. But if Christians are now, in a sense, present with Christ though absent from heaven, they may after they leave the body, without entering heaven be with Him in such more full communion, that, in comparison with it their present fellowship is absence from Him.—Hence while they are now in a sense, present with the Lord, and are, after death, present with Him in such more full and exalted sense, yet not till after their resurrection, when their joy and glory is consummated, will they enjoy the fullness of His presence. As Christ is *omni-present*, and knows the thoughts and hears the prayers of all His creatures, access to his presence may now be had without going up into heaven where he is. And it is not at all unnatural to suppose that His communion with the departed saints may be far more perfect than it is with those in the flesh.

SEOL, HADES, HELL.

2. We next enquire. If the saints do not enter

heaven, what place do they enter?

Some have enquired where it is! Such would vain learn its geography, its latitude and longitude; and failing to learn these they declare their disbelief in its existence. For a like reason, those who thus argue would have to deny the existence of heaven,—the locality of which has never yet been designated, nor its place discovered, by the most penetrating lens that has ever been directed heavenward. But while the place of the departed has not been designated, there were terms in use among the Jews, denominative of it.

The rendering of the Hebrew *Sheol* and Greek *Hades* by our English word *Hell*, has greatly tended to obscure their meaning,—because of the connection of *punishment* with "hell" in the minds of the common people. Says Bishop Horsley:

"The English word 'hell,' in its primary and natural meaning, signifies nothing more than the 'unseen and covered place;' and is properly used, both in the Old and New Testament, to render the Hebrew word in the one, and the Greek word in the other, which denote the invisible mansion of disembodied souls, without any reference to suffering. But being used also in the translation of the New Testament for that other word which properly denotes the place of torment, the good sense of the word, if we may so call it, is unfortunately forgotten, and the common people know of no other hell but that of the burning lake."—*Sermons*, p. 252.

While the term is thus obscured by its being used to represent Gehenna and Tartarus, as well as hades, in the New Testament, it is also obscured in the Old by the occasional rendering of its Hebrew by the word *grave*, of which *Keber* and not *Sheol* is the proper Hebrew original.

Using the term only in its good sense, hell, hades, or *Sheol* is the common receptacle of all the dead of the human race. It is never used in the plural, as are *grave* in the English, *Keber* in the Hebrew, and *mnema* in the Greek; nor is it ever appropriated to an individual, as those often are, but it is a single receptacle, common to the entire race.

Into this all enter, the righteous as well as the wicked. Thus Jacob said, "I will go down to *Sheol*, unto my son,—mourning." That son he supposed to have been devoured by wild beasts, and thus denied a grave; and yet he would go to him to *Sheol*. Gen. 37:35.

The wicked king of Babylon who was cast out as unworthy of burial in a grave, entered *sheol*; as said the prophet, "*Sheol* from beneath is moved to meet thee at thy coming: it stirreth up the dead for thee," Isa. 14:9. Also in hades the rich man lifted up his eyes; and there the soul of Christ was not left when His flesh was resurrected.

This *Sheol*, hades, or hell of the departed, to which all the dead go, cannot be heaven, for it is every where contrasted with heaven—representing the depth below, while that is put for the height above. Thus, "It is high as heaven, what canst thou do deeper than *Sheol* what canst thou know?" Job 11:8. "If I ascend into heaven thou [God] art there: if I make my bed in *Sheol*, behold thou art there," Psa. 139:8. "Though they dig into *sheol*, thence shall My hand take them; though they climb up to heaven, thence will I bring them down," Amos 9:3. A word thus used to contrast the depth below, with heaven, regarded as the height above, cannot be the heaven with which it is contrasted.

While it thus differs from heaven, the location of it as below, or the direction to it, are not necessarily to be so understood—the general use of *sheol* being representative more of the invisible and unseen, than of direction or locality; and these are attached to it more from the fact that the last seen of an earthly friend is the burial in the earth of his mortal remains, than from anything in the natural import of the term. "The lower parts of the earth" also is the rendering of an Hebrewism which implies the secret or unseen. Thus David said, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth," i. e. in the unseen or secret, Psa. 139:5. And Christ also, it is said, "descended into the lower parts of the earth," i. e. into the unseen or place of the departed. Eph. 4:9.

THE LOWEST HELL.

Although hell, *sheol*, or hades, is the common receptacle of all the dead, the condition of those within its portals is represented as widely differing: Thus "the beggar died and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in *hades* he lifted up his eyes, being in torments and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:22,3.

The department in hades or *sheol*, to which *Dives* was consigned, is distinguished from that where *Lazarus* was carried, as "the lowest *sheol*;" "A fire

is kindled in mine anger, and shall burn unto the lowest *sheol*." Deut. 32:22. "Thou hast delivered my soul from the lowest *sheol*." Psa. 86:13. That part of *sheol* or hades, is also referred to, by a synecdoche, in the use of the term expressive of the whole. Thus "the sorrows of *sheol* compassed me about," 2 Sam. 22:6; and "In hades the rich man lifted up his eyes" &c.

It is not however with the "lowest *sheol*," properly represented by the terms *Gehenna* and *Tartarus*, which are expressive of punishment, but the other department of *sheol* that is "afar off," and separated from it by a great gulf,—intercepting all effort, should that be attempted, to pass from the one to the other,—that demands our attention, as the intermediate abode of the departed righteous.

The following paragraphs on *Tartarus* and the abyss are extracted from Dr. Whitely's work on the Future State:

The Abyss, is defined by Hesychius to be the "immense unfathomable waters." Suidas, Phavorinus, Schleusner, Suicer, and the Greek fathers, all agree in this sense and use of the word *abyssus*.

"Empedocles asserts that 'demons expelled by God and fallen from heaven, had been forced down into the sea.' The demons therefore in the gospel, besought the Redeemer not to send them to the abyss: as being too well acquainted with its dark caves, dim, dismal, melancholy abodes. Our dull lack lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons."

TARTARUS. "That the word used by Peter which our translators render 'cast down to hell,' or 'tartarus,' is to be understood of our dark gloomy earth, with its dull clouds, foul, vaporous, misty atmosphere, may be made to appear. Socrates called the abyss or sea, *tartarus*, as does also Plato, who elsewhere calls our dim lack-lustre earth itself also *tartarus*. Plutarch says our air or atmosphere is called *hades*, because it is diaphanous, colorless, invisible, and that it is called *tartarus*, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer calls it the 'aerial tartarus.' In no other sense nor way can St. Peter be understood and explained."

"These observations are still farther elucidated and confirmed by the Septuagint version of Job 41:24. The words are 'tartarus of the abyss,' deepest pit, lowest cavern in it. *Tartarus*, in the same version, is applied to the plains or lowlands as contrasted with the highlands."

Hesychius defines it "a very low dark place," and Suidas, "a place lower than *Hades*."

Lucian says "The great depth of the air is called *tartarus*."

To be continued.

The Class in Tropes.

A sister writes: "I have read with much interest the suggestions in the late numbers of the Herald, for the formation of a class for the study of the figurative language of the Bible, and earnestly hope the effort will be successful."

"From the first mention of it, I have been desirous of becoming one of the favored number, in this, an exercise calculated to improve both mind and heart, but have hesitated about replying to your call, from the feeling that there are many others in our denomination much more competent,—and cherished withal, the hope, and expectation too, that a sufficient number would respond immediately to constitute the class; but as I saw by the last Herald that only a few names as yet were assigned, I am encouraged to ask the privilege of assisting in this interesting work, if you will accept my aid."

If it is not yet assigned any one, allow me S, if you please, and shall I write over Sigma?

I ask your aid in correcting the mistakes of my work, which I fear may be very many, as it is a new study, but with effort on my part, and the blessing of God on my endeavors, I hope to accomplish a little."

Will the writer of the above take the letter which she names, and the signature?

Shall we not hear from others of our sisters?

D. I. R.—You may take the letter you name with the one that follows, as the two are intermixed in the Concordance, and make no more than one common letter.

D. T. T. You may, if you please, take the letter L.

A. C. J. Jr.—Have assigned to you the letter N.

The year 1857 is destined to be long remembered as one of unprecedented rains and floods throughout the Northern States. Our Canals were never before so often nor so seriously obstructed by breaks as this year. Our Railroads also have suffered severely, and still suffer,

The London Christian Times of Oct. 23, 1857, says:—

"Recent disclosures in various sections of the commercial world have not tended to raise the reputation of the British merchant for honor and integrity. In England, Scotland, and Ireland, in public companies, in banking establishments, and in private commercial enterprises, we see fraud practised on a gigantic scale, and in quarters where it was altogether unsuspected. Hardly a week has elapsed for months past without bringing to light some piece of roguery; and there is reason to fear that the character of the British merchant all over the world has permanently suffered. It is possible that the proportion of rogues to honest men does not bear a larger proportion now than it did a generation ago; but it is certain that the rogues did not then practise villainies on so gigantic a scale, nor attract so much of the world's wonder as do their successors of the present day. Partly from the magnitude of the frauds they perpetrate, and partly from the reverberative system on which the whole of modern society is constructed, it is certain that the swindling of which the English newspapers have of late days been full, has extended throughout the civilized world, and has seriously compromised the character of our merchants for fair dealing and honesty."

THE JEWISH CREED.—The most remarkable dogma in the Jewish creed is undoubtedly the belief of the coming and redeeming Messiah. This belief, whether derived from the early prophecy of Moses, or from any other source, is most firmly fixed in the Jewish mind, and has been most inflexibly adhered to through all the fortunes of the race. It still makes the hope and the consolation of the descendants of Abraham, and it is remarkable that a similar belief was entertained by the Persians. The Jewish doctrine of the creation, and of the fall of man by the instrumentality of an evil spirit, also corresponds to the Persian doctrine.

CONCENTRATED MILK. The Winsted (Conn.) Herald contains the following description of Mr. Gail Borden, Jr.'s process of concentrating and preserving milk.

"The milk, as it is received from the neighborhood farmers, (they being paid some two or three cents per quart for it,) in cans of six or eight gallons each, is at once deprived of its animal heat by placing the cans in ice-cold water. It is then, while in the cans, subjected to a heat of 160 to 190 degrees—a few degrees below the boiling point.—Thus prepared, the milk is immediately transferred to the boiler, a huge receptacle of cast iron, of incalculable strength. While there subjected by means of steam, to a heat of but 120 degrees to 150 degrees, the air is withdrawn by two nicely adjusted air-pumps, and the process of evaporation commences. The vapor as it forms, and this it does with surprising rapidity within the vacuum, is as rapidly condensed and thrown off by means of the pumps, and so quick is the process, that according to our information, a boiler of 500 quarts can be reduced to 125 quarts within one and a half hours. The liquid thrown off by the evaporation is clear, like water, has a sickish, unpleasant taste, in no way resembling milk, and its smell is slightly offensive. It is considered that the concentrated article is rendered purer by the process, to say nothing of its other advantages."

EVERY ONE HAS A HYMN. Our readers will recollect that the English Prayer Book does not furnish any selection of hymns for the use of public worship. The consequence has been that a great variety of hymn books have been prepared to supply the want in various places, each man following as it were, the dictates of his own fancy, both as to matter and manner. The latest result of this license is the following, said to have occurred in the parish of Bradford, at the visitation of a Bishop:

"The clerk before the sermon gave out the psalm in broad Wiltshire dialect, to wit: 'Let us zing to the praayze an' glowry o' God, three vuses o' the hundreth an' vourteen zaam—a vursion 'specially 'dapted to the 'casion, by myself.'

'Why hop ye zo, ye little hills,
And what var de's skip!
Is it 'cas you'm proud to see
His grace the Lard Bishop!

'Why seip ye zo, ye little hills,
And what var de's hop!
Is it 'cas to preach to we
Is com'd the Lard Bishop!

Eese;—he is com'd to preach to we,
The let us all strick up,
An' zing a glawrious zong of praayze,
An' bless the Lard Bishop!

From a report to the General Convention of Vermont, it appears that there are in Vermont at least 22,064 families of which there is no habitual atten-

dant on evangelical worship, which would, allowing five persons to each, embrace 110,320 souls, a fraction more than one-third of the whole population. The average attendance on evangelical worship is 65,410, less than one-fifth of the population. There are 75,640 habitual neglecters of all public worship, and 37,564 children of school age not connected with any Sabbath-schools. There is nearly one meeting-house to every five hundred souls in the State, and there are seats for every 756 of 1000.

A PREACHING SAW MILL.—A Minnesota missionary, writing in the Home Missionary of a revival in that region, mentions the following incident:

"There is a steam saw-mill in our place, which, at that time, was doing a heavy business, running night and day; but whenever the hour for a meeting arrived, whether in the day-time or evening, the mill was stopped, and all hands were permitted to attend. Here where money brings three per cent. a month, which rate of interest the proprietor was actually paying at that time for capital to carry on his business, this fact possesses some significance. As a brother minister remarked, this silent saw-mill may, in the providence of God, have preached more effective sermons, as to the paramount importance of spiritual interest, than any that were heard from the pulpit."

HUMILIATION.—I could say a thousand things concerning this more than celestial valley of humiliation. The air is so salubrious, the ground is so fertile, the fruit so wholesome; while from the branches of every tree the voices of prayer and praise are heard in delightful concert with each other. While living in this valley, no weapon that is formed against us shall prosper, as all the fiery darts of the devil are sure to pass over our heads, since the enemy of souls cannot shoot low enough to reach us to our hurt.—*Roseland Hill.*

CHRIST OUR RIGHTEOUSNESS.—Jesus suffered, having done nothing worthy of death. We shall be glorified, having done nothing worthy of life. Our sins were laid upon him, therefore he fell: his righteousness will be laid upon us, therefore we shall rise. When Jesus cried upon the cross, "It is finished," he had done, said, felt, nothing before heaven or earth that deserved death; and when he shall be acquitted at the judgment-seat, we shall have done, said and thought nothing that will be worthy of eternal life. Our sins were on, not in him; his righteousness is on, not in us. As it was just in God to set forth the expressions of his love upon the guilty righteousness wearers; as he was made sin for us and in our stead, so we are made righteousness by him.—*Dr. Canning.*

A letter from Cronstadt of the 11th inst., states that the total number on board the Lefort line-of-battle ship, which lately foundered in the Baltic, amounted to 2000, including her crew of 800, and not 1000 men as was stated in the first report. One man alone has been saved: he was washed ashore on the island of Hochland.

The news from the Military Expedition to Utah is ominous. The bulk of it had encountered snow while still far from its destination, and both men and horses were fast failing. There is a report that a supply train of seventy-five wagons, moving forward between the vanguard and the main body, had been surprised and captured by a Mormon detachment. If this prove true, there can be no longer a rational doubt that Brigham Young means to resist the entrance of the troops into his capital with all his power and to the last extremity. If so, the Expedition, exhausted and enfeebled by cold, famine and forced marches, has a gloomy prospect. It cannot retreat without encountering certain death by frost and starvation; it cannot winter in the glens of the Rocky Mountains; while to advance is to brave defeat and extermination. This Expedition set out weeks too late, and its destruction would devolve a terrible weight of responsibility on the authorities at Washington. We trust the report of actual hostilities on the part of the Mormons may prove unfounded.

THE MORMONS.—The St. Louis Democrat publishes an extract from a private letter, dated Fort Laramie, Oct. 22, which says that "Brigham Young informed Col. Alexander, by express, that he must not advance further into the territory."

The report that the Mormons had burnt 78 government wagons in the service of the "army for Utah," on the night of Oct. 5th, has been confirmed. Still dispatches are awaited from Col. Johnston, commander of the expedition, before complete credence is given to the rumor by the War Department.

Censure is the tax men pay for being eminent.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

New Hampshire Conference.

Holden at Manchester, Oct. 15th, 16th, 17th, 18th, 1857.

Concluded.

Saturday morning, Oct. 17th, at 8 o'clock, Ministers met in conference, according to adjournment.

At this session, it was ascertained that there was some trial between Bro. Morse and Smith, on account of Bro. Smith preaching to a class of brethren that went out from the chapel some months since, and established a separate meeting. On motion, it was agreed that brethren T. M. Preble, B. Locke, M. Grace and J. Harvey, be a committee to have an interview with brethren Morse and Smith, to inquire into the reasons of trial between them, and as far as the committee might be able, to assist in a reconciliation. The committee attended to the duty assigned them, so far as to have an interview, hear the explanations of each brother—but found nothing very serious between them. To conclude the interview, the committee recommended to brethren Morse and Smith, that they get together such portions of the brethren belonging to the two parties as might be necessary, and if a reconciliation could not be effected, then call a council if deemed proper.

At 9 o'clock, the brethren met in conference of business agreeable to adjournment, and resumed the hearing of reports from the churches, &c.

Those who took part in making reports were as follows:—

Bro. W. H. Eastman, I. H. Shipman, T. M. Preble, J. Harvey, O. G. Smith, B. Locke, J. Knowles, M. Grace, E. Rowell, S. S. Mooney, Wm. Winn, N. Davidson, J. Morse, J. H. Clarke, S. Goodhue, B. P. Manning, J. Stockwell, W. E. Shattuck.—and the places reported, were the following, viz:—Whitefield, Carroll, Sugar Hill, Lake Village, Meredith Neck, East Weare, Loudon Ridge, Canterbury, Warren, Boscawen, Pittsfield, Barnstead, Chichester, Exeter, Nottingham, Rye, Allenstown, Epsom, Candia, Gilmanton, Pembroke, New Durham, Northwood, Deerfield, Hampton, Strafford, Alton, Sanbornston, Meredith Centre, Sandwich, Holderness, New Chester, North Barnstead, Kensington, Kingston Plains, Upper Gilmanton, Nashua, Hudson, Salisbury, Wilnot, Manchester, Loudon Village, Epping, Concord, Goffstown, New Boston, Danbury, Hill, Lancaster.

The reports were generally quite encouraging. Some churches had enjoyed revivals, and additions by baptism and otherwise. Some new churches gathered and established. Sabbath-schools and Bible-classes prosperous, and some new ones formed during the past year. On the whole, the reports gave a more encouraging aspect of religious interest among us in the state, so far as heard from, than for sometime past.

Conference then called for the report of last year's committee, on Tract distribution. Agreed that the same brethren as last year,—T. M. Preble, J. Morse and J. Harvey,—serve again the ensuing year.

The business committee then presented the following resolutions on the

SIGNS OF THE TIMES.

Resolved, That we are more than ever convinced of the truth of the near coming of the Lord. The present distress of nations, with perplexity, and the signs of this time both as they relate to the ecclesiastical and political world, are in accordance with our hope of the speedy coming of the Lord. The voice of enquiry is heard on all sides:

"Watchman, what of the night?
Behold, earth's kingdoms totter round;
And awful signs of late foretold,
The clang of war must sound.
The watchman saith, The day is night,
Enquire with earnest heed;
Plain is the word of prophecy,
And all who run may read."

Resolved, That the present financial perplexity and distress, and the consequent sufferings of all classes in worldly things, is in accordance with the prophetic word, and though we may not look for better times, until Jesus comes, yet we rejoice

in tribulation, through which we must enter the kingdom of God.

Resolved, That the times call more than ever, for the faithful and earnest preaching of the gospel of the kingdom, as "meat in due season," for this generation, and we call on the churches to give a liberal support to God's faithful servants, who proclaim the good news of the kingdom near, and sustain them in their important work, in preparing a people for the coming of the Lord.

The above resolutions passed unanimously. A vote of thanks to the brethren and friends in Manchester, for their free and generous entertainment of the conference, was now passed. Agreed to adjourn to the call of the Clerk, at such time and place as he may deem proper.

Afternoon.—Preaching by Eld. J. V. Himes, founded on Acts 1:41—47. Some, evidently "received the word gladly," and although no one was baptized at this time, yet some were baptized the next day.

Evening.—Preaching by T. M. Preble. Text, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and they shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Our place of worship becoming too strait for us, it was announced, at the close of our meeting that our Free-will Baptist brethren of the city, had generously offered us the free use of their meeting-house on the morrow. This offer was kindly accepted, and notice given accordingly.

Sabbath, Oct. 18th.—Meeting at the F. W. Baptist House. Forenoon.—Preaching by J. V. Himes, Text, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters."

Afternoon.—Preaching by T. M. Preble, founded on Matt. 6:10,—“Thy kingdom come. Thy will be done on earth, as it is in heaven.”

Evening.—Preaching by Elder J. V. Himes, from Matt. 27:46.

Our meetings throughout, were well attended. Saints were edified and strengthened. Some, we hope, were converted from sin to holiness;—and on the Sabbath,—at noon, and also after the P.M. meeting, the ordinance of baptism was attended to. Thus it appears that our State Conference of 1857, has proved the most encouraging one we have ever holden. Let us thank God, and take courage.

JOHN KNOWLES, Moderator.

T. M. PREBLE, Clerk.

East Weare, Oct. 31st, 1857.

The dying Sinner's prayer.

"Lord, remember me, when thou comest into thy kingdom."

This I regard as the most remarkable instance of simple faith on record. Christ had proclaimed himself the Son of God, the heir of God's Kingdom. He had made pretensions that none before him had ever made. The whole community was in excitement about his claims, and the wicked rabble had heard of his pretensions and discussed his claims, as well as had the church, which feared as greatly to go against public opinion then, as now. "Behold the multitude have gone after him," said the envious priests. This dying sinner had, no doubt, heard of Christ's claims to a kingdom, if indeed he had not heard him preach, which is quite probable. But now they meet under circumstances, that by no means indicated Christ to be superior in moral character to the thief, who acknowledged the justice of his punishment. What reason had he to think that Christ did not suffer as justly as he did, seeing they were both "in the same condemnation?" But in his dying agonies, he is forced to acknowledge his claims to a kingdom and begs an interest in it, when he should come in possession of his "claim."

Let us analyse this prayer and its answer, and learn its practical lesson.

I. The prayer.

1. "Lord!" David, moved by the inspiration of the Almighty, called him Lord: but why should this wicked sinner, dying in his agony, call another apparent sinner in the same condition with himself, Lord? We cannot account for such faith, only on the ground, that the same Spirit that inspired David, inspired him with an internal evidence of his divine character, and confidence in his power to save.

2. "Remember me." This is an expression equivalent to—regard with favor: bestow upon me such benefits as your superior character and condition will allow. Joseph said to Pharaoh's degraded butler, Gen. 40:14, "But think on me, when it shall be well with thee, and show kindness, I pray thee, unto me, and bring me out of

this house." Samson prayed, saying, "O, Lord, remember me, and strengthen me this once." Nehemiah said, "Remember me, O, my God." Job prayed and said, 15:13, "O, that thou wouldst hide me in the grave, . . . that thou wouldst appoint me a set time and remember me." Jeremiah prayed, saying, "O, Lord remember me, and visit me, and avenge me of persecutors."

These examples explain what is meant by that comprehensive phrase, "Remember me."

Bring me out of this house, says Joseph. Give me strength for the occasion, says Samson. Don't forget my good deeds, says Nehemiah. Visit me says Jeremiah. Hide me in the grave, says Job, appoint me a set time and remember me. Then thou shalt call and I will answer, here I am.—What did Job want, more than to have a portion in the first resurrection? And what did this dying sinner want more than to have a part with the same, and share the reward of the righteous, when they get it, at the resurrection of the just?

3. "When thou comest into thy kingdom."—If we, who have enjoyed the light of the 19th century, had been there, could we have prayed more intelligently? The kingdom is the reward promised to the followers of Christ. To enter it will satisfy our desires, and realize our hope. None, that speak intelligently, expect to enter it, till Christ shall sit in the throne of his glory, and say to all the faithful, "Come, ye blessed; inherit the kingdom prepared for you from the foundation of the world." Christ "will judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1.

O, what faith in the 2d Advent, and future reign of Christ is this, wrung from the lips of this dying sinner! Let it rebuke our infidelity, and lead us to pray, "Lord, remember me, when thou comest into thy kingdom."

II. The answer.

1. "Verily I say unto thee." The prayer was personal, and now the answer is the same; "I say unto thee."

2. "Thou shalt be with me." What is it to be with Christ? Jno. 14:2, 3, "In my Father's house are many mansions, . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also."

"Then we which are alive and remain shall be caught up together with them (resurrected saints) in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—1 Thess. 4:17.

Did this dying sinner expect, or ask anything more than is promised to all the saints?

3. "In paradise." Where and what is that? Many seem to think Paradise a state, and locate it in Hades or Sheol—which they render the place of the dead; the intermediate state. The Catholics take this view of it, and call it purgatory, where they say all souls go after death and are purged of sins that could not be forgiven. The High churchmen say, Christ "descended into hell," where he preached to the spirits in prison. Hades is rendered hell in our version of the Bible, and I have seen of late that some boldly affirm, that Paradise is in Hades, or hell. I have always thought I should like to go to Paradise, but if it is in hell, I had rather wait.

Paradise is not used in our version of the Old Testament. The word is of Hebrew origin and is rendered in our Bible, grove, orchard, &c.—The Greek version does not translate the word from the Hebrew, but transfers it, so that the word is spelled nearly the same, in Hebrew, Greek, and English.

Paul was in some way, caught up or caught away to Paradise. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7.

The tree of life we are told, Rev. 22:14, is in the New Jerusalem, which is to come down from heaven. As the earth is to be the kingdom of Christ, the abode of the saints, is it not on the earth, that they are to eat of the tree of life? And is not the earth renewed and beautified with the "fir-tree, pine-tree and box together," and all the splendors of God's handiwork, to be the Paradise of God? Now, in all candor, does it not appear, that Thy Kingdom and Paradise, were synonymous words in the mind of Christ and of this sinner? I do think that candor, divested of its prepossessions, and an interest to sustain a theory at the expense of truth, will acknowledge the correctness of this conclusion. But the great objection to this position is,

4. "This day, or to-day." As all intelligent Bible readers admit, that Christ did not enter into his kingdom that day, and as he himself declares he did not even go to his Father; there is a necessity to make Paradise a place differing from either, if entered that day.

The phrase to-day, or this day, is an adverb of time, and must qualify the phrase, "I say unto thee," or "thou shalt be with me" and we would

punctuate according to our understanding of which of these phrases is to be limited by it. If it limits "I say unto thee," we should put the comma after to-day, as it is in our version. The comma will take its natural position, when we settle in our own minds, which way "to-day" is to go. Now the question is, does to-day limit "Verily I say unto thee;" or "thou shalt be with me?" The Bible use of the phrase alone, can settle it. Learned criticisms can do nothing for us in this matter. To the word then; what say the Scriptures? How readest thou? In the Old Testament, we find the term "to-day" and "this day" used more than fifty times, and, with scarce a single exception, always qualifying the time of speaking, promising, commanding, &c., and not the time of performing the commands, or fulfilling the promises. (Let the reader look into his concordance for day, and then look at the passages under to-day—and this day.) In the New Testament the phrase is used about thirty times, and always qualifying the time of speaking, promising, &c., but never the time of performing the acts. Now if Scripture use can settle anything, it does settle this fact, that the phrase "to-day" in Luke 23:43, limits the time of the Saviour's promise, and not the time of his fulfilling that promise.

I know the cry of "ignorance," "weak criticism," &c., may be raised, but this will avail nothing with the Bible student, while more than eighty witnesses rise up from the Bible, beside the harmony of the whole Scriptures on the time of the reward, bearing testimony in favor of my position. As the Bible use of this phrase settles this question of which verb to-day limits, the place for the comma is also settled with it. Place it as it is in all other places in the Bible. Then it reads perfectly natural and in harmony with the whole tenor of the Scriptures. Verily I say unto thee this day, even after so long a time as to-day—even in this my dying hour, I promise you, what I before promised to all that believe on me, "Thou shalt be with me in Paradise."

O, blessed Jesus, let me hear thy voice saying unto me, even to me, to-day, this day, now, even now, O, my Saviour, say to me, thou shalt be with me in Paradise, and I ask no more. Then I can die in peace, even on the cross or at the stake; or follow thee, till the opening heavens reveal thee, coming into "thy kingdom."

From this subject we learn,

1. Never to despair. A thief was heard and pardoned, and promised the kingdom.

2. 'Tis never too late to pray. Even in our dying agonies, Jesus hears the prayer of faith. And who can tell how many passengers of the foundered steamer, and others in similar situations, called upon the Saviour in those hours of mortal agony, and received in answer, the sweet promise of the kingdom, that enabled them to sink in peace into the arms of death. O, never say too late to repent, to pray and be forgiven.

3. Never presume. But one instance in all the Bible just enough to save us from despair; but not enough to encourage presumption. The great majority of men die as they live, and if we would die the death of the righteous and have our end like his, we must live the life of the righteous.

4. We learn that the reward of the righteous is not given at death, but at "the resurrection of the just;" in "the regeneration," "the kingdom of God," "Paradise" restored.

"O, I long to be there, and the thought that 'tis near,
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,—
The earth robed in beauty,—I long to be there."

E. CROWELL.

*NOTE. We have had occasion to go at large into an examination of these passages, in answer to questions under the head of "To-day," on p. 371 of this No. of the Herald—to which we would call the attention of our brother. As we have reason to believe that he seeks only light and truth, our confidence in his candor and frankness is such, that we doubt not he will at once modify his judgment respecting the use of the phrase. Ed.

Queries.

Bro. B.—If it is not deemed improper, I would like to enquire through the columns of your paper, how you can reconcile two clauses contained in your remarks, in the Herald, "on death!"

Page 340, column 3d, near the top, you remark: "As the record stands, in entering upon this mortal state, in the day that he sinned, Adam did die according to the penalty."

A short distance below you remark, "Thus we are forced to the conclusion, that in the first instance of the use of the word 'die' in the Scriptures, it conveyed only the idea of the loss of God's favor, alienation of the heart from Him, and the

entering upon a state that should result in man's dissolution."

1. Query. If in the first instance, one definition suffices to express the meaning of the word "die," why do you in the second instance add two other essentially different definitions?

2. Query. Because the words die, death, &c., are often used in a tropical manner, does it hence follow that in this, the "first instance of the use of the word die in the Scriptures," it is not to be understood in its most simple meaning as you in the first instance define it? Yours respectfully,

B. S. BATCHELOR.

New Bedford, Oct. 30th, 1857.

Ans.—The two do not conflict—the second being a more full explanation of the change in man's condition in the day he sinned,—in accordance with the declaration that in that day he should die—and not comprising additional definitions. The words referred to are not instances in that connection as metaphors, nor so treated—but the simple meaning is given which is explained by the event. A metaphorical use in one place, does not require such a use elsewhere—the presence of a trope being shown by its use, in the place of its use and not by its use elsewhere.

Bro I. H. Shipman writes from Sugar Hill, N.H., Nov. 5th, 1857:—

"Our conference has resulted in a blessed revival of the work of grace in our vicinity. When Bro. Himes commenced preaching to us the word of life we were in a very low state as a church, although a few had been trying to live for the kingdom.—The word soon took effect and sinners have been converted and some of our wandering brethren have returned to God with all their hearts, and the work is still progressing. Bro. Himes left for Whitefield yesterday, and last evening we had to conduct our meeting without his cheering presence; but God was with us and we had one of our best meetings. His preaching is of such a character that it leaves the very best of influences after he has gone. Five years ago, when he was with us, the work commenced and continued until fifty were baptized. I am glad to see by the Herald that he is soon to spend his time among the churches in and about New England. Let the churches give him an early invitation, and their hearty co operation, and with God's favor they will never regret it. And let me say to all our friends in this financial crisis, Do not forget his temporal wants; he spares no pains to benefit us, and save souls; and my prayer is that he may not be hindered in this glorious work. A full account of our meetings may be given hereafter."

Sister L. R. Gilman writes from Long Point, Ill., Oct 20th, 1857.

"Dear Brethren and Sisters:—My heart truly felt to rejoice in hearing from my own native place Mt. Holly, that the Lord was still visiting them with a few drops of his mercies. Dear Brn. and Sisters, be faithful, you know not how to prize your privileges as those that are deprived. How often I look back on the happy seasons we have spent together. I have heard but little preaching since I came West. I attended a protestant methodist grove meeting on the Sabbath. There were four ministers, and they all preached—Bro. Gregory's wife preached the first discourse of the meeting and the last, and they seemed to like her preaching much. I conversed with her sometime at noon.—She said she had felt much impressed of late that we were having the last-day signs. My heart was rejoiced to hear her exclaim as seemingly every child of God must, Won't it be a happy time when Father's children all get home. I attended another grove meeting, I think they called themselves Episcopal methodists. The minister seemed quite disturbed because I had my Bible opened. Wished me to shut it, and I did not wonder why he did, before he got through preaching. O, when will the professed teachers cease from teaching fables, crying peace and safety when sudden destruction cometh. We wish to be remembered in the prayers of all the dear children of God."

Bro. D. I. Robinson writes from Haverhill Mass., Oct. 10, 1857:—

"Bro. Himes: I want just to say, for the praise of God, that the Lord is true to his promises of grace. I attended a protracted meeting at Exeter the last two weeks, with brother Ross of Lowell. The Lord was with us, the brethren and sisters who attended and took part were greatly blessed, and two souls started for the heavenly kingdom. I also baptised two here a week ago last Sabbath. Some are seriously enquiring, and we hope for more."

Prayer is the believer's universal remedy for all disorders within, and his invincible shield against every enemy without.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.



BRO. HIMES:—Death has entered the family of Bro. and sister Howe, of Ogle Co., Ill., and snatched from their embrace two lovely babes. MYRON WM., died of Measles, while on a visit in Iowa, May 16th, 1856, aged 13 months and 11 days. The 2d, MARK, died of Hooping-cough Aug. 26th, 1857, aged 5 months and 22 days.

"Them that sleep in Jesus will God bring with him." N. W. SPENCER.

DIED, at Lisbon, N. H., Nov. 2d, 1857, of lung fever, in the 93d year of his age, Bro. DANIEL PAGE.

He professed religion more than fifty years ago, and but few Christians have maintained their profession better, or been more universally respected. He has left a wife and several children to mourn his loss. One of his daughters is the wife of Elder Ira Bowles, formerly of Whitefield, N. H., now living in the West. May God give them grace to endure their bereavement. Notwithstanding his great age he retained his faculties very well, and often expressed a desire to live until Christ came. He loved the appearing of Christ dearly, and died in full hope and faith. "The memory of the just is blessed." I. H. SHIPMAN.

DIED, in Haverhill, Mass., Aug. 12, 1857, Sister CYNTHIA BURNHAM, wife of Bro. Gilbert Burnham, aged 33 years, of consumption.

She was converted at the age of 15, and united with the Christian church of this place. About that time her mother died, and the care of the family devolved on her, which she attended to remarkably well for her age, as attested by admiring friends.—Since then, she has buried her father, two sisters, of whom she had the care, and in which she by over doing and anxiety in affliction laid the foundation of her own illness and early death. Her affection and fidelity to them seemed to be of the holiest and warmest kind.

She left a child five months old; a brother grown up but younger than she was and to whom she had shown the care of a mother, and her husband to whom she had been united but little over two years. Their loss is great, and only God can fully know and repair it or sustain them under it, and make it a blessing to them. But they are the Lord's, and he their support and joy, and such must be resigned in all tribulation. The savor of her life is precious to them, and many Christian friends and neighbors, who sympathise in the loss.

She was ever ready to do for the sick and cause of the Lord. Her desire for the conversion of some dear friends was so great as to lead her to write them on the subject, and just before she was taken down she said she felt ready and willing to go. She had a circle of young friends who came to her house for prayer and advice in seeking the Saviour, when Bro. Roney preached here, and all of them found the Lord and are living to his praise still. Some neighbors who knew her most intimately say they never knew so good a woman before, and shall not soon again.

D. I. ROBINSON.

Haverhill, Nov. 2d, 1857.

DIED, in Haverhill, Oct. 22, 1857, Sister RHODA DISINNELS, aged 75 years, of Paralysis, after an illness of two days.

She was the daughter of Philbrick Colby, of Ware, N. H. She had lived with her husband, who survives, 45 years. She was converted in 1839, under Bro. Miller's labors, the first time he was here. She was baptised by Bro. Plummer in April of '40, and remained a devoted believer to her death. She ever loved Bro. Miller as the instrument of her conversion, and as a faithful servant of God. She ever loved and attended the meetings, social and public, while able, and lamented her loss of them when unable. Three years ago she was taken with a shock of palsy while in meeting, and when carried home said she should never attend there again. It was her last. She recovered so as to be about house, and had meetings there occasionally. Last August she had a second shock, which still more enfeebled her; but still her mind and hope were clear. I visited her several times, and ever found her in a good religious condition "waiting for her change to come."

A third shock on the 20th of Oct. was the cause of her death. She said to me "she felt resigned to live, or die. All was well—her whole trust was

in the Lord." She said to her son's wife, "I feel Jesus is all to me, I have often looked for him, and I long to see him, and be with him,—I do not expect to get over it." She said to her husband, "I shall soon be through and be in the arms of Jesus." Her last words on religion were probably to me—"I am ready and willing to go."

A son and two sisters, the husband and a large circle of friends, deeply feel and profit by the loss. Already to some it has been blessed. She desired Bro. Plummer to attend her funeral. The services were impressive, and it was the largest circle of Christian relations I recollect to have seen together. It was solemn, blessed and glorious, in view of the resurrection of the just.

D. I. ROBINSON.

Haverhill, Nov. 20th, 1857.

DIED, in New Boston, N. H., Sept. 21, of consumption, Mrs. FRANCES E., wife of Willard E. COLBURN, aged 19 years and six months.

Death is in all the land, taking one here and another there. The young, the gay, the old and sedate, alike are called to obey the summons. A few short years ago, the subject of this notice little thought she would be so early taken from the scenes of earth, and laid away in the silent mansions of the dead. But so it is,—she has gone leaving a kind husband to pursue the journey of life alone. May he take warning, by this her early death, and be ready for the summons when it shall come; and may he feel, that Jesus is his friend, and God his trust, in that hour.

"If bending o'er the brink of life,
My trembling soul thall stand.
And wait to pass death's awful flood,
Great God, at thy command;

Lay thy supporting, gentle hand
Beneath my sinking head,
And let a beam of life divine
Illumine my dying bed."

May this be his prayer.

LESTINA GILBERT.

Francisston N. H.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec. 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.
Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.
Hiram Conkling, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan. 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.
Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

31 Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. They penetrate the obstructions of the organs, purify the blood, and expel all disease. They purge out the foul humors which breed and disorder the system, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my Ameri-

can Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid action of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also purify the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
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DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague distribs. is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyspelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cents. a Jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

LYON'S KATHAIRON, the most celebrated Preparation for the Hair ever made! The immense sale of this unequalled preparation—nearly 1,000,000 bottles per year!—proves its excellence and universal popularity.

It restores the Hair after it has fallen out, invigorates and beautifies it—making it soft, curly and glossy—cleanses it from all scurf and dandruff, and imparts to it a delightful perfume.

The ladies universally pronounce it the finest and most agreeable article ever used. It excites in the scalp a new and healthy action, cleanses it from scurf and dandruff, prevents the hair from falling off or turning grey, cures eruptive diseases upon the head, and produces a fine growth of new hair upon bald places; gives the hair a fine, rich, glossy appearance, unequalled by any other article in the market. Sold everywhere for 25 cents a bottle.

HEATH, WYNKOOP & CO.,

Proprietors and Perfumers,

No. 63 Liberty street, N. Y.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan 4—1 year

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BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CAROT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
DE KALB CENTER, Ill. Charles E. Needham.
CINCINNATI, O. Joseph Wilson.
DUNHAM, C. E. D. W. Sornberger.
DUNHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Asen Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
MORRISVILLE, Pa. Wm. Kitson.
NEWBURGH, MASS. Des. J. Pearson, sr., Water street.
NEW YORK CITY. Dr. J. Croft, No. 108 Columbia street.
PHILADELPHIA, Pa. Dr. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, ST. ARMANDS WEST, C. E. C. P. Dow.
PRINCETON, N. Y. John V. Pinto.
ROCHESTER, N. Y. Wm. Bushy, 215 Exchange street.
SALEM, MASS. Chas. H. Berry.
SHANNON'S GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMERSET, De Kalb county, Ill. Wells A. Fay.
ST. ALBANS, Hancock co. Ill. Elder Larkin Scott.
STANBRIDGE, C. E. John Gilbreth.
SHERBOYAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. Benjamin Emerson.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year in advance.
1.13 do., or \$2.25 per year at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers. 25 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. As sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or early, at the office where it is received, will be 18 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, NOVEMBER 21, 1857.

Prospects of the Herald.

In order to keep the Herald, as heretofore, at least on a par with the best papers in respect to typographical appearance, we shall be under the necessity of replacing our old fonts of type with new ones at the beginning of the ensuing volume. This being attended with an expense of several hundred dollars, will be an item for all who are indebted to take into serious consideration.

Our financial prospects are not cheering. There is enough owed the office, even by those who are fully able to pay, to meet the wants of the Herald, if it could be collected. Our entire trust is in the Lord our God. Will he forsake us? Can it be that a cause like ours will be left to fall?

Two things rest upon me with much weight; 1st, the office, with all its liabilities and responsibilities; 2d, my support outside of the office as a General Missionary. Whether I shall be sustained in these respects in this trying time, is a problem that Providence alone can solve. We not only expect, but God requires of any and all, that they do their duty. Prepare to pay your indebtedness. Get subscribers, and give and do all you can. Shall so important a work as the Advent cause, or such a paper as the *Advent Herald* be allowed to fail for the want of its just dues?

We hope in the next volume to be able to give a full summary of news; and otherwise the Herald will be conducted as usual; only we trust it will be made increasingly interesting to all its patrons.

Our religious prospects are cheering. Everything about us confirm our hopes as to the nearness of the kingdom of God.

J. V. HIMES.

Boston, Nov. 16, 1857.

FINAL DISPOSITION OF THE DELINQUENT LIST.—We intend soon to print this list entire on one sheet, and send it once more to all. Then we shall make special efforts to secure the aid of all our friends in every place in collecting. And thus keep out of the Herald, the publication of the shame of those who ought to know and do better.

We have almost come to the conclusion, in looking over the delinquent list as made out up to this time, that after the first of January next, we should send the Herald to those only who have paid for it. What shall we do? will all our subscribers respond?

THE FALL OF DELHI. This important event took place on 20th of September, after six days spent in assault and obstinate resistance. The number of the British killed and wounded during the first two days was six hundred, including the unusually large number of fifty officers. How many fell in the four days following, we have no account—nor indeed have we of the numbers engaged in storming the city. As was expected, no quarter was shown the mutineers, except to the women and children. Though by no means decisive on the war, the fate of Delhi is the first indispensable achievement towards a re-conquest of the country. The crisis of imminent danger to British supremacy in India has passed. The tide has begun to turn, and judicious energy may lead to a restoration of the power which was so suddenly well nigh shaken off.

Our news from Mexico is important. The Constitution has been suspended, and Comonfort declared Dictator. The country is convulsed by factions and intrigues, and the rule of Comonfort is evidently precarious. Yucatan is the theater of a bloody war of races, and the central authority is only maintained in the South by the name and efforts of Alvarez. Mexico seems on the verge of dissolution.

TOUR TO WESTERN NEW YORK.—I shall fill the following appointments, by the permission of Providence, in a short tour in Western New York. I intended to have made a longer stay west, and have visited more places. But this I shall not be able to do now. Duties about home will prevent. I shall begin at:

Springwater, and Conesus, as Bro. Withington shall state, more particularly, in the Herald, from Nov. 22, to Nov. 29, including two Sabbaths and meetings every day in the week.

In accordance with the above suggestion, I will add: Bro. Himes will preach at the Methodist meeting house

in Springwater Valley, commencing Nov. 22, and continuing with us till the 26th, and 27th at Conesus Centre, and continue over the Sabbath. Our brethren and sisters from abroad are cordially invited to be present. It is possible Bro. Chapman will also be with us.

SAMUEL H. WITHINGTON.

Shall be in Rochester, N. Y., in the P. M. and evening, Nov. 30. Will see friends, at the house of Bro. Carlos Dutton. May preach if the door is open on Tuesday evening.

Homer, N. Y. Conference from Dec. 2 to the 6th.

Syracuse, Dec. 7, evening.

On my return I shall attend the dedication of the church of Yahveh, now being erected by the Adventists in Providence R. I., where Bro. Osler is pastor. That will take place about the middle of December, of which due notice will be given in the Herald.

After this dedication I shall be at liberty to hold protracted meetings with any of our churches of a week or ten days continuance, in order for revivals, and the up building of the cause.

J. V. H.

Dedication.

The house of worship, being erected by the Advent Association of Providence R. I. will (Lord willing,) be opened for religious services, on Wednesday evening Dec. 23d, commencing at 7 o'clock.

An invitation is extended to all our friends to be present. The house is on Broad st. second building from Richmond st.

R. KNOWLES,
O. B. FENNER,
A. PEARCE, } Committee.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
The Time of the End	\$1.00	.21
Memoir of Wm. Miller	1.00	.19
Hill's Saints' Inheritance	1.00	.16
Taylor's Voice of the Church	1.00	.18
Daniels on Spiritualism	1.00	.16
The World's Jubilee (Mrs Silliman)	1.00	.17
The Kingdom not to be destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Laws of Figurative Language	1.00	.15
Exposition of Zechariah	2.00	.23
Lord's Ex. of Apocalypse	2.00	.33
Wickes " " "	1.50	.21
Bliss " " "	.75	.12
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Yahveh-Christ	.60	.10
Miss Johnson's Poems	.50	.08
Bliss' Sacred Chronology	.40	.08
Orrock's Army of the Great King	.40	.07
Preble's 200 Stories	.40	.07
Fassett's Discourses	.33	.05
Memoir of P. A. Carter	.33	.05
Wellcome's 24th and 25th of Matt.	.33	.06
The New Harp (Pew Ed. gilt 1.50)	.80	.16
" " (Pocket Ed. gilt 1.25)	.70	.12
Tracts in bound vols., 1st vol.	.25	.05
" " " 2d "	.35	.07

Works of Rev. Horatius Bonar,

Eng., viz.:		
Morning of Joy	.40	.08
Eternal Day	.50	.10
Night of Weeping	.30	.07
Story of Grace	.30	.06

TRACTS.

The postage on a single tract is 1 cent, or by the quantity 1 cent an ounce.

A. * The Six Kelso Tracts, at 6 cts. per set, or,

" 1. Do you go to the Prayer-meeting	at \$0.50 per 100
" 2. Grace and Glory	1.50 "
" 3. Night, Daybreak and Clear day	1.00 "
" 4. Sin our enemy, &c.	.50 "
" 5. The Last Time	.50 "
" 6. The City of Refuge	1.00 "
" 7. The Second Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851).	Price, \$0.12 single.

B. 1. The End, by Dr. Cumming	.04 "
" 2. Litch's Dialogue on the Nature of Man	.06 "
" 6. Word of Warning, by W. W. Pym (1842)	.20 "

C. 1. Prophetic View of the Nations, by N. N. Whiting	.04 "
" 2. The Sabbath, by D. Bosworth	.04 "
" 3. The Christian Sabbath	.01 "
" 4. Israel and the Holy Land. By H. D. Ward (1843)	.10 "

D. Eight 2d Adv. Library Tracts, at 25 cts pr set	
" 1. The World's Jubilee	.04 single.
" 2. Prayer and Watchfulness	.04 "
" 3. The Lord's Coming a Practical Doctrine	.04 "
" 4. Glorification. By Rev. M. Brock	.04 "
" 5. Miller's Apology and Defense	.04 "

E. 1. The Earth to be destroyed by fire	.04 "
" 2. First Principles of 2d Ad. Faith	.04 "
" 3. Bible a Sufficient Creed	.04 "
" 4. The Present Age—Delusive	.02 "
" 5. Protestantism. Its hope of the world's conversion fallacious	.12 "
" 6. Churches, Church Order, &c	.03 "

F. Six Tracts for the Times, 10 cts. per set.

" 1. The Hope of the Church	.02 single.
" 2. The Kingdom of God	.02 "
" 3. Glory of God filling the Earth	.02 "
" 4. Return of the Jews	.03 "
" 5. The World's Conversion	.02 "
" 6. Our Position	.01 "

TRACTS FOR THE TIMES. No 7.—'Waiting and Working,' Price, \$1.00 per 100.

G. 1. That Blessed Hope	.01 "
" 2. The Saviour Nigh	.01 "
" 3. The True Israel	.02 "
" 4. Time of the Advent	.02 "
" 5. Motive to Christian duties	.01 "

H. 1. The Eternal Home	.04 "
" 2. Approaching Crisis	.10 "
" 3. Letter to Everybody (1812)	.04 "

I. 1. Facts on Romanism	.12 "
" 2. Promises—Second Advent	.04 "
" 3. Declaration of Principles	.25 pr 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

JAMES CHALLEN & SONS, Bulletin Building, Philadelphia, will publish, November, 1857, the City of the Great King; or, Jerusalem as it was, as it is, and as it is to be. By Dr. J. T. Barclay, late Missionary to Jerusalem. With a steel portrait of the author by Sartain. It will be highly embellished with chromographic illuminations, steel engravings by the best artists, Periscope Panorama of the entire circuit of the city and environs, explanatory diagrams and maps, and fine wood engravings. The engravings will be executed in the highest style of art, from photographs and original designs illustrating the various phases of the city, ancient, medieval, modern, and Millennial, also, restoration of the temple and city as invested by Titus—notice of its Jewish, Christian, and Heathen antiquities—its present political and moral condition—future prospects, &c. &c. &c.

This work is the result of investigations made during three and a half years' residence in the Holy City, with facilities for prosecuting researches never heretofore enjoyed. It was undertaken with special reference to the elucidation of the Holy Scriptures, the Talmud, the works of Josephus the crusaders, and pilgrim chroniclers. The many valuable discoveries made in the temple enclosure, and other sacred localities, to which Dr. Barclay was admitted by special permission, with permission to explore those hallowed spots, so jealously guarded for many centuries, and now for the first time presented to the Christian public, will introduce a new era in sacred topography. The profound interest attaching to every inch of the temple grounds, from the Tower of Antonia to its lowest substructures, invests his explorations of that sacred enclosure with great importance. The mysteries of the Mosque of Omar, the Tomb of David, the great Quarry Cavern beneath the hill Bezetha, the Subterranean Temple Lake (both discovered by the author), and other Jerusalem in general, hitherto but little known, together with other features of interest, are amply disclosed. It is not intended merely as the vehicle of these matters, however interesting and important they may be, but as a most comprehensive and accurate work on the topography and archaeology of the Holy City. No portion of the world is attracting so much attention at this time as that of Palestine, and the interest will continue to increase. The publishers do not hesitate in announcing this work as the most accurate, reliable, and interesting on Jerusalem, ancient, medieval and modern, ever published in this or any other country. The splendid chromographs (printed in ten rich colors), fine steel and wood engravings, diagrams, maps, and panoramic views, impart to it an interest and value which no other work on the subject can claim. To those who prefer fact to fiction, scrupulous truthfulness of representation to the speculative sketches of fancy, that so often libel the sacred localities, this work cannot but prove gratifying and instructive in a high degree.

It is only in anticipation of the liberal patronage, always bestowed by a discerning public upon works of this character, that an original work, so extensively and expensively illustrated, can be published.

It will be printed on superior paper, from new type, and handsomely bound in embossed cloth, with gilt emblematic back and sides. Over 500 large 8 vo. pages.

Price \$3.50. Morocco, full gilt, \$5.00. By mail, post-paid.

As this work will be sold chiefly by subscription, and be universally popular, we wish agents in every town and county in the Union. Liberal percentage allowed.

Orders for the work must be accompanied with cash. Agents applying must furnish testimonials of character. The work will be sold to them on liberal terms. Orders filled in rotation. Send on immediately.

We shall have a supply at this office, and will furnish our agents and others, on the terms stated—CASH.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. "He that answereth a matter before he heareth it, is folly and shame unto him." Prov. 18: 13. Boston, published by the author, 1857. 10 cts. single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

Appointments.

I will preach at East Weare, in the Free meeting house, the 4th Sabbath in October; at Canterbury Townhouse the 1st Sabbath in Nov.; Waterloo, at the Conference, the 2d; at Loudon Ridge the 3d; at Lake Village the 5th.

T. M. PREBLE.

I will preach (D. V.) in the Hollister school house, in Barnston, C. E., Dec. 5th, at 6 o'clock P. M., and on Sunday, the 6th, during the day; also in the evening in the school house near brother Hurd's.

J. M. ORROCK.

I. H. Shipman recalls his appointment in N. Springfield, Vt., the 4th Sab. in the month.

It is expected that Elder D. T. Ross, of Hebron, N. Y., will commence a protracted meeting with the Advent church worshipping in the chapel on Hudson street in this city on Tuesday evening, Nov. 24th.

L. D. Thompson will preach at Lawrence, Mass., Sunday Nov. 29th, at Westford Dec. 1st, at Groton Junction 2d, at Nashua, N. H. 3d, at Manchester 4th.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our

kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything.

I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald.

J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total	\$405.54
Josiah Vose, \$5; D C Bushnell \$4.50; M Hare, 50 cts.	
Present total,	\$415.54

BUSINESS NOTES.

W C Hall—Rec'd and returned the 11th.

H K Boyer—Have cr. you \$1.50 to No 983.

N W Spencer—Send any Mass. or Conn. bills when you can get them.

R Hurlbert, \$2—Sent you books the 14th inst.

J T Walsh—Have sold books to the amount of \$6.70 over expenses, and have marked down the price as you direct on those on hand.

C A Thorp—Rec'd of J W Bonham and cr. you on acct \$5.

H Durkee—Rec'd on the 14th. Thank you.

D C Bushnell, rec'd \$20—less 50 cts. for express. Have cr. you \$6 to No 1023; S Borden \$2 to 930; \$7 for books sent 17th by Thompson & Co's Ex. to H O, and balance to aid, &c.

E Matthews—By sending the bill to Royalton, and getting them exchanged for other bills, we have got them off at par, and so all is right.

John Murray Brown—We had no Benedictions in gilt binding, and so send plain. That and the Blessed Life is the same book. There is extra postage to Cal. The \$5 you send, with \$2 pd J C P, pays the books, postage, Herald to Jan. 1, 1859, and 30 cts. over, which we have sent you in tracts Nov 17th.

RECEIPTS.

UP TO NOV. 17TH, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 315 was the closing number of 1856; No. 341 is the Middle of the present volume, extending to July 1, 1857; and No. 367 is to the close of 1857

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Rec'd, Nov. 14, \$1 from A W Gray, and dated "Jay," with the request that it be credited to "Mrs Gray," and her paper stopped. As the state and given name are not given, and as we find none of the name of Gray at any of the "Jays" in the different states where we send to P. O.'s of that name, we are unable to cr. it.

A Wadleigh 893, D Davis 893, D Sanborn 893, E W Smith 886, Wm B Weeks 893, B T Libby 924, S Parker 893, J Heath 893 and 25 for G to 138, S Marvin, for N L's to 861 and your own to 854; M Batchelor 867, Dr G W Kettell 893, Mrs C Clark 867, J Blythe 872, M Hare 898 and do. for 4 G's to 141—each \$1.

B Whipple 893, J L Taylor 912, J Clark 912, Miss A Parker 912, I Williams 859, W S Miller on acct, E Baker 898, A Jenne 906, J Yee 919, Wm Steele 873, B Martin 846—81 cts due Jan 1st—each \$2.

Geo Shurtleff 932, and 2 G's to 135—\$3.

E Entee 945, \$5.

M Gove 886, \$2.13, A C White for Rev H A 919, \$2.42,

L Catlin 838, \$3.50.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

OFFICE No. 46 1-2 Kneeland-street

WHOLE NO. 263.

BOSTON, SATURDAY, NOVEMBER 28, 1857.

VOLUME XVIII. NO. 48.

LINES.

"The night cometh when no man can work."

Our time will soon be o'er,
The day be quickly gone,
The moments be no more,
And nothing can be done;
The angel on the land and sea,
Will swear that time shall cease to be.

Then let us all improve

The closing hours of grace,
With works of faith and love,
Fill up the narrow space;
And when the day is past and gone,
The Master will pronounce "well done."

New York. R. H.

My Journal.

From Oct. 5, to the 10th, I spent in Boston, and vicinity, in duties connected with the interests of the Advent cause.

Oct. 11.—Preached in Worcester all day, and had a precious season with the Advent Church. Elder Taylor is to return soon, and their prospects are cheering.

Thursday, Oct. 15, to the 18th, attended the N. H. Conference of Adventists at Manchester, N. H. We had a good gathering, and the conference conducted all its business in the utmost harmony and love. In looking at the prosperous state of things, I could but exclaim; "What hath God wrought."

I gave four Sermons, Bro. Preble, Shipman, and others the rest, and we had a good hearing. The Free-Will Baptists kindly invited us to hold our meeting in their house on the Sabbath, which we were happy to do, as our place of worship was too small for the congregation who wished to hear. We had a good season through the day. Bro. Preble spoke in the P. M. and gave a very instructive and interesting discourse. I spoke morning and evening. We had a prayer meeting at the close of the evening sermon, in which Bro. O. G. Smith, Bro. Mooney and others took part. Some came out for prayer, and the season was one of interest and profit.

Tuesday and Wednesday, Oct. 20, 21, I spent with the church in Providence, R. I., visiting the flock during the day with Bro. Osler and preaching in the evening. We had a season of blessedness, several rose for prayer, and they are all ready for a revival, for which they have been and still are earnestly praying. They now worship in the vestry of their new chapel. It is a fine spacious room, and will hold between two and three hundred persons. The chapel will be completed and dedicated in December. The prospects of the Advent church in Providence, were never so good as now. God will bless the industrious and enterprising. He will help those who try to help themselves.

Elder Hawkes has been quite sick, but is now better, and at work again, and doing well.

Thursday, Oct. 22.—Gave a discourse to the Advent church in New Bedford, Mass. We had a refreshing season together. God is showing his people some favor here.

Sabbath Oct. 25, I was to be in Lawrence. But it was afterwards arranged for Bro. Fasset to go, and for me to remain in the city. The day was stormy, and we did but little in the city, though we had interesting seasons. But Bro. Fasset had a good time at Lawrence, and preached three times in the chapel, to full and attentive audiences.

Tuesday, Oct. 26.—Took cars for Lisbon, N. H., and arrived in the evening, where I was received by Bro. Kendall Parker, and partook of his hospitalities, and at 7, P. M. Elder Shipman took me in his carriage to Sugar Hill, where we arrived at 9 o'clock. Here I found myself at home in the midst of old and warm friends, after an absence of two years.

Since I was here, many changes have taken place. Many of the brethren have moved away to the West and elsewhere, and many have gone to the grave. About forty families have either removed, or been broken up by death, in Bro. Shipman's society. These are sad and terrible inroads. Those that remain feel it deeply. Yet they have a good society and church remaining and are trusting in God, in working for the salvation of souls, and looking for the kingdom.

The people of this place were formerly under the ministry of the Free-Will Baptists. They had a large society, and a spacious chapel. In 1842, the doctrine of the personal and speedy coming of Christ being proclaimed here, many embraced it, and some stood against it. The Adventists owning half of the house petitioned the society for the use of the chapel one-half the time, which was their right. But this was peremptorily denied to them.

The result was, a new chapel was erected, in which I had the pleasure of preaching the opening discourse on the 4th of July in 1845. About this time Bro. Shipman, took the Pastoral charge and has remained till this day with the exception of one year. He is very highly esteemed and deservedly so, by the whole community. He has often been called to go elsewhere, but his beloved flock will not give him up. About two years ago the leading men of the Free-Will Baptist society, seeing that they could do nothing as they were, proposed to the Advent society a union of interests in regard to the two chapels, so as for each society to occupy the large chapel half the time. The leading men of both societies, on a consultation, agreed to unite so far, as to fit up the large house in modern style, and take the new chapel for vestry purposes, and so each society occupy the chapel and vestry half of the time, on a basis of union. They have now a large and convenient chapel for the Sabbath, and a vestry for Conference and church meetings. And thus far they have got along with the union, as well as could be expected in this imperfect state of things. It has been a blessing in many respects, to both societies. I trust it may continue to be a blessing to this whole community, and that the word of the Lord will have free course and be glorified.

In the evening I gave an introductory discourse, preparatory to all doing what they could for an immediate work of God. My argument with the church was, that as God had done all he could to his vineyard, in order to its bringing forth fruit, (Isa. 5:3,) it was indispensable for the church to come up to the help of the Lord, and do all in their power, in order to give success to the means of grace. Nothing being wanting on the part of God, it only remained for the church to humble herself, and act with faith for an immediate result, in order to have a blessing. (Mal. 3:10.) I then followed up these views with eleven other discourses, on important questions of a doctrinal and practical nature, such as for example: Deut. 33:26—29. 2. Tim. 4:6—8. Matt. 25:24—30. Rom. 8:35—37. Eph. 5:

18. Isa. 33:17—24. Ex. 32:26. John. 7:37 38; 1 Cor. 15:50. Isa. 44:3, 4, with the second chapter of the Acts to close up.

There were two results.

First. A deep conviction on the minds of the professors of religion of their backslidden and worldly state. This was followed by a breaking down, and humble, heartfelt confessions and a renewal of their covenant with God, and each other, to live new and devoted lives. The family altar in most cases, where it had been broken down was restored, and the church came up to the help of the Lord, in the work of bringing souls to Christ. I hardly ever witnessed more solemn and powerful meetings, than some of those in which the backsliders confessed and renewed their covenant. Then followed: Secondly: the conversion of souls, and baptism, as would be natural, and as in all such cases. So that we have the experiment in this, and in many cases in time past, that God is ready to work with his people, and to bless them when they will turn to him and bring their "tithes into the storehouse." Let all the churches be sure of this. And let them break down before God, and try the experiment.

On Tuesday, the last day of our meeting, I baptised four happy souls. It was a heavenly time indeed. In the evening we had the most powerful meeting of any we had witnessed. A large number were blessed during the meeting and a number were converted, and I left the fire burning, in the hope that the work will go on till all in the region are brought in. Bro. Shipman was to continue the meetings, and with his spirit and faithful labor, the work will not fail to go on. Indeed, I could have done little or nothing without his faithful co-operation. God is with him, and his people. I wish to record the gratitude which I feel to them for their kindness and liberality to me.

Elder Knowles, of Lake village was present, rendered assistance in our meeting. Elder O. D. Eastman, of Landaff, was present also, at some of the meetings, and sympathized with us, but was unable to spend much time. The Free-Will Baptist minister of the place was absent most of the time, but was in at two of the meetings. We should have been glad for him to have attended them all. It no doubt would have resulted in good to the souls of men, in the parish place.

Wednesday Nov. 4.—I took carriage with Jimmy Shipman, for Whitefield Eld. Shipman who had intended to go with me and help in the meeting at Whitefield, had so much to do at home, he was obliged to relinquish, and so he sent me by his son, a promising lad, and who, I trust, will heed my entreaties to him, to become a Christian. On my way to W. I called on Dr. Willis, in Franconia, to see his son Otis, a very promising young man, whose hopes for this world are cut off, by that fell destroyer consumption. He was converted at Sugar Hill in the revival five years ago, in which I had the happiness to witness the power of God in the salvation of souls. He was glad to see me, as also I was to see him. I read the 23d Psalm, talked and prayed with him, when we parted in hope. He is all ready for the kingdom.

Near Whitefield, just at evening, I turned aside again to see another young man, a son of Bro. Harris, who is also on the brink of the grave. He is a great sufferer, but has been con-

verted and given up to Christ, and waits for deliverance.

After singing and praying with him, he spoke with some difficulty, and said, "Oh, I am glad Eld. Himes has called to see me. The singing and prayer has done my very heart and soul good."

Bro. and sister Harris have been greatly afflicted. They have buried an amiable daughter within a short time, and now must lay away a beloved son, leaving them with only one child. But God will bring them again from the land of the enemy, when death divided friends will meet to part no more.

We arrived at Bro. Eastman's jr. Whitefield, about dusk, and received a hearty welcome, and every attention and kindness, while with them. We hastened to the chapel and commenced our work. I pursued a similar course to that which was pursued at Sugar Hill. I gave twelve discourses in four days, and one evening, to good audiences, who appreciated my labors. Bro. Eastman backed up the efforts to bring the church up to a higher standard of feeling, and interest, and the work began and progressed steadily to the end. Many confessed, and renewed their covenant, and a number came out for prayer and the prospect for a great and good work, is truly encouraging.

Bro. Knowles was also with us, and rendered essential aid. I need not add more as Bro. Eastman and Shipman may give some account of the results of the meetings. Some came in from abroad (among whom was a natural brother Eld. S. Heath,) of Corinth, Vt.

He took hold with us in the work with all his heart.

We closed our interesting meetings on Sunday evening, and took leave of friends ready to depart on the morrow. I feel myself under much obligation to Eld. R. and his people for their kindness. I was sorry to leave them so soon, as we had just got into the work. May the Lord carry it on and grant them a great blessing in all the region.

On Monday, A. M. Nov. 9, before the dawn of day I took leave of Bro. Eastman, and family, as also of Bro. and sister Heath, and took stage for Littleton, whence I came with cars to Lake Village and arrived at 2, P. M. I passed Bro. Shipman at Holderness, in the up train, and only got a glimpse of him, without being able to exchange a word. Well, we were glad to see each other, but should have been more so, to have enquired after the good cause.

In the evening I met the church at Lake village after an absence of two years. We had a good audience, and cheering time. The cause here is peaceful and prosperous. Bro. Shipman labors with them half the time, and is very useful and much liked by all.

Returned home Nov. 10, in health, but some weary. Within the last fourteen days I have delivered twenty-five discourses, and participated fully in all the work pertaining to a revival interest. Baptised four persons, visited the sick and others: yet I feel that I am doing little or nothing for him who gave himself for me. But work will not save us. No: it is all of Grace. And though I feel,

"I the chief of sinners am,
Yet Jesus died for me,"

On thy merit, Oh thou precious Lamb of God I rest my soul. Oh save me in that day! May

I not after I have preached to others, become a cast-away myself.

"Jesus, refuge of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past!
Safe into the haven guide,
O receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on thee:
Leave, ah, leave me not alone!
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

Athens.

A week in Athens! How much it furnishes for the eye, the mind, and the memory! Few of the places of antiquity so completely retain the outline of their history in their geography. The hills of Rome are comparatively undistinguishable. The sacred places of Jerusalem are the subject of discussion. But about the localities of Athens there can be no dispute. They need no guide or Cicerone. The classic visitor feels perfectly at home. The school-boy even realizes an identity which it is impossible to deny or to overlook. The moment you come upon the beautiful plain on which the city stands, the glorious Acropolis is before you in all its grandeur. It crowns the scene with a splendor and power all its own. There opposite Mount Sycabettus rears its majestic watch-tower. There is Hymettus, still sheltering its busy hives. There is Pentelicius, with its quarries of purest marble. There flows the Ilissus on its rocky bed, and there its twin, Cephissus, waters the plains and gardens on the other side. First of all, a general view of all these monuments of memory presses itself upon the eye. You survey them alone and together, and realize the reality of the scene. The glowing sunset lights them all up with a peculiar illumination of beauty, and in the pureness of the atmosphere, in the golden and crimson hues which cover the mountain sides, you realize completely the beauty of Attic skies and Attic sunlight. This glorious scene I have enjoyed in its full, and have stood to see the glowing power in which this is displayed with daily increasing delight. A week is all too little to contemplate even the outward general glory of Monumental Athens.

But when you enter into a more minute survey, every visit of investigation and every ride of leisure increases the power of the interest which the whole view has produced. What can be more grand than the Acropolis? The Propylæa, the Temple of Victory, the Erechtheum, the majestic Parthenon, all reward abundantly every moment's observation. What a rich profusion of sculptured beauty is here scattered around! Enough to make the treasure of a nation. You walk amidst these ruins with amazement, and try to recall the wondrous history which has passed since they were piled up here in their majestic testimony. It would seem impossible that any eye should be blind to their beauty, or any heart insensible to their power of impression. All these wonderful mementos of ancient wealth and power have an influence singularly mysterious. They take you away from the present, and place you in communion with the past, and you hardly feel, as you walk among them, as if you were really a denizen of earth in the nineteenth century of its Christian history.

Perhaps no spot known exercises the same indescribable power as the Pnyx, with its still smooth and stately plain, and the Bema, from which Pericles and Demosthenes addressed the gathered crowds of Athens. Here everything remains in its original shape. There is an artificial plain on the hill-top, back of the Areopagus, which would contain an audience of five thousand persons, and a stone platform, with steps cut in the rock on either side, with its face perpendicularly resting on some two or three long stone steps or terraces, such as we have seen imitated a score of times in the platform of some modern American pulpit. Here the orators of Greece stood. The glories of the Acropolis are on their right in full view. The beautiful sea behind. The plains of Athens are

spread out before. Never was there such a spot beside; and its wonderful preservation in original form and aspect seems to give one of the most remarkable records of Athenian habit and Athenian greatness. Immediately in front is the Areopagus, with the Agora between. Paul's disputes in the Agora with the inquiring and objecting philosophers of Athens led to his required public appearance before the people as a body on Mars Hill. There stands the rocky eminence, with its ascending steps cut in the face of the rock, where the Apostle stood, "in the midst of Mars Hill." What a place it is to read his noble address! On his side, the glorious temples of Acropolis, with the bronze Minerva standing in full view, while he declared that the God whom he proclaimed dwelt not in temples made with hands, nor was worshipped with men's hands, as though he needed anything. All this material splendor, thus fresh in all its richness, was nothing to the mind that apprehended the unseen but all-seeing God, and realized the power and reality of the judgment which he had commanded. The reading of this matchless address on the spot where it was delivered clothes it with an energy entirely its own; and we realize that great as was the oratory of Demosthenes when he stood immediately behind on his exalted Bema, it was as nothing in its subject, in its responsibility, in its real authority in the interests of man when compared with this lonely and unknown traveller, who came unattended and unknown to declare to Athens a God whom they ignorantly worshipped, and these scenes have I gone over with delight, and feel richer by far from the fellowship which I have had with them. Days have been short here, as each one has brought out some new subject, and the pleasure of wandering has been peculiar, and peculiarly compensated.—*Dr. Tyng.*

Pray in Secret.

Five minutes for reflection and self-examination, ten for reading the Scriptures, and fifteen for prayer, daily, is about as little as most Christians can live upon. Many, it is true have no special time or place for secret prayer, and therefore do not live. It can be spared as easily as the ever-recurring time for our regular meal, and every consideration, temporal and eternal demands it. I was once profitably impressed with the importance of uniformity in this duty by that venerable ruling elder, the late John Alexander, of Lexington, Va. Soon after leaving his bed, and before he had fully dressed, and while others were talking around him, he took his Bible and sat down to enjoy the hidden manna.

The preaching of Larned and the praying of Payson were pre-eminent for that union which secret prayer alone can impart, and hence the peculiar power of those men. One of the richest prayers I ever enjoyed was by an eminent merchant, in the prime of life, and immersed in business. Nothing but faithfulness in private prayer kept his spirit in this frame. This he intimated in reply to a question on the subject.

The question often arises, as to whether we shall kneel down in presence of others, or pray mentally and literally in secret. Some feel that the one savors of ostentation, and some that the opposite indicates a fear of man. It is evident that either method is proper, and that the one is best that most effectually subverts the great end for which secret prayer was enjoined.

Any Christian who succeeds in wrestling an hour a day, or possibly half an hour, from the world, will experience the richness of those promises made in the Apocalypse, "to him that overcometh."—*[Presbyterian.]*

Slander.

Slander is the foulest whelp of sin; the man in whom this spirit enters is undone. His tongue is set on fire of hell; his heart as black as death; his legs are faint with haste to propagate the lie his soul has framed; his pillow is the peace of families destroyed, the sighs of innocence reproached, broken friendships, and the strife of brotherhoods; yet does he spare his sleep, and hear the clock number the midnight watches,

on his bed devising more mischief: and early rises and makes most hellish meals of good men's names. From door to door you may see him speed, or place himself among a group of gaping fools, and whispering in their ears with his foul lips. Peace flees the neighborhood in which he has made his haunts; and like a moral pestilence before his breath the hardy shoots and blooms of social joy and happiness decay. Fools only in his company are seen, and those forsaken of God, and to themselves given up: the prudent shun him and his house as one who has a deadly plague. And fain would all shun him at the day of judgment; but in vain. All who give ear with greediness, or willingly their tongues make herald to his lies, around him wail; while on his face, thrown back by injured men in characters of ever-blushing shame, appear ten thousand slanders—all his own.

The Old Sailor's Rebuke.

A merchant and ship-owner of New York stood at the entrance of his store, conversing with a gentleman on business. A pious sailor, belonging to one of his vessels, approached the store with the intention of entering it, but observing that the door was occupied, modestly stepped aside, not willing to interrupt the conversation.

As he stood waiting patiently an opportunity to pass into the store, he overheard profane allusions made to Christ, and turning to look, he perceived it was his employer who was speaking. Instantly he changed his position, and stood in front of the gentlemen with his head uncovered, and his hat under his arm, and addressed his employer in the following language: "Sir, you will forgive me, if I speak a word to you?" The gentleman recognizing in the sailor one of the crew of the vessel recently arrived, and supposing he might have something to communicate affecting his interest, kindly encouraged him to speak. Without further hesitation, the sailor proceeded: "You won't be offended then, with a poor ignorant sailor, if he tells you his feelings?" The gentleman again assured him he had nothing to fear. "Well, then, sir," said the honest-hearted sailor with emotion, "will you be so kind as not to take the name of my blessed Jesus in vain? He is a good Saviour; he took my feet from the pit and the miry clay, and established my going. O, sir don't, if you please, take the name of my Jesus in vain! He never did any one harm, but is always doing good." The rebuke was not lost upon him for whom it was intended; a tear suffused his eye, and he replied to his urgent request, "My good fellow, God helping me, I never will again take the name of your Saviour in vain." "Thank you, sir," said this faithful witness for Christ, and putting on his hat, he walked away to his work.

The Hiding Place.

It is nature that teaches a wise man in fear to hide himself, but grace and faith doth teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself when he feareth a plague coming? Where should a frightened child hide its head but in the bosom of his loving father? Where a Christian, but under the shadow of the wings of Christ, his Saviour? "Come, my people," saith God in the Prophet, "enter into thy chamber, hide thyself." But because we are in danger like chased birds, like doves that seek and cannot find the resting holes that are right before them, therefore our Saviour giveth his disciples these encouragements before hand, that fear might never so amaze them, but that always they might remember, that whatsoever evils at any time did beset them, to him they should still repair for comfort, counsel, succor. For their assurance whereof his "peace he gave them, his peace he left unto them; not such peace as the world offereth," by whom his name is never so much pretended as when deepest treachery is meant; but "peace which passeth all understanding;" peace that bringeth with it all happiness; peace that continueth for ever and ever with them that have it.—*Hooker.*

Water in the Desert.

The official report of General Desvaux on the Artesian borings executed in Zabara of the Province of Constantine in 1856-7 has just been published by the *Moniteur Algerien*, and is not without interest. A civil engineer, a serjeant of Spahis, and a detachment of soldiers of the Foreign Legion, suffice for the work, which commenced early in May, 1856, in an oasis of the Oued-Rir. The first essay was most successful. On the 19th of June a perfect river, yielding 4,010 quarts of water per minute, at a temperature of 21 degrees, burst from the bowels of the earth. The joy of the Arabs was indescribable. The news of this miraculous gush of water, so precious in the desert, spread rapidly through the country. People came from afar to see the spring, to which the Marabouts, with solemn ceremonies gave the name of the 'Fountain of Peace.' The soldiers who had wrought the seeming miracle returned to Biskra without a single sick man, although during the period of their labors the centigrade thermometer had often marked 46 degrees in the shade. Two other borings were also successful, but the supply of water was much less abundant—the first two of the wells, which received the name of 'Fountain of the Benediction,' yielding only 35 quarts a minute from a depth of 84 metres: the second, 120 quarts at the depth of 58 metres. The gratitude of the Arabs knew no bounds, and they showed the most friendly feeling towards the slender detachment of soldiers, who lived among them for weeks and months together, at long distances from the French garrisons. In the oasis of Sidi-Rached, which was totally unproductive for want of water, an Artesian well, known as the 'Fountain of Gratitude,' yields at the depth of 54 metres no less than 4,300 quarts of water per minute. When the shouts of the soldiers announced the gush, the Arabs sprang in crowds to the spot lavishing themselves in the welcome abundance, into which mothers dipped their children, while the old sheikh fell upon his knees and wept, and returned thanks to Allah and the French. At Oum Thieur a well sunk to the depth of 170 metres, and yielding 180 quarts a minute, was at once taken as the centre of a settlement by a portion of a previously nomadic tribe. As soon as the water appeared, they began the construction of a village and the plantation of 1,200 date-trees, and entirely renounced their wandering existence. According to General Desvaux's report, these Artesian wells are likely to have a most important influence on Arab life, and greatly subdue the roaming propensities of many of the tribes.—*London Dispatch.*

Hunger Meetings.

This is the name given to a peculiar kind of public gathering which is becoming alarmingly frequent in New York. Two or three of these "hunger meetings" were held in that city last week. They were composed mostly of Germans, Irish, and other foreigners, who represent themselves as out of work and out of food, and demand employment or bread from those who are in better circumstances. A fierce tone pervaded the oratory of these meetings, reminding one vividly of the sans culottes Red Republicanism of Europe in 1848. The "aristocracy" of New York were to be "killed off," the "rich merchants" were to be put to death, those who wrought by the sweat of their brow, the actual producers, were not to be thrown out of employment when capitalists, by wicked speculation, lost their ill-gotten gains. Work, the poor people must have—work, flour or bread. One of these orators, addressing the Mayor, intimated very plainly that if their request was denied they "should help themselves" by employing physical power, with its unavoidable brutalities. "The moneyed men," said another speaker, "must shell out to the poor; and if they would not, the musket would be their resort." One of these mass meetings marched in procession to Wall Street, bearing a banner inscribed, "We want work," while its chief spokesman,—who is represented as a blacksmith with very clean hands, white linen cuffs, and cambric handkerchief,—proclaimed to the assembled merchants,

"We want work, and must have it, or we must die—or, do worse, for we will never consent to starve to death in a country like this. We ask for nothing but what is right, and we mean to submit to nothing that is wrong. You owe us a living, and we mean to have it."

Fierce and intemperate as is the language of these tumultuous assemblies if it were extorted by the pressure of actual want and suffering, charity would bid us beware of judging it too harshly. But we infer from the New York journals that other spirits beside that of gaunt hunger have had a hand in getting up these turbulent demonstrations. It is intimated that many who demand bread from the public, are not too poor to furnish themselves with rum and tobacco; that scores of them probably never did an honest day's work in their life, and could not be hired to; that many of the spokesmen are professional agitators and politicians, Communists, Fourierites, &c., who improve the present opportunity to spread their peculiar social theories.—It is further intimated that American born politicians are employed in stimulating the foreign population to make these demonstrations.—N. E. Farmer.

The Mormons.

A letter dated Camp on Sweet Water, Oct. 13 gives the following particulars in regard to the progress of the Utah expedition:

"Col. Smith, of the 10th Infantry, with a portion of his command, consisting of about sixty-five men, rank and file, are encamped here for the night. Lieut. T. J. Lee, with fifty men were at Laramie to escort Gov. Cumming on, when he comes that far. Our camp is thirty-five miles east of Pacific Springs, which are the first that empty their waters on the west side of the South Pass. An express has just reached us from Green river, bringing news to us as unexpected as it is important, and I avail myself of a halt to give you a succinct statement for the public. The Mormon problem is solved. They have seized upon the very first opportunity afforded them of perpetrating an act of war. On the night of the 5th inst. about 10 o'clock, they seized and destroyed seventy-eight heavily-loaded wagons, containing government supplies for the army. The wagons and teams were the property of Messrs. Russell and Waddle, contractors. The trains were some forty miles distant from each other. This proves that there were more than one company of Mormons. My informant says that the notorious 'Destroying Angel,' Bill Hickman, commanded one, and Locksmith the other party, of about eighty men each. One train of twenty-six wagons was destroyed sixty-one miles west of us, and the other of fifty-two wagons were taken near Green river, thirty miles west of Col. Alexander's train. There were no soldiers with these trains, and the teamsters offered no resistance.

For their docility in this respect, the Mormons gave them one wagon and some provisions with which to make their way back to the States, and burnt the residue. They profess to have between the Devil's Gate, on this river, and the Mormon Ford on Green river, seven hundred men under arms. On hearing of the loss of the trains Col. Alexander, who was encamped on the Ham's Fork, sent Capt. Marcy, with four hundred men, back to Green river, to enable the teamsters to collect their cattle and take them on to head-quarters. He also sent on a Frenchman to us. On the next day they ordered a Mr. Ficklin, of Capt. McGraw's party, prisoners.—These were men sent by McGraw on to Salt Lake, to buy flour for his party.

Our express brought in his moccasins an order from Capt. Marcy, which I have been permitted to read, ordering the trains to halt until Col. Smith came up. We have three or four trains of twenty-six wagons each up with Col. Alexander—one a few miles in advance of us and two behind us, and the road is lined with merchants' and settlers' goods for one hundred miles in our rear.

Col. Alexander has broken up his camp on Ham's Fork, and changed his course of the Bear River route, and we are expected to collect and guard these trains to his camp near So-

da Springs. There is yet plenty of provisions for us until spring, except forage. We have no corn, hay or oats for our animals, and must rely upon grass. This the devil-saints may burn, unless the snow prevents it, and then our mules can profit little by it. Our force, rank and file, is about sixty-five men; but I am informed that the teamsters will be armed to-morrow with rifles and made to stand guard over their trains at night. Our expressman believes we shall have to fight for our trains in a day or two more, and it may be so. If attacked, Colonel Smith will fight to the last, there will be no surrender.—One feeling pervades officers and men. Col. Chapman, an old veteran in war, Lieuts. Elwood and Kinsel, and Judge Eckels, Mr. Brown and Mr. McCormack are with us and will use the rifle if necessary. We shall do our duty. Will the people of the States do theirs? I believe they will send us men and supplies soon. California could give us soldiers even in winter.

I think the Mormons will attempt to emigrate in the Spring to the Sandwich Islands or to Vancouver. Let a close lookout be kept for them."

Escape from Delhi.

Mr. James Morley tells a harrowing tale. He and his friend Mr. William Clarke occupied a two storied house in the Cashmere Bazaar. They were both married. He had three children; Mr. Clark had only one—but Mrs. Clark was about to give birth to another. On the morning of the 11th of May he was preparing, about nine A. M., to go to his office, when they heard a great uproar, and one of the servants came in and said that some regiments had come over from Meerut and entered the city, and that they had come away from Meerut after killing all the Europeans. What followed, is best narrated in his words:—

"We did not know what to do, and I sent away my buggy. We waited for two or three hours, and then another of my servants came in and said that all the budmashes of the city had got together and were murdering all the Europeans. The servants went and stood at the gate, and one man came and told us to come and hide in his house. However, I was determined to go out and see what was the matter. I took a stick in my hand and walked into the street. It was altogether empty. I continued to walk down it without meeting any one. When I came to the end where it opened into another street running at right angles to it, I walked both ways along the latter, but it too was empty. There was only an old man sitting in one shop door. I stood for some time, but at some distance along the right I could see what seemed to be a crowd of men. It was very far off, and I could only just hear the noise and shouting. As I thought they might come up to our house, I stood watching them for some time. I presently saw a large crowd rushing into my gateway. They had also seen me, and some men came running down the street towards me. I immediately ran down the other street to the left. I was running along when two men ran out of another lane, and calling out 'mar feringee ko,' they rushed at me. One man had a sword in his hand, and the other a lattee. I stopped suddenly, and turning quickly round, I gave the man with the sword a blow over the head, which brought him to the ground. The other man aimed a blow at my head, but I had stooped forward, and the lattee only grazed my shoulder behind. I swang my stick round and it caught him just on the knee, which made him sit down howling with pain. I saw a great number of people collecting behind me, and running on, I came to a place where there were old carts and hackeries lying in front of a carpenter's shop, and there was a roof of a shed which had fallen down, and was on the ground. There was just room for me to creep under. I rolled myself up and lay there. I heard four or five men run by saying, 'He went this way.' Then I began to think of my poor wife and children, and of Clark and his family. What if they had all been murdered? As I thought of this I determined to go home.

"At length I came to the garden behind our house. It was now nearly four o'clock, for I

had been all day under the shed. I had heard firing, and once there was a terrible shock, which I afterwards found must have been the blowing up of the magazine. Everything was as still as death. When I got to the house round it were lying broken chairs, tumblers, plates, books, &c., that had been thrown out from the house. There were some bundles of clothes lying burning. I went round to the side where the servants' houses were. There did not seem to be any one in them. At length I heard a noise as if some one crying near the cow-house. I went there and found that it was our old dhoby, an old man who had been in my father's service for nearly twenty years. I called out his name, and when he saw me he burst out louder, saying, 'Oh! Sahib! they have killed them all—they have killed them all.' When you had gone away the mem-sahibs and the children all sat together very frightened, for we could hear a great noise and the firing of guns. And Clark Sahib got out his fowling-piece and loaded it. I asked him if we should shut the gate, but he said 'No, we have nothing to fear.' But soon a large crowd with sticks, and swords, and spears, came into the compounds. Clark Sahib stood on the steps and said, 'What do you want?' They only abused him, and said they would kill every Feringhee. He came into the house, but did not shut the door. The people all rushed in. The servants all ran away, only I remained behind. Mr. Clark said, 'Take everything away, but do not kill us.' They then abused him, and looked at Mrs. Clark, and said, 'Is this your wife?' and laughed at him. They began to break and loot everything. My mem-sahib had taken the three babas into the ghosul khana, and shut the door. Mr. Clark had stood with his gun hidden behind him, but they saw him and said, 'Give it to us,' and then one man went to Mrs. Clark and touched her face and spoke bad words to her. Clark Sahib called out in a terrible voice, 'You soor!' and shot him dead. He then wounded another man with the other barrel, and commenced fighting with his gun like a lattee. I knew that now they would murder every one. I ran to get the mem-sahib out of the ghosul khana, but there were people all round the house. They hit me and told me to go away, or they would murder me too. I went into the garden and sat behind a hedge. I heard a great crying, and then they threw things out of the house and broke the panes of glass in the doors. They then said, 'Let us go and loot,' and they all went away. I felt as if I had been stunned for some time. I then got up, but I could hardly stand, and I said, 'Come into the house with me.' We went into the house. Everywhere things were lying about that had been most wantonly destroyed. Tables had been split to pieces with hatchets, cupboards had been emptied out, and everything strewn on the floor; jams and jellies were lying in heaps; biscuits were strewn about, and there was an overpowering smell from the brandy and wine that had run out from the broken bottles.

"Every minute detail is distinctly imprinted upon my mind, for with that cowardly shrinking from a knowledge of the worst, which is common to us all, I lingered in this outward room, and kept looking round it. At length I nerved myself, and stepped into the next room, which was the hall. Oh! I had indeed need to nerve myself. Just before me, pinned to the wall, was poor Clark's little son with his head hanging down, and a dark stream of blood, trickling down the wall into a large black pool which lay near his feet. And this cruel death they must have inflicted before the mother's eyes. I closed my eyes and shuddered, but I opened them upon even a yet more dreadful sight. Clark and his wife lay side by side. But I will not, I could not, describe that scene. I did not cry, it seemed as if there was some terrible weight that had been placed on my brain, and tears could not come out. I do not know how long it was I sat there, but at length the old dhoby said that he heard people passing, and that it was not safe for me there; so he took me into his house. It was now nearly dark. Not long after a large gang of people came into the compound. They laughed, and shouted, and yelled. They passed out by a small wicket, which was quite close

to the servants' houses, and I heard one man say 'kera iumasha hye!' 'What fun this is!' One man said that it was very wrong to kill the mem-sahib and the children, and that now, where were they to get 'rozgar?' But another said, that we were Kaffirs, and that now the King of Delhi would provide for everyone. After midnight I crept into the garden, and there put on a petticoat and veil belonging to the dhoby's wife. I then went into the road, where I met him. He took me on to his brother's house. Everywhere there was great excitement in the streets. There was a terrible blaze in the direction of the magazine, and outside of the walls there was a fire of musketry. When we came near his brother's house he told me to remain quiet at the corner, and he would go in and see who was there. And this was very lucky for me. I found afterwards that his brother was very happy at the thought that he could now keep all our clothes. He would not have tried to save me, but just the contrary. I sat there for a long time, with people passing and re-passing till the first dawn of the morning, and I supposed I had to remain the whole day in the city. This thought began to trouble me: but at last the old man came out driving before him a bullock on which was a load of clothes. He did not come towards me, but went down the street the opposite way. I again began to be afraid that he wanted to leave me to my fate, when I remembered what an old and trustworthy servant he had been, and it struck me that he did not want to draw observation to me. I therefore waited till he had gone some distance, and then followed him. We went on till we were out of the street in which his brother's house was. He then stopped and beckoned to me. I went and joined him, and he told me that he had now come away on the pretence that he was going home to his village. We were not stopped at the gate, which was wide open. We went on along the broad road for about three miles. The old dhoby then said that we must make for the Kurnaul-road. In order to do this we had to make a circuit almost round the whole of the city. People were hurrying along the roads towards Delhi, and did not molest us. We got on very slowly, but towards evening we got into the Kurnaul-road. Here the case was different. People were to be seen going along it with plunder; one gang surrounded us and said that the old man was very cunning, and was taking away some rich goods. He however said at once 'Search my bundle,' which they did, and finding nothing they let us go. I then told the old man that whenever a gang came near to us to call out to them to go and loot the Feringhees, and to make jokes about what had occurred. This he used to do, and it averted all suspicion from us. And after the first day we always started very early in the morning, indeed very shortly after midnight, and I could then go alone on the bullock. On the third day we halted near a small temple. We sat down under a peepul tree, and a gopsacen came and sat down by a pool of water near it. The old dhoby went to procure some food, and sitting in the shade, with a cool breeze blowing, I fell asleep. When the dhoby came back he woke me up, and the old priest said that he knew I was a Feringhee. We then begged of him to have pity on me, and he said, 'Go, go: I never hurt anyone.' I got tired of this disguise, and was indeed ashamed of it, so as I thought no one would harm us so far from Delhi, I put on a suit of the dhoby's clothes. We were often insulted, hooted, and abused by the villagers, but they did not offer me any personal violence. I saw the body of a European woman lying shockingly mutilated by the roadside, and it made me sick to see a vulture come flying along with a shrill cry. I saw another body of one of our countrymen. It was that of a lad about sixteen. He had been evidently killed with the blow of a stick. I buried him: but it was but a shallow grave I could give him. I heard on the road of a party of Europeans being some distance ahead of me, and tried to overtake them, but could not. I had been suffering for some time before of a peculiar running in my leg. This had become very much worse from the severe exercise, from the heat, and from the dirt that got to it. Fro-

quently I could just drag myself along.

"On the sixth day after leaving Delhi I arrived at Kurnaul. I was taken in by a good Samaritan. The excitement that had hitherto sustained me being now over, a reaction took place. A brain fever set in, and I became delirious. It is now that I am recovering from its effects."



The Advent Herald.

BOSTON, NOVEMBER 28, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE INTERMEDIATE STATE.

ANSWER TO QUESTIONS OF J. M. O.

Continued from our last.

While Sheol and Hades were common terms expressive of the habitation of all the dead, there were other terms by which the Jews designated the locality of the spirits of the just, as Tartarus did that of the lost. And this, being "afar off" from where Dives was, brings it so much nearer heaven, that, though Wesley affirmed, "it is not heaven," he denominates it "the anti-chamber of heaven." As Lazarus "was carried by angels into" this abode, it is plain that angels have access there; and if the departed have angelic presence, why may they not also have Christ's!—although He is present in heaven in a higher sense.

"To this 'anti-chamber of heaven' several terms are applied in the Scriptures. The first to be noticed of these, is

ABRAHAM'S BOSOM.

This is a metaphorical term, by which the Jews, according to Josephus, designated it. In speaking of the place of the righteous in Hades, he says: "This place we call the bosom of Abraham," and the Saviour says of Lazarus: "The beggar died and was carried by the angels into Abraham's bosom." *Lu* 16:19.

It is replied to this, that the account of Dives and Lazarus is a "parable"—as if that assumption deprived its words of all significance. Others reply that the rich man represents the Jews, and Lazarus the Gentiles! So argue the Universalists; but those who suppose,—even if it is admitted that they represent such—that that lessens the significance of the parable, strangely overlook one prime characteristic of our Lord's parabolic teachings, viz. That they are never *fables*. He who spake as never man spake, never took impossible or false conditions to illustrate real ones. His illustrations are always drawn from real things, and never from fictitious ones. Does he use the parable of a Sower's going forth to sow, to illustrate the preaching and the results of the gospel? It is because sowers did thus go forth to sow; they scattered their seeds in the manner described, on different soils, and with the named results; and thus by taking a familiar thing to illustrate another, he gave them ideas more or less distinct respecting that other, just in proportion to their familiarity with the things described in the parable. As they knew the effect of leaven on meal, the growth of mustard-seed, the mingling of tares with wheat, &c, so all those illustrations gave intelligibility to the truths they illustrated. Thus instructive parables must always be derived from well-known things, or from admitted truths; for if they are not more clear and intelligible than what they illustrate, they can throw no light on the subject. — Were they derived from *falsities*, they would mislead; were they dubious or absurd, they would obscure the truth; and were they not realities, conveying real instruction independent of what they illustrate, they would not be impressive, and would fail of effect. And so with Dives and Lazarus, it is a parable simply, its circumstances and conditions must be true, or they can illustrate nothing.

A parable may be taken from real history, as was the allegory of Paul by which he illustrates the two covenants; or, it may be taken from things

* Article on Hades. The authenticity of this article has been denied, but none question its antiquity. If not from the pen of Josephus, which has never been disproved, it was written by some ancient Jew, who was competent to testify respecting Jewish opinions.

which are only true in themselves. Whether the account of Dives and Lazarus is a real history as some claim, or whether it is only drawn from real conditions and things, is immaterial to the present question, and will not be here discussed. The Saviour describes a rich man who fared sumptuously in this life, and a diseased beggar at his gate.—Such diverse conditions in this life were common among, and well known to the Jews. The Saviour was illustrating the consequences of covetousness and he had drawn a most vivid picture of a covetous man—able to relieve, but denying the beggar at his gate anything more than he gave to his dogs. The consequences of covetousness reach beyond the present life; and therefore the Saviour must contrast the condition of Dives and Lazarus, when they have passed into the unseen. First,

The beggar died, and was carried by the angels into Abraham's bosom. "Here are two things," says Dr. Whitby, "said agreeably to the tradition of the Jews, (1), That their souls were in the garden of Eden, in Paradise, or in Abraham's bosom; thus of R. Judah, when he died they say, 'This day he sits in Abraham's bosom;' and Josephus saith of good men, that they are gathered to the region of the patriarchs, and that Abraham, Isaac and Jacob do receive their souls. (2) That they are carried thither by good angels; so the Targum on Cant. 4:12 saith 'No man hath power to enter the garden of Eden, but the just whose souls are carried thither by the hand of angels.'"

At length, "the rich man also died, and was buried, and in *hades* he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom," &c. As the Saviour has used such illustrations, how may we avoid the conclusion that such opposite conditions are realities with such opposite characters, when they are dead?

It is replied that this was only an opinion of the Jews, which the Saviour used without correcting or endorsing it! But did the Saviour ever fail to correct their errors when they came to him with false doctrines? or, did He ever say ought to confirm them in an error? Never. Thus when the Sadducees enquired whose wife the widow of seven husbands would be in the resurrection, how promptly did He reply, *Matt* 22:29, "ye do err, not knowing the Scriptures, nor the power of God," and then he explained to them the resurrection state. Also when the Jews enquired respecting the blind man, "Who did sin, this man or his parents, that he was born blind?"—they holding that children were punished for the sins of parents, and that souls of the departed were sometimes sent back into other bodies because of previous sins of their own—the Saviour at once asserted the falsity of their supposition, in declaring, "Neither hath this man sinned, nor his parents," i. e. to produce any such result. It is not supposable, therefore that in any illustration of his, he would do ought to confirm a belief among them that was erroneous. And, hence, in the case of Dives, Lazarus, and Abraham, what the Saviour affirmed of them, are conditions common to such persons. Now the Saviour represents Dives as dying, being buried and in *hades* seeing Abraham and Lazarus afar off and Lazarus as dying and being carried to Abraham's bosom; which would assuredly confirm the Jews in their error, if it was one. And hence such conditions are realized by such characters as are described.

But, the objector says, "if a part is literal all is literal: and was Lazarus really in Abraham's bosom?" Softly, my friend. Before you make such an objection, you should understand that all the different kinds of tropes are as appropriate in the description of a parable, as in other writings.—The figures used in this parable are:

1. A Metaphor, in denominating the place to which Lazarus was carried, and where Dives saw him, as the bosom of Abraham. The name is taken from the oriental custom of reclining on the bosom of those they loved. Thus at the last supper the beloved disciple "was leaning on Jesus' bosom," *John* 13:23. The Saviour's intimacy with the Father, is illustrated by his being said to be "in the bosom of the Father," *John* 1:18, hence to be in Abraham's bosom, is to enjoy his fellowship and intimacy; and thus to denominate a place, is to affirm that Abraham's presence and companionship is there.

2. "He lifted up his eyes," is put by substitution for the use of such powers of vision as spirits are possessed of, which may properly be denominated eyes, and to lift them up, is to direct the vision in the requisite direction.

3. The same figure is used in the request that Lazarus might dip the tip of his finger in water to cool Dives' tongue. It was simply asking for the least possible mitigation of suffering, which he soon realized that it was not in the power of Abraham to grant.

4. There is a metaphor in denominating that a

gulf, which prevents the passage of the just and unjust from one part to the other in *hades*.

Thus all questions respecting "eyes," "fingers," &c, by which the truthfulness of the conditions described, is attempted to be passed over, only show a want of appreciation of the uses and proprieties of figurative language.

It is said, "if the rich man died and was buried and lifted up his eyes in *hades*, then that which died and was buried, was what lifted up its eyes." To this it is only necessary to reply that not so did the Jews understand the language, they believing that the dust might return to the earth as it was and the spirit go into the world of spirits.

One other objection remains to be noticed.—It is said that as Lazarus was comforted and Dives tormented, it could not be descriptive of their condition till subsequent to the resurrection. To this it is only necessary to notice, that the five brethren of Dives being still on the earth, and in danger of coming to that place of torment, is proof that it was descriptive of a time anterior to the resurrection: And if it is said that Dives had just awakened from unconsciousness, and only supposed his brethren were still on the earth, it need only be replied that the Saviour affirms him to have been in *hades*, which is destroyed at the final resurrection; and therefore it was anterior to it. Besides Abraham's reply showed that the brethren of Dives were on the earth.

It is here enquired, Are men thus punished and rewarded before the resurrection? Yes. The illustration shows that they are *thus* rewarded, &c. The reward, however, and the punishment, partake more of those conditions of mind which attend a knowledge of the consequences that are to follow, than a participation in those consequences. Two men in different apartments of the same prison—the one knowing that he is pardoned and is to be restored to his forfeited estates, and the other that only infamy and suffering await him, would be in widely different conditions of mind. The former would be comforted and the other tormented by the mere appreciation of their respective conditions. The hope of a reprieve would sustain the one, while despair of mercy would overwhelm the other. Such reward and punishment, with that attending the companionship of those similarly circumstanced, is compatible with the condition of the departed before the resurrection, though the final reward and punishment will not be realized until that epoch.

To be continued.

The Class in Tropes.

Another Sister writes:—"Having given some attention to the study of tropes, I should be pleased to join such a class as you propose forming. I am aware that I have not a very good understanding of the subject as yet, but am desirous of learning, and if you will assign me a letter and name, I will endeavor to comply with the conditions given."

"We have a class pursuing this study at present, and although our progress has been slow, we think we have derived considerable benefit from it beyond mere intellectual improvement. Our interest in the Bible has been increased, as we can appreciate its beautiful language better than before, and we feel that we have the means of deciding for ourselves whether a passage is figurative or not. I hope many others will look into the subject."

Ans.—Please to take the letter P., with its Greek name *Pi*.

We hope to hear from others of our sisters, before the class is full.

The letters are becoming so well appropriated, that those who wish to secure one may be in under the necessity of speaking soon; or the class may be full without them.

Let those to whom letters are assigned, begin at once to examine all the words that begin with their respective letter, and make a list of such as are judged to be used tropically, with the texts in which they are thus used.

Then take that list and give the literal meaning of each word with an example of such use; and then all the kinds of figures in which it is used with examples of them, in the order of Simile, Metaphor, Metonymy, Synecdoche, Hyperbole, Substitution, Personification and Apostrophe.

In the process of arranging these, ask any question that is needful to resolve any doubt, or perplexity, or to obtain information on the use of any word, or the force of any law.

Let these lists be ready for publication and public criticism, in their alphabetical order, after New Year's.

Brigham Young.

This leader of the Mormons is now in open rebellion to the United States. He wishes and means to be at the head of an independent government,—either within or without the boundaries of the U.

States. Whether he intends to fortify himself and remain in Utah, or only seeks to gain time and to emigrate elsewhere, can now only be conjectured: but one of those is certainly his object. It seems that he has been making preparations for sometime, as per the following from the *Connecticut Courant*:

He sends, in season, for all the New York, Pennsylvania and Connecticut Mormons. They are at home while the Government troops are blustering at Lawrence.—They march in summer. He sends for the settlers in Carson Valley. It is no time to extend his dominions. They sell their improvements, purchase rifles, revolvers, and ammunition by the ton, and move to Salt Lake City in season. He has sent for the settlers in Iowa to organize a Mormon Legion, and has thus concentrated all his forces. Like an able general, he has struck the first blow, and animated his followers with the prestige of success, committing them first to open rebellion. He has thus drawn the sword and thrown away the scabbard.

The *Philadelphia Gazette* thus describes the place of the loss of the wagons, and the consequences that may ensue:

"To come to the news at hand. The capture of the three government trains is a worse omen than it might at first appear. These trains were in the rear of the vanguard of the expedition, which consists of the tenth regiment of infantry, commanded by Col. Alexander. Green river, near which the event occurred, is the westernmost of the two great rivers which unite in New Mexico and form the Colorado. It rises in Oregon, among the Rocky Mountains. The trains, therefore, as well as the tenth infantry, had left Fort Laramie, got through the South Pass and were approaching the Mormon settlements from the north-east. Bear river, where the first of these settlements are encountered, is a tributary of the Salt Lake. The fifth infantry and the batteries of artillery were in the rear somewhere, but how far is not stated, while the second infantry had not yet passed Fort Laramie. Thus, while one part of the expedition had got through the mountains, the other had not yet approached them. In this juncture we read with melancholy feelings that a snow storm occurred. The commander of the expedition, Col. Johnston, was 230 miles beyond Fort Laramie travelling through snow seven inches deep. What will be his fate in the mountain passes we cannot conjecture. The St. Louis Republican says very justly that under such circumstances it would be madness for the troops and their trains to attempt the passage of the mountains. But suppose they should not do so; imagine the condition of the two regiments which had passed the mountains before the storm in a hostile country, surrounded on all sides by savage Indians and worse Mormons, their supplies cut off, and no hope of reinforcements or aid, this handful of men must, we fear, perish."

The N. Y. *Times* correspondent writes from Washington, Nov. 19, as follows:—

"I learn from an intelligent gentleman who has spent two or three years among the Salt Lake Mormons, a fact or two tending to confirm the suspicion that the recent horrible massacre of over one hundred California emigrants by the Santa Clara Indians, was perpetrated under the influence of the Mormon leaders. It is evident that the savages who perpetrated this outrage are the same band who cut off Capt. Gunnison and his command, for they are the only band of Indians at Coon Creek who raise grain and have it to sell; they are the same, also who a year or more ago came very near massacring Dr. Hunt, U. S. Indian Agent; Mr. Burr, U. S. Surveyor General, and their party, at the suggestion of Mormon emissaries, who rode into the Indian village a few miles ahead of them and announced that the Indian Agent and his friends were coming to arrest and punish them for Gunnison's murder. On that occasion, fortunately they were accompanied by the war chief of a neighboring friendly tribe, who succeeded with difficulty in satisfying the Indians that they were on a friendly visit. I learn also that Bill Hickman, and Lott Smith, erroneously published Locksmith, who headed the party which recently destroyed the train containing supplies for the troops on their way to Utah, are two of the most notorious leaders of the Mormon Danite band or destroying Angels.

"There is reason to believe that Brigham Young has fully made up his mind that he must leave Utah next spring. It seems that part of the mission to England of Elders Orson Pratt and Ezra T. Benson, who are still abroad, was to seek from the British government permission to settle in the British possessions. The application was refused."

THE PLAY-ACTOR AND THE TRACT DISTRIBUTOR.—Rev. Mr. Sumner, General Agent of the Society, sends the following interesting fact related at the recent Southern Baptist Convention:—

A tract-distributor in that city visited the room

of a play actor, and presented him a tract. He was surprised at her coming to see him, and told her he was a play-actor. In reply she asked, "And is not the soul of a play-actor as valuable as that of any other man?" while her tears and earnest manner told him that she felt deeply for his situation. He felt disturbed and his thoughts took a new direction, and for the first time were seriously turned to his soul's immortal interests. He called to see a minister, asked for instruction, and requested an interest in his prayers. Before long he closed his engagement with the theatre, and rejoiced in that hope that maketh not ashamed. He was soon baptized and united with the church. Feeling it is his duty to tell to others what a dear Saviour he had found, he was ordained to preach the Gospel, and in a short ministry of nine months has been instrumental in leading many to Christ. Through his efforts a comrade on the stage was brought to Jesus, and has also been set apart to the work of the Gospel ministry.

OLD AGE.—Beautiful is old age, beautiful as the slow dropping, mellow Autumn of a rich glorious Summer. In the old man Nature has fulfilled her work; she loads him with her blessings; she fills him with the fruit of a well spent life, and surrounded by his children and his children's children, she rocks him softly away to the grave, to which he is followed with blessing. God forbid we should not call it beautiful, but certainly not the most beautiful. There is another life, hard, rough, and thorny, trodden with bleeding feet and aching brow, the life of which the Cross is the symbol, a battle which no peace follows this side of the grave, which the grave gapes to finish before the victory is won; and, strange that it should be so! This is the highest life of man. Look back among the great names of martyrs; there is none whose life has been other than this.

Such is the rapid improvement in the arts of life in California, that there are now in the State 400 saw mills, 171 of which are worked by steam; and 131 grist mills, 67 of which are worked by steam. Five hundred millions of feet of lumber are turned out in a year. The grist mills are capable of making 8792 bbls. of flour a day.

THE REVOLT IN INDIA. In the course of a recent sermon, the Rev. A. I. Ritchie of Dundee, Scotland, mentioned, as illustrations of the extent of the bereavements caused by the Indian mutiny, that a gentleman in that county had lost twenty-two relatives in India within six weeks; and that out of thirteen of a family party which met last year in St. Andrews, only one is now living, twelve having gone out to India and fallen victims to the mutiny.

The telegraphic cable from Europe to Africa has been successfully laid, and despatches have been sent from France to Algeria. The cable reaches from Cagliari in the south part of Sardinia to Cape Bona, the most northern point of Africa. It runs through Sardinia and Corsica to France. Preparations are now making to lay a line of cable between Cagliari and Malta, three hundred and fifty eight miles. An arrangement has been entered into to extend the line from Corfu to Alexandria. There will very soon be a direct telegraphic communication from Suez to London.

A FEARFUL JUDGMENT.—*The Hollidaysburg (Pa.) Standard* of a late date has the following extraordinary statement:

"For some days past there has been a singular story afloat in this community. Whether true or not, we are not prepared to say, but the information comes from such a reliable source that we are free to say there must be something in it. It appears that one day last week a man in the neighborhood of Mount Union, Huntingdon Co., while cleaning grain, suddenly discovered the weevil had destroyed the greater part of it. This so exasperated him that he blasphemed the Saviour in such a wilful, wicked and malicious manner, that it will not bear putting in print. He left the barn and seated himself in a chair, where he had remained but a few minutes before he turned to his wife, and asked what she said. She replied that she had not spoken. 'I thought,' said he, 'that I heard somebody say that I must sit here till the judgment day.' It is now alleged that he is still sitting in the chair, unable to rise or speak, with his eyes rolling, and totally incapable of moving his body. His family, it is said, have left the house, where he still remained seated in the chair on Saturday last."

THE LATE MR. JAMES MORRISON OF LONDON. In the obituary notice of this wealthy millionaire, who is stated to have died worth about 4,000,000 sterling, a significant circumstance is omitted, which reconciles one to the possession of even a bare humble competence. Although rich beyond the dreams

of avarice, James Morrison for a long time was fully impressed with the idea that he was a poor man who had to live upon the humble rate of earnings of his early life. So strong was this feeling that for years past he has been in the habit of calling for and receiving a pound as his wages, on which he believed he had to live. This was, probably, the amount he received when a light porter in Todd's warehouse, in Fore street. What a moral for human nature!—*Glasgow Chronicle.*

We are reminded by the above of an incident of a parallel nature, which happened in a neighboring State a few years ago. A wealthy and retired merchant, who had been "close," but was not considered miserly, became possessed with an idea during his last illness, that he was coming to poverty. He insisted that everything which was done for his comfort should be upon the most economical scale, and would not even turn himself in bed lest the sheets should be worn out and he would not be able to replace them!

But left behind property to the amount of two hundred thousand dollars.

THE PRESENT CRISIS.—Bishop Potter of Pennsylvania, in a late Pastoral Letter, has the following eloquent remarks:

In view of the appalling financial crisis through which our country is now struggling, there is, I think, another duty which ought not to be neglected. It is the duty of humiliation under the hand of that Great Being who has thus signally rebuked our sins and follies as a people. For years our intense devotion to material pursuits and interests, our presumptuous self-confidence, our inflated system of credit prompting to enterprises of the most delusive character, our stupendous combinations, tainted to often by fraud and deception, our prodigality and ostentation, our too general disregard of the solemn obligations of contracts, and our multiplied examples of violated faith—all have been combined to invite Divine retribution. The blow has now fallen, and it has fallen with a suddenness and a force unparalleled in our history. It has involved, in its terrific course, the fortunes and substance of thousands of innocent and helpless persons, and there is presented throughout the land the spectacle of a people whose granaries and storehouses are filled, and on whom Providence has delighted to shower its best gifts, and who are yet reeling on the verge of universal bankruptcy. May God give us grace to recognize in all this a punishment provoked by our recklessness and guilt. May He enable us to learn wisdom for the future, and to seek for help in our hours of sorrow and dark perplexity at the fountain of His mercy.

DECLINE OF POPEERY.—We have lately noticed a sermon preached in Dublin by the Romish Bishop of Pittsburgh, in which he deplored the vast "falling away from the faith" of the children of their Church in this country, and said, "Beyond doubt our losses in this respect are not to be estimated by thousands, but by tens, nay by hundreds of thousands."

The *Tablet*, a leading Romish paper, in an article on the probable future of their Church in the United States, gives a no less gloomy picture, and says, "Few insurance companies, we venture to assert, would take a risk on the national life of a creed which puts five hundred daily into the grave for one it wins over to its communion. And yet this is what Catholicity is doing in these States while we write."—*Ban. of Cross.*

SYMPATHY FOR THE ERRING.—Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a title of all the sorrow, and trouble, and disappointment the poor erring heart had passed through! What efforts were made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an overconfiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost!—could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even, to run to him, and raise him up, and stand by him, and with god-like forgiveness bid him, "Try, try again!"—[Arthur's Home Magazine.]

AMERICA AND CHINA.—In our last California news was the statement that all the American and English residents at Ningpo, one of the open ports of China, had been massacred by the natives. The number of the victims was estimated at forty, which certainly seems too low, considering that

Ningpo is a city of over two hundred thousand inhabitants, carries on a large foreign trade, and is the residence of American missionaries. As to the authenticity of the report, however, we have no means of judging. All sorts of troubles seem of late to have been going on in the Chinese waters, and English, Portuguese and Americans have been pretty well mixed up with them. It would be most judicious to reject the rumor entirely, so long as it rests upon such shadowy foundations.

THE UPS AND DOWNS OF COMMERCIAL LIFE. The following paragraphs, copied from the Independent's money article, illustrate the ups and downs of commercial life:

Permanent Investment. A "capitalist" in the country, some months ago, sent \$20,000 to a friend in the city to invest in "good endorsed business paper." It was done. The whole amount matured during the month of October. In all, there were about twenty notes, and every single one was protested. All the names as makers or endorsers save one (an endorser) have either failed or suspended. One note out of the whole batch, after going to protest, was taken up by the endorser.

An Inventor's Experience. One of the leading importers in the city found, upon examination, that 85 per cent. of all his October bills receivable where either protested or extended, and yet he says that it was all "first class paper."

Tables Turned. One of our most respectable merchants, a partner in a well known business firm, was so highly pleased with his "balance sheet" in July, that he decided and gave formal notice to his firm that he should "retire" from business on the first of January next. Early in October the house of which he is a member "suspended." Having a large surplus, they offered at once full payment in merchandise to all their creditors. An avalanche of protested paper, however, soon changed their mind, and they are now offering a compromise of only — per cent. Thus swings the pendulum.

GOING THROUGH THE MOTIONS.—An exchange paper says:

"It is not long since we laughed over the good old story of the ingenious conductor of an orchestra, who, being paid by a gentleman to supply a band of five musicians for a serenade, was unable to obtain more than four. But a lucky thought came to his aid, and he filled the vacancy with a barber, who bore a flute. Into the mouth of this he put a cork, and on it he went through the motions. Not being embarrassed with the difficulties of blowing, he found it an easy matter to trill away with his fingers, and this he did so skillfully as to be highly praised for his remarkable softness of intonation. We may laugh at the idea, but the man who looks a little closely into society, and its various humbugs, will soon observe that the barber in the story is not the only one extant who has derived much praise and solid pudding from 'going through the motion.' Everywhere, and in every walk of life, do we behold these geniuses devoting all their energies to mouthing and fingering, and in finding out 'how not to do it.' Worst of all, those fellows who figure away so oratorically, and put on such airs of accomplishing miracles, when they cannot boast of even so much as mere blowing, are the very ones who get the most honor and the best pay."

A celebrated divine, who was remarkable in the first period of his ministry for a boisterous mode of preaching, suddenly adopted a mild and dispassionate style. One of his brethren inquired what induced him to make a change. He was answered: "When I was young, I thought it was the thunder that killed the people; but when I grew wiser I discovered that it was the lightning; so I determined to thunder less and lighten more in future."

THE CHOCTAW NATION.—A correspondent of the Fort Smith (Arkansas) Herald, under date of Oct. 13, furnishes a highly interesting account of the inauguration of Alfred Wade, the first Governor of the Choctaw nation. The inauguration ceremony is described as follows:

"At 11 o'clock the Senate repaired in a body to the chamber of the house of Representatives, when the United States agent, Gen. D. H. Cooper appeared, and was seated near the stand. Shortly after the joint committee was announced, escorting the Governor elect, who entered leaning upon the arm of the Hon. Ashby Burns, of the Supreme Bench. The Rev. Peter Folsom offered an earnest and eloquent prayer, suitable to the occasion. The Rev. Governor elect then arose and delivered his inaugural address, which was read in the Choctaw language by J. E. Dwight, Esq. after which the oath prescribed by the constitution was repeated by Judge Burns in a clear tone of voice, when his Excellency bent his head and pressed his lips to the book."

The General Council was actively engaged in

preparing a complete set of laws, to put in operation their new constitution. The national officers are said to be all estimable gentlemen, every way qualified for their several stations.

Though we and our best works are vile, yet the Lord, looking upon the forehead of our high-priest, sees holiness engraven there; looking upon the face of Christ, he there also beholds it for us, and becomes well pleased with us; and we in the faith thereof, may be persuaded and assured of our acceptance with the Lord through the faith of him.

EXPOSITORY.

Continued from the Herald of Oct. 10.

The Prophecy of Zechariah.

CHAPTER III.

"Hear now, O Joshua the high priest, thou and thy companions
Who sit before thee; for they are signs;
For behold, I will bring forth my servant, The Branch."—v. 8.

The "fellows," or companions of Joshua, were doubtless his assistants in counsel. The Rabbins call these "the heads of the captivity," and "the men of the great synagogue;" by whom they suppose the civil and ecclesiastical affairs of the nation were settled after their return to Jerusalem. In the common translation they are denominated "men wondered at;" and in the margin, "men of wonder or sign." In other places the same word is rendered a "sign," as in Ezek. 12:11, "say I am your sign: like as I have done, so shall it be done to them: they shall remove and go into captivity."

Ezekiel had been told to prepare his staff for removing, and to remove it by day in the sight of the Jews—digging through the wall in their sight and carrying it out thereby; and he had done so to symbolize that they were to go into captivity. And when the Jews enquired "What doest thou?" then he gave the above answer. We also read in Ezek. 24:24, "Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God." As in those passages the acts of Ezekiel symbolized what should befall the nation, so are Joshua and his fellows expressly affirmed to be signs, or symbols—"men that foreshow something to come," as the Vulgar Latin translates. They have been denominated "typical men," but that is less expressive than symbolic. As Joshua symbolized his own nation, his fellows must symbolize the other nations who (2: 11) were to be joined with Israel. These all, v. 2, were as brands snatched from the burnings—having been restored to their land in a miraculous manner. In like manner all the nations of the redeemed, who will be permitted to "walk in the light of the New Jerusalem," will be saved from the burnings which shall consume the wicked, when the Lord maketh up his jewels.

The Branch, that was to be brought forth, is undoubtedly the Messiah, who by an elliptical metaphor is thus denominated. He is also, in various places, familiarly spoken of as "My servant," Isa. 42:1, "Behold my Servant whom I uphold, mine Elect in whom my soul delighteth." Isa. 53:10 "Behold my Servant shall deal prudently, he shall be exalted very high."

Christ is denominated "The Branch," to illustrate that he was to come from the apparently decayed stock of David, as a fresh and vigorous shoot will spring up from the decaying roots of a tree. Thus we read in Isaiah, 11:1, "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." We read also in Jer. 23:5—8 "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." In all these texts, the word *Tsemach*, which is rendered *Branch*, is rendered by the LXX. *the east or sun rising*. It is in this sense that Christ is denominated in Luke 1:78, "The Dayspring from on high;" and for this reason Roman writers called the Jewish kings Oriens.

To "bring forth" the Branch, is generally interpreted as a mere prediction of him; i. e. pointing out or foretelling him; it is however very obvious, that it is put by substitution for his future manifestation as symbolized in the next verse.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

A PROPHETIC CALENDAR;

Being a prophetic history of events beginning with the coming of our Lord and Saviour the second time, and ending in the establishment of his everlasting kingdom on the renovated and new earth; embracing the period called,

THE DAY OF THE LORD.

1. The Second Coming of our Lord.

He comes suddenly, "as the lightning which shineth from the east even unto the west," Matt. 24:27, and as unexpectedly as "a thief in the night." Rev. 16:15. He comes personally, "the Lord himself" 1 Thess. 4:16, and perfectly visible, for, "every eye shall see him," Rev. 1:7, and robed in "the glory of his Father," Matt. 16:27, and accompanied by "all his holy angels" Matt. 25:31, and seated on the throne of his glory." Matt. 25:31. He comes "in the clouds of heaven"—Eze. 1:4; Matt. 24:30; and "in flaming fire," 2 Thess. 1:8, for "a fiery stream issued and came forth from before him, thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him." Dan. 9:10.

2. The Resurrection of the Just.

"For the Lord himself shall descend from heaven with a shout, with the voice of an archangel and with the trump of God," 1 Thess. 4:16: when "He shall call to the heaven above, and to the earth beneath, that he may judge his people," Ps. 50:4; "and the dead shall be raised incorruptible, and we shall be changed," 1b. 4:17, "in a moment, in the twinkling of an eye, at the last trump,"—1 Cor. 15:52. And then, "he shall send forth his angels with a great sound of a trumpet to gather together his elect,"—Matt. 24:31, saying, "Gather my saints together unto me," Ps. 50:5, "and his angels shall gather together his elect from the four winds," Matt. 24:31, "and they shall be caught up together to meet the Lord in the air," 1 Thess. 4:17. "And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of Life, and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

3. The Effect this scene has on Nature.

"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations."—Haggai 2:6,7; Heb. 12:26, "so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things, that creep upon the ground, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground."—Ez. 38:20; for "there was a great earthquake, such as was not since men were upon the earth,"—Rev. 16:18; at which, "the foundations of the earth shall shake,—and shall reel to and fro like a drunkard," Is. 24:18,20; when "the graves were opened," Ez. 37:12.

4. The Despair of the Living Wicked.

And when they "shall see the Son of man coming in the clouds of heaven," "then shall all tribes of the earth mourn" Matt. 24:31, "and all kindreds of the earth shall wail because of him."—Rev. 1:7. "And then shall they begin to say unto him, Lord, Lord, open unto us!" Matt. 25:11. "But I will not answer;—they shall seek me early, but they shall not find me," but, "I will laugh at their calamity, and mock when their fear cometh." Prov. 1:26,28. "Then shall they begin to say, to the mountains, Fall on us, and to the hills, Cover us," Luke 23:31, "and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb." Rev. 6:16. "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Is. 2:19. Then "the people shall be much pained; all faces shall gather blackness."—Joel 2:6.

5. The Preparation for the last Battle.

1st. The Wicked host.

"And the nations were angry," Rev. 11:8, "and they shall make war with the Lamb, but the Lamb shall overcome them." Rev. 17:14. "And

I saw the beast and the kings of the earth and their armies gathered together," Rev. 19:19 "into a place called in the Hebrew tongue Armageddon." Rev. 16:16.

2d. The Last Supper.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come, gather yourselves together unto the supper of the Great God;" Rev. 19:17, "gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice," Ez. 39:19; "that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond both small and great."—Rev. 19:18. "And ye shall eat fat till ye be full and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you." Ez. 39:19.

3d. The Lord's Host.

"And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war, His eyes were as a flame of fire, and he had on his head many crowns:—And he had on his vesture and on his thigh a name written, King of kings, and Lord of lords," Rev. 19:14, "the earth shall quake before them; and the heavens shall tremble:—and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word." Joel 2:10,11. Then he will "utter his voice from his holy habitation, he shall give a shout as they that tread the grapes, against all the inhabitants of the earth," Jer. 26:30. "And there was silence in heaven about the space of half an hour." Rev. 8:1.

6. The Destruction of the Living wicked.

And "upon the wicked he shall rain snares," Ps. 11:6, "and an overflowing rain, and great hailstones, fire and brimstone," Ez. 39:22, "and a horrible tempest," Ps. 11:6, "and great hail out of heaven." Rev. 16:21. And "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away out of their holes, and their tongues shall consume away out of their mouths," Zech. 14:12, for "it shall burn as an oven, and all the proud and all that do wickedly shall be stubble," Mal. 4:1, "and they shall be as chaff under the soles of your feet in the day that I do this saith the Lord of Hosts," Mal. 4:3; but "the beast was taken and with him the false prophet that wrought miracles before him; these both were cast alive into a lake burning with fire and brimstone," Rev. 20:20, while the remnant were slain with the sword of him that sat upon the horse," Rev. 20:21; for "the slain of the Lord at that day shall be from one end of heaven to the other; they shall not be gathered, nor buried, nor lamented, but they shall be dung upon the ground," Jer. 25:33, "and all fowls were filled with their flesh." Rev. 20:21. And thus the sanctuary was cleansed. Dan. 8:14.

7. The Confinement of Satan.

"And I saw an angel come down from heaven, and he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal on him, that he should deceive the nations no more till the thousand years are fulfilled."—Rev. 20:1—3.

(To be continued.)

The Memorial Name.

An article appeared in the Herald of March 7th, 1857, bearing the above name of a little volume, by Mr. Mac Whorter, of Yale College. The author argues forcibly that the words translated I AM, in the 3d chapter of Exodus, should be translated I WHO WILL BE: that God in his proclamation of himself to the Jewish people, taught them that he was the promised Deliverer of their nation, and of the race, and not simply that he was the Self-Existent Deity. He farther argues that the name is not Jehovah, but Yahveh, and that he is represented, in the Old Testament Scriptures, as a Divine Personage, who afterward appeared as Christ.—I read that article with deep interest, and have waited anxiously, in hope to see a response on the subject from some of my brethren; but have waited in vain. I therefore thought I would take it upon myself, and devote my afflicted moments to searching the Holy Scriptures on the subject, and devote my mind to meditation on the Holy and Blessed Trinity; praying for the direction of the Holy Spirit to guide me into all truth.

And first, I would say, if this is the true rendering of the word Jehovah, Yahveh, the Coming One, the Promised Deliverer, the object of desire and expectation from the giving of the first promise to our first parents in the garden of Eden,—it impresses me with the solemn thought, and fear, that even those of us who call ourselves Trinitarians,

do not esteem Him highly enough in our affections, and fall below what the Bible says of Him.

The trinity of the Godhead has never been a doubt in my mind; and I have been grieved many times to hear even those who professed to be Christians, and had named the name of Christ, at the same time deny his divinity and unity with the Godhead; and I am sorry to say it, even some who were looking for the coming of that Divine Personage. O how it behoves us to examine our own hearts on this subject, and see how we believe in Christ.

What think ye of Christ? With what love, adoration, and reverence ought we to look upon our Saviour, when we consider him as sustaining the exalted office of Counsellor in all plans and operations of the Godhead, in heaven and in earth. He says, "Counsel is mine, and sound wisdom. I am understanding. I have strength; I lead the way of righteousness. I was set up from everlasting, from the beginning, or ever the earth was; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he laid the foundations of the earth then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him."

Eternity is the date of his existence; the eternal past and the eternal future are his. Although his human nature had its origin, and as the Son of Man, he became an infant of days, yet even that nature is to share the eternal futurity of the Godhead. In our Saviour's will, and through his wisdom and power, all things have their beginning: his glory is their end. "For him and through him and to him are all things, to whom be glory forever, Amen."—Rom. 11:36. For "in the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—John 1:1—3.

In the light of these passages of Scripture, who can doubt that Christ is that all-comprehensive circle in which the universe "lives, and moves and has its being?"

And does not he in similar language reveal himself to his ancient people by the evangelical prophet Isaiah? "Thus saith the Lord, the king of Israel, and his redeemer, the Lord of hosts. I am the first, and I am the last, and beside me there is no God," 44:6. "Before me there was no God promised, neither shall there be after me," 43:10. "Mine hand also hath laid the foundations of the earth, and my hand hath spanned the heavens," 48:13. How perfect is the harmony of Scripture, in its testimony of our Saviour! And again he says, "I am the Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the waters of life freely,"—Rev. 21:1—6. This title of the Saviour is thrice adopted by him, in close connection with the prospect and announcement of his second advent. He may occupy the last place in human thought. The roving eye and affections of many now seldom rest on him; but, "behold, he cometh with clouds, and every eye shall see him, and they also which pierced him."

Let us look for a moment, my dear brethren, at the transporting view which the glowing pencil of prophecy has depicted! "I saw a new heaven, and a new earth. For the first heaven, and the first earth were passed away, and there was no more sea. And I John saw the holy city new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband—And I heard a great voice saying, Behold! the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

These passages, among so many, might be sufficient to convince any unprejudiced mind that our Saviour is our Counsellor and Advocate,—the name assigned to him by prophecy, and illustrated by the entire scheme of providence and grace. He is one in the counsel upon the creation and redemption of man—a counsellor of Jehovah, and also a divine Person in Jehovah. The prophet Isaiah says, 30:13: "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed and taught him in the path of judgment?"

Who but a person truly divine could sustain an office like that? With what love, admiration and reverence ought we to look upon our Saviour, and revere his name above all others; for he is our never failing fountain from whence all our comforts flow. He who made all things, and by whom all things consist, has exhausted none of his power by its boundless exercise through eternal ages. He is still able to do all things; yes, able to save the uttermost all who will come to God by him. O what precious promises are before us, and

how they ought to stimulate us to action! Heart could not wish, nor imagination conceive a more glorious portion than that of the saints in light. So brilliant is the prospect, so lovely the scenery, so glorious the kingdom for all the faithful, that therein we may rejoice with joy unspeakable and full of glory. Can there be anything more beautiful and grand than the land of Canaan! Are we delighted with golden treasures? we may reside where the very pavements under our feet shall be of finest gold. Are we fond of sparkling gems? We may dwell amid pearls of celestial radiance, and be surrounded with walls of precious stones. Is it refreshing to regale ourselves from the cooling fountains? An eternal river shall satisfy our desires, and fill us with the elements of immortal life.

In the prophet Zechariah we have a prophecy of our Saviour under the figure of a Branch, and he predicts, in the clearest language, his manhood and his Godhead. "Behold a man, whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord; even the temple of the Lord; and shall bear the glory, and shall sit and rule upon his throne; and the counsel of peace shall be between them both." 6:12,13.

O Saviour, graciously fulfill thy mission by placing thy church as a lively stone in that spiritual temple which thou hast undertaken to erect, and of which thou art the sure foundation stone! To thee be all the glory of the whole structure.—Whatever instruments are employed, thou art the builder, whose name it is to bear. Merciful Saviour, grant us an interest in thy intercessions.—Be pleased to impart to us, thy children, a clear view of thy character, thou counsellor of peace. Shadow, shelter and replenish us with thy sweet fruit. O thou ever-living glorious Branch, until we shall be weary and hungry no more forever, Amen.

JOANNAH VANKLEECK.

West Brook, Me.

A Discussion.

BRO. HIMES:—In answer to a question proposed to me through the Herald by a correspondent signing himself "C. O. T." the 17th of January last, I wrote a brief communication published the same date—which was partially quoted in the Sabbath Herald and attacked in a manner perfectly savage (see Sab. Her., Vol. 9th, p. 124,) accusing me with "artfully evading," "creeping around" the Law of God; "digging up" things not thought of in the Bible, &c.

I wrote a reply to the Editor of that paper which was published May 7th, with strictures by R. F. Cottrell, (Cor. Ed.) the same writer who wrote the first notice of my article in the Advent Herald. That writer thus attacking my position, and that paper publishing it, with my letter in reply,—permitting this correspondent to publish strictures on the same, I supposed common courtesy—to say nothing of Christianity—would require that they should give me something like an equal chance to reply. Therefore—under date of June 1st, I replied to his strictures, which reply was returned to me with the following very gentlemanly insinuation, that as yet I had offered no arguments worth noticing. "If you have any arguments for your position, and will be brief, and confine yourself to them, and will guarantee that they, together with my reply, shall be published in the Advent Herald, both sides shall be published in the Review and Herald." Thus he insinuates

1st, that I have offered no arguments, and yet he has spent his time in replying to something.

2nd, that I have been prolix in my remarks, and yet my letter was crowded into less than a column and a half, while he occupied more than three columns in reply.

3rd. He tries to take advantage of his own mistake in order to obtain a little unenviable notoriety, and get a hearing through the influence of an other, in a paper which might otherwise be closed against him.

Now I do not ask the controversy to be published that he may be gratified, but I do ask it that their unfairness in controversy may be seen and their weakness in argument exposed.

I herewith transmit to you the whole, published or written hitherto.

Yours for truth, D. BOSWORTH.

Bristol, Aug. 11, 1857.

FIGHTING AGAINST GOD.

It is an awful thing to be found fighting against God. And in no way can we more fully manifest our hostility against him, than by opposing the holy, just and good law which he has given us. But open hostility and contempt of his law involves nothing like the awful responsibility of insidiously opposing it under the profession of friendship. The man who openly violates the law of

God, setting it at defiance, throws away his own life: but he can have no influence to ensnare those who are disposed to be obedient. On the contrary, they shudder at his bold iniquity, and shun his example.

But an awful responsibility rests upon the man, who, professing to be a friend of God and a teacher of those who would know the way to his kingdom, and yet would subvert his law by teaching that it has been abolished or changed. Such men shut the kingdom of heaven against men; they neither go in themselves, and those who would, they hinder. Hence the solemn warning of our Saviour against breaking the Commandments, and teaching men so. Matt. 5:19.

He was certainly speaking of a law already known, and published in the Hebrew language; and he as certainly teaches the perpetuity of every jot and tittle of that law in all coming time, down to the passing of the heavens and earth, and the coming of the kingdom of heaven. And he makes the teachings and observance of that same pre-existing law a necessary qualification for entering into that kingdom. Verses 17-20.

Yet men professing to be the servants of Christ, and to be looking for the kingdom promised to the faithful and obedient, can close their eyes to such plain, positive and unequivocal testimonies of the Son of God, and teach men that God's law has been abolished or changed! And why? Because, that in consequence of the great apostasy, they find themselves observing the law which conflicts with the law of God, and which was invented by the Devil to drown men in perdition. And to make void the law of God, and to establish that of the Man of Sin, behold their numberless turnings and twistings!

If Paul's spirit was stirred within him, when he saw the city of Athens wholly given to idolatry, what would be his feelings, could he now see the professed Christian world, and witness their multifarious and discordant inventions to abolish, alter and evade that holy, just, good and spiritual law which he, the Apostle to the Gentiles, declared was not made void, but was established by the faith of the gospel? How would he regard their wrestlings of his words, in other parts of his writings, to prove that what he said of the law in his epistle to the Romans, was false?

To be continued.

"Drain out."

"The Christian can go, by night or by day, and drain out all he needs." So said my last, speaking of the bank of heaven. But I did not mean to have it printed, "drain out," but "draw out." The phrase "draw out" sounds too much like exhaustion, to be applied to the Christian's bank. You may "draw out" the banks of earth,—you may make them quite dry of the shining dust, and likely they would have been pretty well "drained out" by this time, if the poor fellows had not "shut down the gate." But the bank of heaven cannot be drained out. Its "pure gold" is inexhaustible. Its wealth will be co-extensive with the demands of eternity. O then let us "draw out" to our hearts content. Let us ask largely, and we shall receive bountifully. Jesus says "ask and ye shall receive, that your joy may be full." There is "enough for all,—enough for each, and enough forevermore." R. HUTCHINSON.

New York.

"Watchman, what of the night?"

Bro. Himes:—You may perhaps recollect that fifteen years ago I gave an opinion from the press, that the 2300 years of Daniel's prophecy, when the sanctuary should be cleansed, and the 1260 years of John, when the holy city should cease to be trodden under foot, would both terminate A.D. 1897: the former dating from the dedication of the second temple, B.C. 403; and the latter from the conquest of Jerusalem by the Saracens, A.D. 537. If this be so, the year 1900 will be the year when the two slain witnesses are to be resurrected by "the spirit of life from God."

My mind has been somewhat exercised of late upon the question. What can be meant by the resurrection of the two witnesses? The passage in Revelation, which refers to them is as follows: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to smite the earth with all plagues, and as often as they will. And when they shall have finished their testimony, the beast that ascendeth

out of the bottomless pit shall make war against them, and shall overcome them, and kill them.—And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, wherein also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days (years) and a half, and shall not suffer their dead bodies to be put into graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days (years) and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a voice from heaven saying unto them, Come hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

It appears to me that the place where the two witnesses prophesy in sackcloth, is the city of Jerusalem, "where also our Lord was crucified." There God has made his ancient people, the descendants of Jacob, a witness. He has also made his believing church a witness. Both have sought to keep up a testimony there, but they have prophesied as in mourning, because of the religion of the false prophet. The time is to come when these two witnesses are to appear as dead bodies, allowed to give no testimony, in Jerusalem, for three years and a half. This is to be the end of the conflict with the false prophet, Mahometanism, and also I think with the mother of harlots, Romanism, and the eclipse of their glory, by the descent of the Spirit of life from God, the resurrection of the witnesses, and the uttering of a great voice from heaven, "Come up hither." What do these things mean? I think these things must yet be.

A. G. COMINGS.

NOTE.—There is a serious defect in this calculation, in the time of "the dedication of the second Temple;" which was not in B.C. 403, but in B.C. 516—"in the sixth year of Darius the king." Ezra 6:15—which vitiates the result to the extent of 113 years, and terminates the 2300 days in 1785 or 72 years in the past.

Respecting the other points presented, we simply remark that before they can be admitted as established, it will be necessary to take up the laws of symbolization, and show that they admit of such results. Ed.

The Sabbath.

Welcome, sweet Sabbath! day of rest:
Thou day of all the seven the best,—
A day of rest, to mortals given,
While here on earth, to fit for heaven;

A day to leave our earthly cares,
And toil, and strife, and anxious fears;
And raise our hearts in prayer to heaven
That all our sins may be forgiven,
That we may on this day be blest
And fitted for our heavenly rest
On Canaan's shore, where we may spend
A Sabbath which shall never end.

Stanstead, C. E.

L. C. F.

Dr. John T. Walsh writes:—"I should like, with your kind permission, to write an article on the 'new earth,' for publication in the Herald." We will be glad to receive it.

Bro. P. Livingston writes from Old Providence, W. I., Sept. 29th, 1857:—

My dear Bro. Himes:—I am in the distant part of our Master's vineyard, not as regards number of miles; for we are not very far from Aspinwall, but as regards the light of truth. I am endeavoring to spread the truth in this dark corner of the world, where I was once a slave-holder. I am anxious to exert my influence for good where it was once a curse. I have been ordained for this purpose. It is not for me to say what has been the effect of my preaching for 26 months. It will be revealed in the great day of account. My eldest son, a Baptist minister, has been laboring in a neighboring Island San Andres for 12 or 14 years. When he commenced his labors there was not a Christian on the Island, as was the case here.—He has now the whole Island for his congregation 1500 persons, 3 or 400 communicants. When he first went to the Island, the whole Island was against him, except one person, that was a black girl. The Authorities (the Island being under the Columbian government) did every thing they could to annoy him, but the great Jehovah was on his side, and overruled all for good, as I trust he will do here. My object has not been to propagate the Advent doctrine, (except occasionally) but to teach the great scheme of salvation. I have been preaching Jesus Christ and him crucified.

I have not seen an Advent Herald, or any other Advent paper, for upwards of two years. I wrote you several times but I presume you did not know where to find me. I am very anxious as you may suppose, to hear from you and the Advent cause.

The time is drawing nearer and nearer to the 2d Advent of our blessed Lord. I do earnestly wish you would make an effort to get some Advent publications and papers to me.

Glad to hear from our brother, and wish him all success in his Missionary work. We have sent a bundle as directed.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.



BROTHER HIMES:—Death has visited our house and broken our family circle. On the 25th of Oct. last, our youngest daughter, CLARA A. departed this life, after a short but distressing sickness of throat distemper, aged 11 years, 9 mo., 25 days.—She bore her sickness as patiently as a lamb, and left a good evidence that she has exchanged this for a better world. She had a great desire to get well. But a short time before her death she gave away her playthings and called father, mother, little brother, and sisters to her, and kissed us all. She also requested every person that entered the house on the evening of her death to come to her and let her kiss them, and sent to her playmates to be good. We deeply feel our loss, but we sorrow not as those that have no hope; "for them that sleep in Jesus will God bring with him."

J. A. VARNEY.

East Alton, N. H. Nov. 15th, 1857.

Also, while at our house, on a visit, after a short sickness of lung fever, on the 31st day of October last, Mrs. SARAH B. ROLLINS, of Great Falls, N. H., sister to my companion, in the 49th year of her age.

J. A. V.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 24 Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1856: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. They penetrate the obstructions of the system, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish and disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent physicians and chemists have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my Ameri-

can Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, headache arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom; flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eyelids, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

LYON'S KATHAIRON, the most celebrated Preparation for the Hair ever made! The immense sale of this unequalled preparation—nearly 1,000,000 bottles per year!—proves its excellence and universal popularity.

It restores the Hair after it has fallen out, invigorates and beautifies it—making it soft, curly and glossy—cleanses it from all scurf and dandruff, and imparts to it a delightful perfume.

The ladies universally pronounce it the finest and most agreeable article ever used. It excites in the scalp a new and healthy action, cleanses it from scurf and dandruff, prevents the hair from falling off or turning grey, cures eruptive diseases upon the head, and produces a fine growth of new hair upon bald places; gives the hair a fine, rich, glossy appearance, unequalled by any other article in the market. Sold everywhere for 25 cents a bottle.

HEATH, WYNKOOP & CO.,

Proprietors and Perfumers,

No. 63 Liberty street, N. Y.

E. D. Spear, the Indian Doctor, having removed to No. 86 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan 4—1858

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BY JOSHUA V. HIMES.

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10 dollars will pay for thirteen copies.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, NOVEMBER 28, 1857.

Prospects of the Herald.

In order to keep the Herald, as heretofore, at least on a par with the best papers in respect to typographical appearance, we shall be under the necessity of replacing our old fonts of type with new ones at the beginning of the ensuing volume. This being attended with an expense of several hundred dollars, will be an item for all who are indebted to take into serious consideration.

Our financial prospects are not cheering. There is enough owed the office, even by those who are fully able to pay, to meet the wants of the Herald, if it could be collected. Our entire trust is in the Lord our God. Will he forsake us? Can it be that a cause like ours will be left to fall?

Two things rest upon me with much weight; 1st. the office, with all its liabilities and responsibilities; 2d, my support outside of the office as a General Missionary. Whether I shall be sustained in these respects in this trying time, is a problem that Providence alone can solve. We not only expect, but God requires of any and all, that they do their duty. Prepare to pay your indebtedness. Get subscribers, and give and do all you can. Shall so important a work as the Advent cause, or such a paper as the *Advent Herald* be allowed to fail for the want of its just dues?

We hope in the next volume to be able to give a full summary of news; and otherwise the Herald will be conducted as usual; only we trust it will be made increasingly interesting to all its patrons.

Our religious prospects are cheering. Everything about us confirm our hopes as to the nearness of the kingdom of God.

J. V. HIMES.

Boston, Nov. 16, 1857.

TOUR TO WESTERN NEW YORK.—I shall fill the following appointments, by the permission of Providence, in a short tour in Western New York. I intended to have made a longer stay west, and have visited more places. But this I shall not be able to do now. Duties about home will prevent. I shall begin at:

Springwater, and Conesus, as Bro. Withington shall state, more particularly, in the Herald, from Nov. 22, to Nov. 29, including two Sabbaths and meetings every day in the week.

Shall be in Rochester, N. Y., in the P. M. and evening, Nov. 30. Will see friends, at the house of Bro. Carlos Dutton. May preach if the door is open on Tuesday evening.

Homer, N. Y. Conference from Dec. 2 to the 6th.

Syracuse, Dec. 7. evening.

On my return I shall attend the dedication of the church of Yahveh, now being erected by the Adventists in Providence R. I., where Bro. Osler is pastor. That will take place about the middle of December, of which due notice will be given in the Herald.

After this dedication I shall be at liberty to hold protracted meetings with any of our churches of a week or ten days continuance, in order for revivals, and the up building of the cause.

J. V. H.

FOREIGN NEWS.

INDIA. The whole of the news from India by the Atlantic is comprised in a few brief dispatches from Alexandria, dated Nov. 5, 1857.

Delhi, which fell into our hands on the 20th September, was entirely occupied on the 21st, and the whole of the enemy expelled.

In the assault of the 14th, 61 officers and 1178 men, being one third of the storming force, killed and wounded.

The old King, said to be ninety years of age, surrendered to Capt. Hodgson and his cavalry, about fifteen miles south of Delhi. He was accompanied by his chief wife. Their lives were spared. Two of his sons and a grandson, also captured by Capt. Hodgson, about five miles from Delhi, were shot on the spot, and their bodies brought to the city and exposed at the police office.

Two moveable columns were dispatched from Delhi on the 23d, in pursuit of the enemy. By accounts from Agra one column appears to have reached the neighborhood of Allyghaur, and the other that of Muttra, on the 28th of September.

Gen. Havelock, with 2500 men, crossed the Gan-

ges from Cawnpore, on the 19th of September and relieved Lucknow garrison on the 25th, just as it was ready to be blown up by the besiegers. On the 26th the enemy's entrenchments were stormed, and on the 29th a large part of the city was taken. Four hundred and fifty killed and wounded.

General Neil was killed.
There have been slight risings of the rebels.

NEW YORK, Nov. 21. Owing to some recent suspicious movements among the rowdies of the city, Commissary General Ward has deemed it necessary to fortify and gar son the State Arsenal in the upper part of the city. The garrison is under the command of experienced officers. All the outer approaches to the buildings are commanded by howitzers loaded with ounce balls, and sentinels are on duty through the night.

Sister D. A. Smith writes from Sterling Mass., Oct. 24, 1857.

"DEAR BROTHER HIMES:—I still prize the Herald and the truths it advocates, and am willing to deny myself to pay for it. I am still looking for my Saviour, and love his appearing. There is no one of like precious faith in this place. It is quite a flourishing village of some two or three thousand souls. I have tried to pray the Lord to send some good faithful laborer here to stir up the people and shew them where in the world's history we are and point them to a coming Saviour."

Massachusetts Ministers' Conference.

The MINISTERS' ASSOCIATION will convene at Providence, R.I., Wednesday P.M., Dec. 23d.

H. PLUMMER, Pres't.

J. PEARSON, JR., Sec'y.

Conference at Loudon Ridge.

There will be a conference at Loudon Ridge to commence Thursday evening, Dec. 10th, and continue over the Sabbath. All interested are invited to attend and labor for the salvation of souls.

T. M. PREBLE,

For the brethren.

Dedication.

The house of worship, being erected by the Advent Association of Providence R. I. will (Lord willing,) be opened for religious services, on Wednesday evening Dec. 23d, commencing at 7 o'clock.

An invitation is extended to all our friends to be present. The house is on Broad st. second building from Richmond st.

R. KNOWLES,
A. PEARCE, } Committee.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
The Time of the End	\$1 00	.21
Memoir of Wm. Miller	1.00	.19
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Taylor's Voice of the Church	1.00	.18
Daniels on Spiritualism	1.00	.16
The World's Jubilee (Mrs Silliman)	1.00	.17
The Kingdom not to be destroyed (Oswald)	1.00	.17
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Laws of Figurative Language	1.00	.15
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Lord's Ex. of Apocalypse	2.00	.33
Wicks " " "	1.50	.21
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Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Yahveh-Christ	.60	.10
Miss Johnson's Poems	.50	.08
Bliss' Sacred Chronology	.40	.08
Orrock's Army of the Great King	.40	.07
Preble's 200 Stories	.40	.07
Fassett's Discourses	.33	.05
Memoir of P. A. Carter	.33	.05
Wellcome's 24th and 25th of Matt.	.33	.06
The New Harp (Pew Ed. gilt 1.50)	.80	.16
" " (Pocket Ed. gilt 1.25)	.70	.12
Tracts in bound vols., 1st vol.	.25	.05
" " " 2d "	.35	.07

Works of Rev. Horatius Bonar,
Eng. viz. :—

Morning of Joy	.40	.08
Eternal Day	.50	.10
Night of Weeping	.30	.07
Story of Grace	.30	.06

TRACTS.

The postage on a single tract is 1 cent, or by the quantity 1 cent an ounce.

A. The Six Kelsa Tracts, at 6 cts. per set, or,	
1. Do you go to the Prayer-meeting	at \$0.50 per 100
2. Grace and Glory	1.50 " "
3. Night, Daybreak and Clear day	1.00 " "
4. Sin our enemy, &c.	.50 " "
5. The Last Time	.50 " "
6. The City of Refuge	1.00 " "
7. The Second Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851).	Price, \$0.12 single.
B. 1. The End, by Dr. Cumming	.04 " "
2. Litch's Dialogue on the Nature of Man	.06 " "
6. Word of Warning, by W. W.	

Pym (1842) .20 "

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

JAMES CHALLEN & SONS, Bulletin Building, Philadelphia, will publish, November, 1857, the City of the Great King; or, Jerusalem as it was, as it is, and as it is to be. By Dr. J. T. Barclay, late Missionary to Jerusalem. With a steel portrait of the author by Sartain. It will be highly embellished with chromographic illuminations, steel engravings by the best artists, Periscope Panorama of the entire circuit of the city and environs, explanatory diagrams and maps, and fine wood engravings. The engravings will be executed in the highest style of art, from photographs and original designs illustrating the various phases of the city, ancient, medieval, modern, and Millennial, also, restoration of the temple and city as invested by Titus—notes of its Jewish, Christian, and Heathen antiquities—its present political and moral condition—future prospects, &c. &c. &c.

This work is the result of investigations made during three and a half years' residence in the Holy City, with facilities for prosecuting researches never heretofore enjoyed. It was undertaken with special reference to the elucidation of the Holy Scriptures, the Talmud, the works of Josephus the crusaders, and pilgrim chroniclers. The many valuable discoveries made in the temple enclosure, and other sacred localities, to which Dr. Barclay was admitted by special firman, with permission to explore those hallowed spots, so jealously guarded for many centuries, and now for the first time presented to the Christian public, will introduce a new era in sacred topography. The profound interest attaching to every inch of the temple grounds, from the Tower of Antonia to its lowest substructures, invests his explorations of that sacred enclosure with great importance. The mysteries of the Mosque of Omar, the Tomb of David, the great Quarry Cavern beneath the hill Bezetha, the Subterranean Temple Lake (both discovered by the author), and neither Jerusalem in general, hitherto but little known, together with other features of interest, are amply disclosed. It is not intended merely as the vehicle of these matters, however interesting and important they may be, but as a most comprehensive and accurate work on the topography and archaeology of the Holy City. No portion of the world is attracting so much attention at this time as that of Palestine, and the interest will continue to increase. The publishers do not hesitate in announcing this work as the most accurate, reliable, and interesting on Jerusalem, ancient, medieval and modern, ever published in this or any other country. The splendid chromographs (printed in ten rich colors), fine steel and wood engravings, diagrams, maps, and panoramic views, impart to it an interest and value which no other work on the subject can claim. To those who prefer fact to fiction, scrupulous truthfulness of representation to the speculative sketches of fancy, that so often libel the sacred localities, this work cannot but prove gratifying and instructive in a high degree.

It is only in anticipation of the liberal patronage, always bestowed by a discerning public upon works of this character, that an original work, so extensively and expensively illustrated, can be published.

It will be printed on superior paper, from new type, and handsomely bound in embossed cloth, with gilt emblematic back and sides. Over 500 large 8 vo. pages.

Price \$3.50. Morocco, full gilt, \$5.00. By mail, post-paid.

As this work will be sold chiefly by subscription, and be universally popular, we wish agents in every town and county in the Union. Liberal percentage allowed.

Orders for the work must be accompanied with cash. Agents applying must furnish testimonials of character. The work will be sold to them on liberal terms. Orders filled in rotation. Send on immediately.

We shall have a supply at this office, and will furnish our agents and others, on the terms stated—CASH.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13. Boston, published by the author, 1857. 10 cts single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

Appointments.

I will preach at East Weare, in the Free meeting house,

the 4th Sabbath in October; at Canterbury Townhouse the 1st Sabbath in Nov.; Waterloo, at the Conference, the 2d; at Loudon Ridge the 3d; at Lake Village the 6th.

T. M. PREBLE.
I have appointments to preach at Pittsfield, in the Advent chapel, the first Sabbath in Dec. T. M. P.

I will preach (D. V.) in the Hollister school house, in Barnston, C. E., Dec. 5th, at 6 o'clock P.M., and on Sunday, the 6th, during the day; also in the evening in the school house near brother Hurd's. J. M. ORROCK.

L. D. Thompson will preach at Lawrence, Mass., Sunday Nov. 29th, at Westford Dec. 1st, at Groton Junction 2d, at Nashua, N. H. 3d, at Manchester 4th.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the *Herald*.
J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total	\$415.54
H Asselstyn, \$3; Jas Alexander \$2.25; S Fellows \$1; Mrs N Wood, \$10.	
Present total,	\$431.79

BUSINESS NOTES.

J W Wolstenholme—Sent, by mail, the 17th inst., Time of the End, Bliss on Rev., and Litch's Messiah's Throne.
Mrs R Graves—The money was received in Her. of Nov. 14th.

H Parmelee—\$1.25 due Dec. 1st.
Thos Holland—Sent you "Laws of Symbols" the 23d.
J Croft—The \$6 from sister Hill was rec'd all right.

RECEIPTS.

UP TO NOV. 24TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should have the name of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Rec'd, Nov. 14, \$1 from A W Gray, and dated "Jay," with the request that it be credited to "Mrs Gray," and her paper stopped. As the state and given name are not given, and as we find none of the name of Gray at any of the "Jays" in the different states where we send to P. O.'s of that name, we are unable to cr. it.

J A Varnoy 867, John Hewitt 880, M J Brown 880, T Harrop 854—each \$1.

Mrs M A Parker 867, H Asselstyn 919, P Panline 850, D Davis 848, Jas Alexander 919, and book sent 19th, E C Post 893, R V Jones 900, C Hazen 900, Dr O E Noble 945 and 39 for book sent, Mrs J B Royce 911—have none of No 861, Geo Z Noble (do.) 911, Wm B Schermerhorn 914, Mrs A Du Bois 898—each \$2.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 264.

BOSTON, SATURDAY, DECEMBER 5, 1857.

VOLUME XVIII. NO. 49.

MINE AND THINE.

All that I was—my sin, my guilt,
My death was all my own;
All that I am, I owe to thee,
My gracious God alone.

The evil of my former state
Was mine and only mine;
The good in which I now rejoice
Is thine and only thine.

The darkness of my former state,
The bondage all was mine;
The light of life in which I walk,
The liberty is thine.

Thy grace first made me feel my sin.
It taught me to believe;
Then, in believing peace I found,
And now I live, I live.

All that I am, even here on earth,
All that I hope to be,
When Jesus comes and glory dawns,
I owe it, Lord, to thee.

H. Bonar.

Original.

A Paraphrase

Of the Eleventh Chapter of ROMANS,—not
before Published,—by WM. MILLER.

1 I say then hath God cast away all of the Jews? God forbid. For I (Paul) also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his (elect) people (among the Jews) which he foreknew. Know ye not what the scripture saith of Elijah? how he maketh intercession to God against the Jews, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith God in answer? I have reserved to myself seven thousand men (in Israel) who have not bowed the knee to Baal.

5 Even so now, at this present time also, there is a remnant (among the Jews) according to the election of grace.

6 And if (they are elected) by grace, it is not by works. But if (they are elected) by works, it is not of grace.

7 What then? The Jews have not obtained what they sought after (by works). But the elect Jews have obtained it, and the rest were blinded unto this day.

8 (According as it is written, God hath given (the Jews) the spirit of slumber, eyes that they should not see, and ears that they should not hear.)

9 And David saith, Let their table be made a snare and a trap, and a stumbling-block and a recompense unto them:

10 Let their (the Jews') eyes be darkened, that they may not see, and bow down their backs always.

11 I (Paul) say then, have the Jews stumbled that they should (all or utterly) fall? God forbid; but rather through the fall of the Jews salvation is come to the Gentiles, for to provoke them (the Jews) to jealousy (to look about themselves to examine and compare their doctrine, fruits, &c., with that the Gentiles profess)

12 Now if the fall of the Jews, be the means of convincing the world of the richness and importance of grace; and the cutting off the unbelieving Jews bring to the Gentiles the knowledge of the riches of grace by faith in which they stand, how much more rich will grace appear in the stubborn Jews which shall hereafter believe—be brought in!

13 For I speak to you Gentiles, inasmuch as

I am the apostle of the Gentiles, I magnify mine office.

14 If by any means I may provoke to emulation the Jews, and might save some of them.

15 For if casting away the (unbelieving) Jews (they having denied faith) be the means of reconciling (Jews and Gentiles) in one body, what shall the receiving of (these unbelieving Jews) be but life from the dead?

16 For if the first-fruit (apostolic church) be holy, the lump (Jews and Gentiles) is also holy. And if the Root (Christ) is holy, so are the branches (all born of him).

17 And if some of the branches (Jews) be broken off and thou (Gentile) being a wild olive tree, were grafted in (their room) for them, and with them (the Jews) partake of the root and fatness of the olive-tree (including Christ and his Church)

18 Boast not against the branches (broken off Jews); but if thou boast (how can you boast?) thou bearest not the root, (Christ) but the root (Christ) thee.

19 Thou (Gentile) wilt say then, The branches (broken off Jews) were broken off that I might be grafted in.

20 Well (true); because of unbelief they (the Jews) were broken off, and thou (Gentile) standest (had your adoption and standing) by faith (not because we have Abraham for our father, or pious parents) be not high-minded, but fear. (Where would be the propriety of this exhortation, if we had our standing on another's faith?)

21 For if God spared not the natural branches [the Jews,—when he cleansed his church of unbelievers] take heed lest he also spare not thee [when he comes to shake not only the earth, but heaven also].

22 Behold therefore the goodness and severity of God: on them [the Jews] which fell, severity [justice]; but towards thee goodness [mercy and grace], otherwise thou [that profess to stand by grace] also shalt be cut off [if your profession is false].

23 And they also [the broken off Jews] if they abide not still in unbelief, shall be grafted in, for God is able to graff them in [among his visible people, the church] again.

24 For if thou [believing Gentile] wert cut out of the olive-tree [the people of the world] which is wild by nature, and wert grafted contrary to nature [not to bear your original fruit] into a good olive-tree [Christ the root, his people the branches] how much more shall these [Jews] which be the natural branches [according to the flesh] be grafted into their own olive-tree. [Christ and his chosen people, if they believe.]

25 For I would not, brethren, that you should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel [Jews] until the fulness of the Gentiles be come in.

26 And so [by grace] all Israel [all the elect both Jew and Gentile] shall be saved: as it is written, There shall come out of Zion [the church] the Deliverer, and turn away ungodliness from Jacob [the chosen of God].

27 For this is my covenant unto them, when I shall take away their sins [when the fulness come in].

28 As concerning the gospel, they [the unbelieving Jews] are enemies, for your sakes, but as touching the election [that past elected] they

are beloved [agreeable to the oath and promise of God], for the fathers' [Abraham, Isaac and Jacob] sake.

29. For the gifts and calling of God [agreeably to his oath] are without repentance — [no shadow of turning nor variableness in God].

30 For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through [the means of] their [Jews] unbelief;

31 Even so have these [Jews] also now not believed, that through your mercy [by your sending the gospel among them] they also may obtain mercy [knowledge of Christ].

[As the Jews preserved the Old Testament through all the convulsions of the old world, and handed it down to us Gentiles unimpaired, just so should the Gentiles hand down the new, or knowledge of Christ to the Jews.]

32 For God hath concluded them all [shown them all to be, both Jew and Gentile] in unbelief, that he might have mercy [that it might be of grace] upon all [the elect, both Jew and Gentile].

33, 34, 35, and 36, describe the character of God, as Paul then viewed it after he had gone through with his argument, and is properly a review and summing up of the whole cause in few words, showing that salvation was by the wisdom and knowledge of God—in accordance with the justice of his sovereign will; not of works, but of grace; and gives God all the glory. It is one of Paul's rich and grand climaxes, and shows his heart to have been wrapped up in the glorious theme of praise to God and good news to men.

Prayer.

BY ADOLPHE MONOD.

Prayer is the distinctive mark of the Lord's mighty servants. With considerable differences, they all have this common feature—they are men who pray much, and who pray frequently. Consider the prayers of Jacob; he wrestled with the Lord a whole night, till he had prevailed over the Lord himself, who allowed him thus to triumph in order to exercise the faith of his servant. Consider the prayer of Moses and Samuel: of Moses, the lawgiver of Israel—of Samuel, the Reformer in Israel, of whom Jeremiah says in the beginning of his fifteenth chapter, to show that God had resolved not to grant a certain grace, "though Moses and Samuel stood before me, yet my mind could not be toward this people." And now, let us try to substitute our own name for that of Moses or Samuel. Though such or such a one amongst us should have prayed, the petition would not be granted. . . . What a fall! What a humiliation! What a contradiction! Consider the prayers of David—the Psalms—those prayers that were able to support, not only himself, but which are like the hundred and fifty pillars that have sustained generation after generation, and that will sustain all the generations of the people of God to the end of the world! Consider the prayers of King Jehoshaphat, who overthrew by prayer alone, the combined armies of the Moabites, the Ammonites, and the inhabitants of Mount Seir; and of King Hezekiah, his great-grandson and follower, who by prayer alone called down the exterminating vengeance of God upon an army of a hundred and eighty-five thousand men, who were only waiting for a good opportunity utterly to destroy Jerusalem.

Consider the prayers of Nehemiah and Ezra, to raise and reform their people like Moses and Samuel, the one reviving the spiritual state and restoring the observance of the law, the other rebuilding the walls of Jerusalem and re-establishing its civil constitution. Consider the prayers of Jesus, the "author and finisher of our faith," who though he was Jesus, though he was the Son of God, nevertheless prayed—spent whole nights in prayer, and did nothing but by prayer. By prayer he appoints the apostolic body; by prayer he supports his apostles; by prayer he triumphs over the devil in the desert, in Gethsemane, and at Golgotha; by prayer he accomplishes the whole work of our redemption, having been rendered capable of suffering inconceivable pain, of which our sufferings, even the most excruciating, are scarcely able to give us the faintest image. And after Jesus, consider a new succession of men of prayer. Paul—what a giant in prayer! Prayer is the soul and spring of all his labor. Paul is Paul above all by means of prayer. Consider the prayers of St. Augustine: the prayers of Calvin; of Luther, who, when he appeared before the Diet of Worms, passed three hours, taken from the best part of the day, in crying aloud to God, not knowing that his friend Dietrich was indiscreetly listening at his door, to gather for the good of the church those burning prayers. Consider the prayers of Pascal, who, though suffering when still young the most cruel and unrelenting pains, is enabled to overcome them with a fortitude and a piety which we find deeply impressed in those beautiful and fervent prayers of his that have been handed down to us. Consider prayer in all the saints of every age; it is their faith, their life, the mainspring of all their actions—their work.

Thoughts from Leighton.

Looking to God.—It is not from myself I look for comfort at any time, but from my God and His free grace. Here is comfort enough for all times. When I am at the best, I ought not, I dare not, rely upon myself; when I am at the worst, I may and should rely upon Christ and his sufficient grace. Though I be the vilest sinner that ever came to him, yet I know that He is more gracious than I am sinful; yea the more my sin is, the more glory will it be to his grace to pardon it.

Faith.—Faith first purifies the heart, empties it of the love of sin, and then fills it with the consolation of Christ, and the hope of glory.

Redemption.—There is one redemption. He that is redeemed from destruction by the blood of Christ, is likewise redeemed from that vain and unholy conversation that leads to it.

A Beautiful Thought.—There are no dumb children among those that are born of God; they all have that spirit of prayer by which they not only speak, but cry, "Abba, Father."

The Scriptures.—The Scriptures are a depth that few can wade far into; and none can wade through; but yet all may come to the brook, and refresh themselves with drinking of the streams of its living waters, and go in a little way, according to their strength and stature.

The Grace of God in the Heart.—The grace of God in the heart of man is a tender plant in a strange, unkindly soil; and, therefore, cannot well prosper and grow without much care and pains.

God's Image in the Soul.—If men can read the characters of God's image in their own souls, these are the counterpart of the golden characters of his love, in which their names are written in the Book of Life.

A Golden Chain.—If election, effectual calling, and salvation be inseparably linked together, then by any one of them a man may hold upon all the rest, and know that his hold is sure.

The Peace that Passeth Knowledge.—All the peace and favor of the world cannot calm a troubled heart; but where the peace is that Christ gives, all the trouble and disquiet of the world cannot disturb it. Outward distress to a mind thus at peace, is but the rattling of the hail upon the tiles to him that sits within the house to a sumptuous feast.

Texts for the Times.

Isaiah 40. 8: The word of our God shall stand forever.

Numbers 23, 19: Hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?

Matthew 24. 35: Heaven and earth shall pass away, but my words shall not pass away.

Gen. 3. 19: In the sweat of thy face shalt thou eat bread, till thou return unto the ground.

Proverbs 23. 4-5: Labor not to be rich. Riches certainly make themselves wings; they fly away as an eagle toward heaven.

Prov. 20. 21: An inheritance gotten hastily at the beginning, the end thereof shall not be blessed.

Prov. 28. 20-22: He that maketh haste to be rich shall not be innocent. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

Prov. 22. 16: He that oppreseth the poor, to increase his riches, shall surely come to want.

Prov. 13. 11: Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase.

Prov. 15. 27: He that is greedy of gain troubleth his own house.

Prov. 28. 8: He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

Jeremiah 17. 11: He that getteth riches and not by right, shall leave them in the midst of his days and at his end shall be a fool.

1. Timothy, 6:9, 10: But they that will be rich, fall into temptation and a snare and many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.

Proverbs, 11. 5: He that is surety for a stranger shall smart for it, but he that bateth suretyship is sure.

Proverbs, 17. 18: A man void of understanding, striketh hands and becometh surety in the presence of his friend.

"Thy word is truth."

The Loaf.

Once upon a time, during a famine, a rich man invited twenty of the poorer children in the town to his house, and said to them:

"In this basket there is a loaf of bread for each of you; take it, and come back every day at this hour until God sends us better times."

The children pounced upon the basket, wrangled and fought for the bread, and each wished to get the largest loaf; and at last went away without even thanking him.

Francesca alone, a poor but neatly dressed little girl, stood modestly apart, took the smallest loaf which was left in the basket, gratefully kissed the gentleman's hand, and then went home in a quiet, becoming manner.

On the following day the children were equally ill-behaved, and poor Francesca this time received a loaf which was scarcely half the size of the others. But when she came home, and when her sick mother cut the loaf, there fell out of it quite a number of bright silver pieces.

The mother was alarmed, and said,

"Take back the money this instant, for it has

no doubt got into the bread through some mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it.

"No, no," said he, "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my good child. Always continue thus contented, peaceable and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find blessings in this course of action still more valuable than the money which was baked in your loaf."

Religious Culture.

Our senses are educated by use. The experienced sailor will not only see a ship in the haze of the distant horizon where the landsman recognizes nothing, but he will tell to what class of ships it belongs. The intellect is educated by use, and the experienced thinker will recognize relations and analogies where to the uneducated mind there is nothing but confusion. Our moral perceptions are educated by use. He whose moral nature is kept alive by looking always to moral relations and by fidelity to his moral convictions, recognizes, as by instinct, a decided right or wrong in actions which to others seem wholly indifferent, and through this moral intuition he is fitted to pass judgment on the final result of such actions. So our religious nature is educated by use. Habits of prayer, or devout meditation, of referring all things in our devotions to the will of God, habits of communion with Christ till his words have become spirit and life to us, and our thoughts move in unison with his, must quicken our spiritual perceptions, deepen our religious consciousness, and give to us the power of recognizing as realities spiritual objects and relations of which others are, and from their own want of religious culture must be entirely ignorant. Through this Christian culture, the education of our highest faculties by intercourse with the highest subjects which they can act upon, are we to enter into our highest life, and experience the purest joy that the soul can know. We cannot open our hearts in prayer with intense yearning for intercourse with God without some accession of spiritual life and peace, and we cannot through the day carry out the experience of that moment without having it in some measure confirmed and established within us as a permanent part of our religious being. So should we go on, growing always in our spiritual gifts and perceptions, till our highest experience on earth is a foretaste of heaven.—*Register.*

The Promise Fulfilled.

The promise is, that "they who leave fathers and mothers, brothers and sisters, for the sake of Christ, shall receive even in the present life, an hundred fold."

Has this promise of the great Head of the church proved true? Whose testimony on this point is worth as much as that of missionaries themselves! Evidently their testimony is the most weighty and valuable. At the late meeting of the American Board in Providence, several returned missionaries frankly and plainly expressed their minds on this point. And what did they say?

Said Rev. Mr. Schneider of Aintab—"I have been far happier in missionary life, than ever before. I account it a greater privilege to preach in the locality where I am, than to be a pastor at home."

Said Rev. Mr. Bushnell, of the Gaboon Mission, Western Africa—"During all my missionary life, I have never been in any emergency, in which the promises of Christ have not been sufficient for my comfort, and I am assured that he will be with us even unto the end."

Said Rev. Mr. Gleason—"I take exception to the remark of Brother Bushnell, that he is the happiest man. I have been a missionary among the Choctaw Indians between 30 and 40 years, and I leave it with you to say whether he is the happiest man, or I."

Said Rev. Dr. Shaufler, of Constantinople—"There are no people on the earth so happy as the missionaries."

"There may be many that say—who will show us any good?" To such we answer—apply to the Missionaries: they will do it; they have done it.—*N. E. Religious Herald.*

The River Jordan.

This was the great river of the Holy Land, and almost the only one within its limits that did not dry up in summer. Having its sources in the southeastern region of Mt. Lebanon, it flows south some thirty miles, traversing lakes Huleh and Tiberias in its way, and passes on through "the plain of the Jordan," and loses itself in the Dead sea. In traversing the sixty miles between this sea and the sea of Tiberias, it winds in every direction over a course of two hundred miles. At the sea of Galilee it is three hundred and twenty-eight feet below the level of the Mediterranean, and it falls a thousand feet in reaching the Dead sea. The wonderful valley lying thus deeply between overhanging heights, from 500 to 1,500 feet above it, is from four to ten miles broad. But the river itself winds about in a narrower valley, beneath the level of the main one, and perhaps a fourth of a mile wide. Its current is swift, and there are numerous rapids which render it unnavigable. Its ordinary channel is now from sixty to one hundred and twenty feet wide, and varies from two to twelve feet in depth.

Its immediate banks, and sometimes it would appear, before it had worn its channel to the present depth, the whole lower valley were flooded in the spring freshets. It was at this season of the year, about our April, that the Israelites had a path opened for them by the hand of God across its channel, while the swollen and swift current was arrested in its course and flowed back for scores of miles to the north. Joshua 3:15-17. The reeds, shrubs, and willows on the banks form a thicket where lions and other wild beasts found shelter; and the prophet compares the furious ravages of Nebuchadnezzar upon the Edomites to those of a chafed lion driven out of his haunts by the "swellings of Jordan" among the affrighted villagers. Jer. 49: 19.

The valley of the Jordan lies at so low a level and is so shut in by the mountains, as to be nearly uninhabitable from the heat during the summer months. It is now and has long been a desert. The vegetation which adorns the northern part, almost ceases towards the south; and near the Dead sea little grows on it but canes and a few hardy shrubs. Yet where irrigation is practised, or natural springs and brooks are found, the soil is wonderfully fruitful. It was more generally cultivated of old than now; but the only important town within the Jordan valley was Jericho, some twenty miles east by north from Jerusalem. The road to Jericho, called by Jerome the Bloody Way, was that lonely, precipitous, and dangerous road where the man who fell among thieves was succored by the good Samaritan. It is said that he "went down" from Jerusalem to Jericho; and in fact the descent is one thousand four hundred feet.

The Student of the Bible will recall many scripture scenes which render the Jordan memorable. The patriarchs Abraham, Isaac and Jacob crossed it in going to and returning from Mesopotamia. In its pure and sweet waters Naaman the leper dipped seven times at the word of Elisha, and finding his flesh restored like that of a little child, confessed the power of the true and living God. 2 Kings 5. At the fords of Jordan, farther south, Ehud took is stand to cut off the retreat of the Moabites; and here Jephthah and the Gileadites intercepted and slew their brethren of the tribe of Ephraim. Judg. 3:28; 12:5, 6.

Over against Jericho the Jews in the time of Joshua set up a mound of stones in the bed of the river, and another in Gilgal, a town in the same plain, not far from Jericho. Lieut. Lynch of the U. S. Navy who was the first in modern times to explore the river from the sea of Galilee to its mouth, speaks of this part of its course thus: "It curved and twisted north, south, east, and west, tumbling in the short space of an hour to every quarter of the compass; seeming as if derisive to prolong its meanderings in the calm

and silent valley, and reluctant to pour its sweet and sacred waters into the accursed bosom of the bitter sea."

It was probably somewhere in the plain of Jericho that our Lord was baptized by John, and that the Holy Ghost descended upon him. To the places where it is supposed this event occurred, thousands of pilgrims now resort. Assembling at Jerusalem from different quarters in Europe, Asia, and Africa, they visit the "holy places" in that city; and on the appointed day, march to the vicinity of the Jordan, protected by government troops. Says Lieut. Lynch, "At 3 A. M., we were aroused by the intelligence that the pilgrims were coming. Rising in haste, we beheld thousands of torchlights, with a dark mass beneath, moving rapidly over the hills. Men, women, and children, mounted on camels, horses, mules and donkeys, rushed impetuously down the bank. They presented the appearance of fugitives from a routed army. . . . This was the advanced guard of the pilgrims.—At five, just at the dawn of day, the main body made its appearance, coming over the crest of a high ridge in one tumultuous and eager throng. In all the haste of a disorderly route. . . . heedless of all intervening obstacles, they hurried eagerly forward, and dismounting in haste, and disrobing with precipitation, rushed down the bank and threw themselves into the stream.—Each one plunged himself or was dipped by another three times below the surface, in honor of the Trinity; and then filled a bottle or some other utensil from the river. . . . In an hour they began to disappear; and in less than three hours the lately crowded stream reflected no human shadow. The pageant disappeared as rapidly as it approached, and left to us once more the silence and solitude of the wilderness. It was a dream. An immense crowd of human beings—said to be 8,000, but I thought not so many—had passed and repassed before our tents and left not a vestige behind them."

A Jesuit Trick.

A writer in a London paper communicates the following. The trick is in perfect keeping with Jesuitism, the world over:

"The *Moniteur* of to-day gives us an account of the way in which some Romish priests have sneaked into Madagascar and are deceiving the Queen. The priest's own statement is as follows—'I need not add that he is a reverend father Jesuit:—A surgeon was required at Tannamarrive for an operation; we set off from Bourbon with a celebrated physician. My superior, Father Jouen, passed for the consulting-mentor of the doctor, and I for his assistant. Thus disguised, we landed at Tamatare, and soon, by order of the Queen, we were brought to the capital. We arrived there in October, 1856. We were welcomed by the Queen and authorities; we tended the sick and performed operations, and after six weeks my superior and the medical man returned to Bourbon. As to myself we had arranged matters in such a way that the Queen herself should request me to remain, to continue to cure the sick! We are, therefore, here, two disguised missionaries, Father Pinaz, who for the last eighteen months has passed for a mechanician, and myself transformed into a doctor! I also pass for a musician and am music-master to the pages of the Queen. I can seldom say the holy mass, and that only during the silence of the night in a well closed room!'"

Original.

Questions from L. Wilcox.

Bro. B.:—"To die is gain." Gain! to whom? To Christ, or himself? Paul says, "Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain." To whom?—myself, or Christ? He answers: "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord." "In those days was Hezekiah sick unto death, and Isaiah the prophet the son of Amos came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face towards the wall, and prayed unto the Lord, and said, Remember now,

O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. I said in the cutting off of my days, I shall go to the gates of the grave. I am deprived of the residue of my years. What shall I say? He hath both spoken unto me and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and make me to live. Behold for peace, I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.—The living, the living, he shall praise thee, as I do this day."

Query.—Is not the pit from which his soul was delivered hades? and had he died would not his spirit have been hid with Christ in God, unconscious of life, sense, remembrance of God, till restored to the body in the resurrection: when he says in all these things is the life of my spirit? And if to die, is gain to the Christian, why did Hezekiah weep thus sorely? I honestly and sincerely wish to know the truth; for in error there is a loss. Yours, waiting for the kingdom of the Messianic reign.

L. WILCOX.

Orwell, Vt., Nov. 16th, 1857.

Ans.—We have been much gratified with the kindness and candor, with which those, who dissent from the position we take, as a general thing, have presented their difficulties and objections. When persons are sincerely desirous of the truth, and are honest with themselves and others, there is no reason why they should not ask and answer all objections, in meekness and love. If we know our own heart, we can solemnly aver that we have no desire to make the Bible speak on this question according to any pre-conceived ideas. What God may be pleased to do with the dead, or with the impenitent, we reverently bow to, and would not have Him vary his purpose one way or the other.—Our only aim is to learn His will, as His word reveals it. But to the interrogations:

I. In Isa. 38:17 "soul" is put by Hezekiah, by a synecdoche, for his person. He was kept from the pit of corruption. As it stands in our version, "corruption," by a metaphor, is denominated "the pit." The marginal reading gives the Hebrew of it: "Thou hast loved my soul from the pit." This word "pit," in the Hebrew, is *not Sheol*, which corresponds to Hades in the Greek, but is *Shah-ghath*, which is variously rendered, "ditch," "pit," "grave," "destruction," and "corruption." It is the word which is rendered "corruption," in Psa. 16:10: "Thou wilt not leave my soul in Sheol, neither wilt thou suffer thine Holy One to see corruption." It being thus contrasted with sheol or hades, which is the place of the spirit, it can have respect only to the dissolution or corruption of the body,—from which loathsome condition, the power of God had preserved the king.

The word rendered "pit" in the 18th v. is a word differing from either, viz. *bohr*, which is "a hole in the ground," and is rendered "pit," "dungeon," "well." In the text, it is evidently a denominative of "the lowest hell," corresponding to "tartarus" in the Greek, those who enter which are beyond any possibility of salvation, and consequently cannot "hope in God's truth."

The word rendered "the grave," in v. 18, is sheol, literally the world of spirits, or the place of the departed: while "death," as there used, is the condition of the dead. The place and condition are there put, by metonymy, for those who are in in such place and condition—as if it had read, "the dead cannot praise or celebrate thee."

Why can they not?—are they unconscious, and thus disabled to praise or celebrate Jehovah? The words rendered "praise" and "celebrate," as well as the context, show that public praise and thanksgiving are what reference is made to, from joining in which the dead are debarred.

It is showing forth, a public recognition and proclamation of Jehovah's goodness and excellency, by which God is honored and through which sinners are converted unto him. Thus Hezekiah gives as the reason why the dead cannot praise God, that "they that go down into the pit cannot hope for God's truth:" and he adds: The living, the living he shall praise thee—as I do this day"—showing the kind of praise, which he meant, viz. that which was offered in the courts of the Lord's house where Hezekiah's song of thanksgiving was then being sung, as shown by v. 20. And then to show that it was a making known of God's truth to others, he gives as the manner in which the living praise God, that, "the father to the children shall make known thy truth,"—which all the dead are debarred from joining in.

Hezekiah thus explains what he means by the inability of the dead to praise Jehovah, by showing that it was the kind of praise that he was then participating in, and that it was a making known of God's goodness to others. Wm. Lowth, and critics generally, give as its meaning, "The dead cannot be instruments of promoting thy glory here, or making known thy goodness to others." And thus David said (Psa. 30:9): "What profit is there in my blood when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?"—i. e., to others. Also Psa. 115:17, 18, "The dead praise not the Lord, neither any that go down into silence"—they cannot make known his truth—"but we will bless the Lord from this time forth and forevermore."

Hezekiah is rendering public thanks for his recovery; he enumerates all his fears when sick, and among other things he expresses his thankfulness that he can come into the sanctuary, and make known God's goodness, which he could not have done, had he gone into the place or condition of the dead. But that he believed in a state of being after death, is shown by the figures he uses to illustrate death. Thus he saith, "Mine age is departed"—i. e. has gone elsewhere—"is removed from me as a shepherd's tent." Shepherds do not pitch their tents a long time in one place, but depart or remove elsewhere for the convenience of pasturage. Again he says, "I have cut off as a weaver my life." That is, as the web of a weaver is cut off from the thrums, when the piece is finished, and removed from the loom, so did Hezekiah expect that his life would be removed and taken elsewhere, viz. "to the gates of Sheol."

He says, "By these things men live, and in all these things is the life of my spirit," by which he distinguishes between living in the flesh, and his spirit's living. By "these things," he must refer to God's having "spoken" to him and having "done it," (v. 15). i. e. to God's promises and interposition by which he had recovered, and by which all men exist. The sense is, that the lives of all men are subject to God's pleasure; and that he trusted in God's promise and ability for his eternal salvation, as well as for temporal life—for the subsistence of his spirit, as well as for the life of his flesh.

It is true that Hezekiah's life, i. e., his future resurrection, would have "been" hid with Christ in God; but so are now hid the lives of all Christians, though present in the flesh, as Paul declared to the living Ephesians, 3:3; and hence its being thus hid, does not imply unconsciousness while hid.

II. In Phil. 1:21 Christ cannot be understood as the subject of the "gain" by Paul's death, for the following reasons:

1. All things are Christ's. He cannot suffer either "gain or loss"; and in the preaching of the gospel the loss or gain that may accrue, is the portion of those who accept or reject its gracious offers. For, "God that made the world and all things therein," though he may be "magnified," that is, honored, by human conduct, yet He is not "worshipped by men's hands as though He needed any thing, seeing He giveth to all life, and breath, and all things," Acts 17:24, 5.

2. The "furtherance of the gospel," therefore, as brought to view in v. 12, is an extension of its benefits, not to Christ, but it is to believers,

from Christ, who gives gifts unto men.

3. And therefore, to magnify Christ, is not to give gain to Him, but it shows Him as an all-sufficient Saviour, who is able to help, benefit, or bestow gain on all who trust in Him.

4. The meaning of the word "magnified" is not allied to that of "gain," but signifies that Christ is honored, by Paul, whether the apostle shows his devotion to Him by a life of faith and holiness, or by dying for Christ's cause.

5. As Christ is thus magnified, whether Paul lives or dies, his dying would not magnify Christ any more than his living would; and therefore his dying would be no gain to Christ over his living, as it would be to Paul.

6. Paul has an eye to what will accrue to himself, as the result of the preaching of the gospel, as well as to what will redound to Christ's honor. Thus the reason which he gives for rejoicing that Christ is preached is, v. 19, "For I know that this shall turn to my salvation": and the connexion between this salvation, and what follows,—viz., "through your prayer and the supply of the spirit of Jesus Christ"—shows that it was eternal salvation and not temporal deliverance that he meant. And therefore he trusted, "that in nothing"—he should "be ashamed"—his earnest expectation being that he should equally magnify Christ whether he lived to preach His gospel, or died a martyr to his truth.

7. In the text—"For me to live is Christ, and to die is gain,"—there is an antithesis between living and dying, which is not found in the previous verse. Either of those states would "magnify Christ;" but the latter has a gain which the former has not, but of which Christ cannot be understood as the subject.

8. In v. 21, "me," i. e. Paul, the speaker, is the subject of the sentence. In the previous verse he had shown how the honor of Christ would be affected by his life or death; in this, and the two following, he shows their effect on himself; and in verses 24-26, he shows their effect on the church.

Thus while Christ would be magnified in either event, it would be gain to himself to die and to be with Christ, but more needful for the Philippians that he should abide in the flesh.—Consequently he was in no strait as to the effect of his life or death on Christ, but was "in a strait betwixt two"—viz. between the result to himself, and that to the church.

9. The language of this text requires that it should be thus understood, as it is by all critics. Thus Whitby gives as the sense of the passage: "For (the motive) to me to live is (the service of) Christ, and to die (for him) is (my greatest) gain."

Macknight gives as its meaning, "For me to live is for the honor of Christ who preserves me and for the advancement of his cause, but to die will be gain to myself."

Dr. Murdock's rendering of the Syriac is, "For my life is, the Messiah; and if I die, it is gain to me."

In this passage, "Christ," the Anointed, or "The Messiah," is put by a metonymy for the benefits which would accrue to Paul by the leading of a Christ-like life and a proclamation of truth, and the gain that accrues by his decease must be the gain to himself. And this is demonstrated by what follows. Thus

10. He says, "If I live in the flesh this is the fruit of my labor"—i. e. the fruit, (as Whitby says the Gk. is) "is worth my labor"—is worth living to do; yet notwithstanding that, he knows not whether he would choose life or death—if it were left to his own choice—for the reason which he proceeds to state: that he was in a strait betwixt these two things, viz. to depart and be with Christ, or to remain for the good of the church.

Murdock's reading of the Syriac is: "For the two press upon me: I desire to be liberated that I may be with the Messiah; and this would be very advantageous to me. But also the business in regard to you urges upon me to remain in the body."

The phrase "far better," in the original says Macknight, is "much far better"—it being "the highest superlative which it is possible to form in any language." Doddridge renders it,—

"Better beyond expression." This shows that Paul knew nothing of a state of insensibility between death and the resurrection: for had he known of such a state, he would have preferred to have lived, and labored in the cause of Christ, the fruit of which was worthy of his labor and was better for the church than his decease. As Paul was the one to whom it would be far better for him to be with Christ, so only he can be understood as the one to whom it would be gain to die,—and for the reason that he would then be with Christ.

There are two ways of meeting this passage which remain to be noticed: (1.) That would be "gain" to Paul and "far better" for him to die than to live, because that would release him from his sufferings and persecutions. But Paul was not so unwilling to suffer for the sake of Christ, if thereby the gospel could be advanced. And he expressly gives his being "with Christ" as the reason why it would be far better for him to die, which could not be the reason if he would not then be with Christ. And (2.) It is argued that the word rendered "depart" is often used to signify a return (as in Luke 12:36: "return from the wedding") and thence that it signifies Paul's return at the resurrection, when he will be with Christ.

It is true that the word is used to express one's "returning from a feast," as in Luke 12 (Macknight) and to return to port. But it is also used to signify departure. Thus Paul says in 2 Tim. 4:6, "The time of my departure is at hand;" and as his resurrection was not at hand, only his decease could be understood as referred to. Besides Paul could not return without first departing; and if it is desired to dispense with the idea of his departure, the idea of his return is also dispensed with. It was, however, because people were commonly joyful on returning from a feast and to a port, that the Stoics, whose philosophy taught them to die cheerfully, made use of the word to signify to die.—Macknight. And so Paul, in speaking of his decease, used the word which in the Greek expressed a joyful death. If, however, the word could mean only a "return," there could be no dispute respecting its significance here; for his departure and presence with Christ, is specified as in direct contrast with his abiding in the flesh (v. 24.) He might longer abide in the flesh, without interfering with his return with Christ at the resurrection, between which two there could be no antithesis. And as the antithesis can lie only between an embodied, and a disembodied state, in only one of which could he be at the same time, his being with Christ can only be understood of a period after death, which would have been delayed by his continuing longer with the church. And his departure to be with Christ, can only synchronize with Eccl. 12:7, when, "shall the dust return to the earth as it was, and the spirit shall return to God who gave it"—so that nothing can be taken from the significance of Paul's language by a criticism on that word.

The parallel scripture in 2 Cor. 4 and 5, sustains the same view. Paul first speaks of the dual-man—"the outward man," and "the inward." He says, 4:16, "Though our outward man perish, yet the inward man is renewed day by day." In this he distinctly recognizes and affirms, an "inward" principle of life that is not only not affected by the perishing of the outward man, but is being renewed while that is perishing. He continues the discussion of the same subject into chapter 5th, which begins by giving the reason why "we look not at the things which are seen," which are "temporal," but "at the things which are not seen," which are "eternal," viz.: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

That by "our earthly house of this tabernacle," Paul means "the body," there can be no question. In vs. 5 and 8 he calls it "the body;" in the Syriac, the language which Paul wrote, it is, according to Dr. Murdock, "our house on earth—this of the body;" in 2 Pet. 1:13, 14, where Peter speaks of being "in this tabernacle," and expects shortly "to put off this my tabernacle," which in v. 15, he calls his "decease," the Syriac reads, "So long as I am in

this body," and "I know that the demise of my body is speedy;" when our Saviour said, "Destroy this temple, and in three days I will raise it up," "he spake of the temple of his body," John 2:19, 21; and the harmony of the context requires that it be recognized, as that which was before spoken of as "the outward man," in contrast with "the inward." But to denominate this body a "house," "tabernacle," or "temple," is to use metaphors which illustrate that it has an *occupant*, which must be that "inward man," which is day by day renewed, while the house it occupies is in process of decay.

What, then, is 'the house from heaven?' It is evidently the resurrection body, which will be received at Christ's coming, and which was the great end of Paul's 'looking.' It is that which he longs for when he says, 'We groan, earnestly desiring to be clothed upon with our house which is from heaven; that, being thus clothed, we shall not be found naked.' The term 'naked' can be applied to Paul only during the interval between the decay of the earthly tabernacle, and the re-clothing upon by the heavenly; and therefore he believed there was to him an 'inward man,' which would survive the dissolution of 'the outward,' which would then be 'unclothed,' but which would be 'clothed upon' at the resurrection. Now it was this being re-clothed, or 'clothed upon' condition that he so earnestly desired, and not the 'unclothed' into which death would usher him.—The 'unseen' and 'eternal things' of which he wrote, therefore, were not those which should intervene after death, but those which should be ushered in by the resurrection.

Having thus shown that the resurrection is the great object of his desire, Paul then, in vs. 6-9 contrasts his condition in his present perishing tabernacle, with absence from it in an unclothed condition. This is not what he so earnestly longs for—he longs for something far better than this, though this is far better than the present state; but in this condition he is 'willing' to be.

Just look at the argument: Having shown his great longing for the resurrection state, and that the unclothed state is not what he longs for, he says, v. 5, 'Now he that hath wrought us for the self-same thing,' or, as in the Syriac, 'He that prepared us for this thing,' i. e. hath prepared us to be clothed upon by our house from heaven, 'is God, who also hath given us the earnest of the Spirit.' Therefore, he adds, i. e., because God has given the earnest of the Spirit, although absence is not his great desire, yet, he is 'always confident, knowing that whilst we are at home in the body, we are absent from the Lord;' or, as the Syriac reads, 'Therefore because we know and are persuaded that while we lodge in the body we sojourn away from our Lord,'—(for we walk by faith, not by sight), we are confident, and 'willing' rather to be absent from the body and to be present with the Lord.

As Paul's absence from the Lord is made to synchronize with his being in the body,—which he has already shown to be this earthly tabernacle, and outward man, that perishes,—his presence with the Lord must synchronize with his absence from the body, which absence is when he is unclothed, when this earthly tabernacle is dissolved, or this outward man is perished. Having the earnest of the Spirit, he is confident that such will be his condition when unclothed, and therefore is 'willing' to enter upon it, because of Christ's presence in it,—though he does not long for it, and the resurrection is the great consummation which he earnestly desires.

Thus, the unclothed state, compared with the re-clothed state, is only one that Paul is *willing* to enter. Compared with the present state, it is 'gain to die.' But the re-clothed state, when compared with either, is alone the object of earnest desire and of eager anticipation. The great glory of the resurrection state, is the reason why such more impassioned desires are expressed respecting it, than are expressed respecting the intermediate state. For the first he longs; the second he is willing to enter. To live in the flesh, 'is Christ;' to die, 'is gain;' but to be resurrected, will be 'joy unspeakable and full of glory.'

One other question remains to be answered, viz., "If to die is gain to the Christian, why did Hezekiah weep thus sorely?"

Not a few Christians, who believe now that it is "gain" to die, shrink from encountering the pangs of dissolution. They would defer death, notwithstanding their belief. Hezekiah might have had far less distinct views of the condition of the pious dead than the inspired apostle had who lived after life and immortality had been brought to light through the gospel; and it is not impossible, as many of the early fathers believed, that the condition of the dead was greatly enlarged by Christ's entrance among them.—There were reasons, however, why Hezekiah should desire a prolongation of his life. At the time of his sickness his son, Manasseh, was not born, nor till three years after. He had no one to succeed him on the throne; his land was invaded by the Assyrians; one great cause of his grief may have been his apprehension that on his decease his kingdom would fall into anarchy and ruin; and he expressly mentions his regret that he should be deprived of the society of the living, and that he should not behold the Lord on the earth—the coming of the Messiah being an event that many righteous men had desired to live to see, and which he may have hoped would transpire in his day. The command of the prophet to him, to set his house in order in view of death, shows that he was not fully prepared for it—perhaps only in his temporal matters. And hence his grief was neither unnatural, nor unusual.



The Advent Herald.

BOSTON, DECEMBER 5, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE INTERMEDIATE STATE.

ANSWER TO QUESTIONS OF J. M. O.

Continued from our last.

THE JERUSALEM ABOVE.

This is referred to by the apostle as 'actually existing, as the "Jerusalem which is above,"' in contrast with the "Jerusalem which now is,"—i. e. which is now *here*—the other not being here but elsewhere.

This is brought to view in Gal. 4:22-31, where the apostle treats the domestic relations existing in the family of Abraham, as allegorically illustrative of the "two covenants"—that of Sinai, and that of Calvary. Mark the use he makes of it!—The apostle does not intimate that the *original record* is an allegory, and not actual history; nor that, as originally written, it was *designed to teach* the truths he makes it: allegorize; but he takes those historical facts and adduces an *allegory from them*, to illustrate corresponding relations between the things which he illustrates. So that to denominate it an "allegory," no more derogates from the reality of the history, than denominating the story of Dives and Lazarus a "parable," does from the reality of conditions and characteristics like those which the Saviour there adduces as illustrations.

Using this history as an allegory, to illustrate the relations of the two covenants and their respective subjects, Agar, or Hagar, corresponds to the covenant that is from mount Sinai, and also answereth to the present Jerusalem, whose children are in bondage; while Sarah, the true wife corresponds to the covenant of salvation through faith in Christ Jesus, and also answereth to the "Jerusalem which is above," whose children are recognized as "sons" (see v. 5.) and not as mere servants; "and which," Paul affirms, "is the mother of us all."

1. The name "Jerusalem," which is applied to that above, must be derived from that on earth,—as New England is from old England, or New Holland from the old. And it must be so appropriated because of some relation which it sustains to God's people, analogous to that sustained by old Jerusalem to the Jews. But the only relation that

could exist, at the time of Paul's writing, was in its being the abiding place of the righteous dead, in the interval between death and the resurrection—the place whither had gone all the spirits of the just—those who had dwelt in the old Jerusalem, with others from other parts of the globe. And nothing was more natural and appropriate than that the apostle should refer to it by a denominative borrowed from the beloved capitol of God's ancient people.

Its being denominated "the mother of us all," is by a metaphor. But such a metaphor cannot be appropriately used, except to illustrate that the "Jerusalem above" sustains a relation to the children of God on earth, who have received "the adoption of sons," analogous to that of a mother to her offspring. She is the connecting link in causing their being, and in supplying nourishment for the continuance of their existence. The only relation, analogous to this, that the "Jerusalem which is above" can sustain to the church of Christ on earth, is that of the church triumphant to the church militant. The spirits of the just were, when on earth, the connecting link in the perpetuation of the true seed; and, then being the depository of God's revealed truth, they supplied the means of spiritual nourishment for those who should come after.

For the same reason in Heb. 12:22, the apostle denominates it "mount Zion"—that metaphorical appellation being borrowed from the mountain site of the old Jerusalem;—and "the city of the living God, the heavenly Jerusalem"—called heavenly because it is like heaven, as the future kingdom of God on earth is called the kingdom of heaven.

In the eleventh of Hebrews is recounted the long list of worthies, who through faith "obtained a good report," but "received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Then in the commencement of the 12th chapter they are spoken of as "a great cloud of witnesses" by whom we "are compassed about," which should induce us to "run with patience the race set before us." And then, as farther encouragement Paul says, "ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel." 13:22-24.

The things here contrasted, are the law and the gospel with their attendant peculiarities—the former filling the conscience with fear and threatening punishment, while the latter speaks of pardon and peace. As the Jews came to the mountain that burned with fire, and there listened to the law, so Christians "have come"—for it is in the perfect tense—to mount Zion and to the heavenly Jerusalem, to listen to Him who now speaketh from heaven in love, as He once spoke from Sinai in fire. What is here presented, then, is Christ's speaking to us, and the things connected with his speaking, among which is our approach to the mercy seat.

Without going into an exposition of all the particulars here enumerated, it may be remarked that the phrase, "heavenly Jerusalem," is here used for reasons analogous to those which caused Paul to denominate it, "the Jerusalem which is above" viz. because there are gathered the spirits of the just from the Old Jerusalem and elsewhere, who constitute "the general assembly and church of the first born,"—who are not said to be in heaven, but whose names are written there in evidence of their heirship.

An objection is here made that these are "the spirits of just men made perfect," while those who obtained a good report through faith will "not be made perfect" without us.

There would be force in this objection, if the words "made perfect" were used in the same sense in each connection. The original is the same in each; but it is a verb that is expressive of finished or completed in different senses according to what ever it is applied. Thus, using the same verb, the Saviour said, "My meat is to do the will of Him that sent me, and to finish his work," John 4:34; and Paul said, "neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received," Acts 20:24. The Saviour said "I have finished the work which thou gavest me to do," John 17:4, and then using the same verb, he said of His resurrection: "The third day I shall be perfected," Luke 13:32. In view of these various uses of the verb, "the spirits of just men" are now "made perfect" in the sense that they have finished their course on earth are freed from sin, and have an undoubted title to

eternal glory; but they are not made perfect, and are not to be till the final consummation, in the sense that they are not resurrected, and do not till then receive their crown and highest recompense.

Their being here spoken of as existing before the resurrection, is in harmony with the symbolic representation that follows the opening of the fifth seal, in Rev. 6:9-11. The altar being symbolic of the foundation of Christian worship through the atonement made by Christ, "the souls of them that were slain," that John saw under the altar, could only symbolize such departed souls of martyrs; for there is no other order of creatures than those of our race, that have thus suffered, to whom is promised such future recompense. As no others could serve as their symbol, and as they could symbolize none others, they must be recognized as representing themselves, existing under analogous circumstances. Their being under the altar, then, represents them as relying on the atonement of Christ for an inheritance in his everlasting kingdom.—They are also represented as possessed of conscious existence and as eagerly anticipating and inquiring how long it would be to their promised deliverance; but such conscious existence could be analogous to nothing differing from it. Hence the souls of the martyrs are thus conscious; and if they are, so must be all the spirits of the departed just. And that this symbolizes a period anterior to the resurrection, is shown by its being said to them "that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." But in the mean time, "white robes were given unto every one of them,"—symbolic of the righteousness of Christ, in which they trusted.

The spirits of the just, thus congregated, constituting the Jerusalem above, there was nothing more fitting, in showing the descent of the church of the first born, the Lamb's bride, to the regenerated earth, than to symbolize it by the descent of the New Jerusalem coming down from God out of the heaven into which they had ascended to meet their Lord, when, as the resurrected dead and changed living, they had been caught up together in the clouds to be forever with Him,—in the highest sense that those words are capable of expressing.

PARADISE.

This is another name by which the Jews designated the mansions of the blessed in the intermediate state. It is a term that nowhere occurs in our rendering of the Old Testament, and but three times in the New. It was incorporated into the language of the Greeks, says Dr Robinson, from the dialects of Eastern Asia, where it was denominated of any beautiful and cultivated garden, park or pleasure ground. They gave this name to the pleasure grounds of their kings, and also expressed by it the place where they supposed the departed blessed to be. The Greeks borrowed the term and gave it the same significance; and the Jews, when they adopted the Greek dialect, conformed to the same usage.

Thus in the Septuagint, i. e. the Greek translation of the old testament, the word occurs in the following passages:

Gen 2:8 "God planted a garden eastward in Eden"—see also garden in vs 9, 10, 15 and 16. Also Chap 3, vs 1, 2, 3, 8, 10, 23 and 24, and chap 13:10. Also, Num 24:6 "As valleys are they spread forth, as gardens by the river's side." Neh 2:8 "Asaph, the keeper of the king's forest." Eccl. 2:5 "I planted me gardens and orchards." Cant 4:13 "Thy plants are an orchard* of pomegranates." Isa 1:30 "As a garden that hath no water." Jer. 29:5 "Thou shalt be like the garden of the Lord." Jer. 29:5 "Plant gardens, and eat the fruit." Ezek. 28:13, "Eden the garden of God"—See also the same in Ezek. 31:8, 9, and in Joel 2:3.

Josephus, also, says of the garden of Eden, that "God planted a paradise in the east," Ant. 1:13. And of the hanging gardens of the king of Babylon, he writes: "In this palace he erected very high walks, supported by stone pillars, and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect an exact resemblance of a mountainous country." *Against Apion*, B. 1:19.

From the manner also in which Dr. Robinson refers to Jos. Ant. 7:4, 1 and 8:7, 3, "groves" in the former, and gardens in the latter, appear to have the same word in the original.

Thus the word signified,—in the language spoken by the Jews in the time of the Saviour and apostles, and among the people they addressed—a pleasure ground, park, orchard, garden or grove,—any region of surpassing beauty. This being its literal use, was it ever used by the Jews metaphorically?—Let it be remembered that this is not an enquiry respecting the correctness of their views, but of their use of words; for it is a law of language that the sense of a word in any writing, must be de-

* The Hebrew of forest and orchard in these three texts is *pardehs*. In Num. 24:6, Isa. 1:30, and Jer. 29:5, it is *gannah*. And in each of the other texts it is *gan*.

terminated by the use of such word at the time when, and among the people to whom it was written.

"Paradise, among the Jews," observes Bishop Bull, "primarily signified the garden of Eden, that blessed garden wherein Adam in his state of innocence dwelt. By which, because it was a most pleasant and delightful place, they were wont, metaphorically, to represent the place and state of good souls separated from their bodies, and waiting for the resurrection; whom they believed to be in a state of happiness. . . but yet inferior to that consummate bliss which follows the resurrection. Hence it was the solemn good wish of the Jews (as the learned tell us from the Talmudists) concerning their dead friend, 'Let his soul be in the garden of Eden,' or 'Let his soul be gathered into the garden of Eden.' And in their prayers for a dying person, they used to say, 'Let him have his portion in Paradise, and also in the world to come.' In which form *Paradise*, and the world to come, are plainly distinguished."—*Hobart's State of the Dead*, p. 76.

"The Jews believed both in a world of spirits, and a world to come—Both *Holam Hanesumuth*, the world of spirits; and *Holam Hobro*:—the world to come."—*Dr. Whiteley*.

In the "Chaldee Targum," we read "None can enter into Paradise but the righteous, whose souls are carried thither by the angels."—*Solomon's Song*, 4:12.

On the supposition that the Jews were all in the wrong respecting the condition of the dead, yet the foregoing determines the use they made of the word *Paradise*,—both in its literal, and metaphorical significance. As they thus distinguished between *Paradise* and the world to come, we need next to inquire if the New Testament writers made the same distinction between the two! If they did not, we might expect to find the name *Paradise* occasionally applied to the place of the resurrected saints. Instead of this, however, the new earth is no where called *paradise* in the Scriptures, although we, by a metaphor, very appropriately denominate it "paradise restored." The Saviour does not say in Matt. 5:5, The meek shall inherit *Paradise*, but, "The meek shall inherit the earth." He does not promise that those who have followed him shall sit on thrones in *paradise*; but in the regeneration, when the Son of man shall sit on the throne of his glory," (Matt. 19:19,) they are promised this. "This world" is no where contrasted with *paradise*, but it is put in contrast with "the world to come."—Matt. 12:32. *Paradise* is not spoken of as being put in subjection to Christ, but it is "the world to come whereof we speak," Heb. 2:5. The representatives of the redeemed of our race, do not sing, We shall reign in *Paradise*, but "We shall reign on the earth."—Rev. 5:10. And in the symbolization of the new creation the term *paradise* is no where applied to it, but it is called the new earth." Rev. 21:1.

As the word *paradise* does not occur in any of the places where the new creation is clearly and distinctly brought to view, as it might be supposed that it would have been, if the term was then a proper denominative of it, the next enquiry will be whether the word, whenever it does occur, is ever used in reference to a place in the future. It is found only in three passages in the New Testament; and in each of these as we shall show in our next, it is referred to as to a place that now exists,—in perfect harmony with its use among the Jews; while the future world, as already shown, is every where expressed by other denominatives, and *paradise* being significant to the Jews only of the place where they supposed were congregated the spirits who shall inherit the future Eden.

P. S. In answer to another correspondent, we here say, that we believe all the dead go to Hades and all the just to *paradise*; which we do not hold to be "a hole in the ground."

To be continued.

On the Sabbath.

Dear Bro.:—We read in Exodus 20:9, 10: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Now we keep the first day of the week in the place of the seventh day. Please inform us when this change from the seventh day of the week to the first day of the week took place, and by whose authority? By answering these inquiries, you will much oblige your sincere friend,

ANSON LITTLE, and others.

Colchester, McDonough Co., Ill., Nov. 21, '87.

Ans.—The "seventh day," in the texts referred to, is the seventh that follows six days of labor, without any direction as to the place in the week where the weekly cycle should commence. Thus, beginning on any day and working six, the next day would be the seventh, the Sabbath, or rest-day; so that we as much rest on the seventh day, although that day comes on Sunday, after working the previous six, as the Jews did whose seventh came on Saturday. But the command is not made to individuals, but to the whole community; and

as the keeping of different days by different persons would lead to confusion, and would not be a compliance with the command, it is necessary that all should observe one and the same day in all places. To effect such uniformity, it was necessary for God to designate the day in the week, which He would have thus observed; and He could designate it in two ways, viz.—by his providence, or by direct appointment. He first did this by his providence,—by resting on the seventh day of the creation, after His work of six. All future Sabbaths were to be a memorial of that rest and creative work. They were also after the fall, to be typical of the Sabbath of God that should usher in the new creation. When the Jews were in the wilderness, God led them a long journey on the day before the manna fell, which He could not have done had it been the day they had till then observed as a Sabbath; but because they had been delivered from Egypt, "therefore the Lord commanded them to keep the Sabbath day," Deut. 5:15,—in commemoration of that deliverance, as well as of the creation; but while they could commemorate the creation by working any six and resting seven, they could commemorate their deliverance from Egypt only by resting on the same day of the week that they first rested, after passing the sea; which was the same as that on which they had taken their long journey, the day before the manna fell. God then designated the day He would have the Jews keep, by giving them manna six days and then withholding it one. And that was the Jews' Sabbath while they were recognized as God's people.

The day given the Jews was thus a day that commemorated a national event, as well as the event of the creation; but when God's church should cease to be national and become universal, the national event of the Jews would lose its relative importance; and some event of universal interest should be substituted in its place. This event is found in the resurrection of Christ, which is worthy of being commemorated by all who bear his name. He could have risen on any day that pleased Him, but He chose to be resurrected on the day following the Jewish Sabbath. He knew that the day of His resurrection would be commemorated by His followers as their Sabbath, unless He instructed them to the contrary; but he gave them no such instructions. He sanctioned their meeting together on the first day of the week by twice meeting with them on that day after His resurrection, and by giving the Holy Spirit on that day, at the pentecost following. If these things were not done on the day which he designed should be the Sabbath of his church, then rescinded the command to work six days; for they could not work six on the week in which three thousand were attending meeting on Sunday, and keeping Sabbath on the next Saturday; but the command to rest one, synchronized with that to work six, and hence the change in the day, if not by his appointment was by his providence and with his sanction.—Apostolic practice was equally significant with apostolic precept. The apostles observed the first day of the week, which thus became the seventh after six of labor. It was uniformly observed as the day by those who succeeded the apostles.—There was never any controversy in the church about its introduction, as there must have been had it not been observed from the first. There is no question on which the church has been more unanimous than on this. God has expressly blessed the observance of the first day, and thus by His Providence has sanctioned it. And to us, the conclusion is inevitable that He has thus signified it to be His Sabbath. For this subject in full, see the Herald of May 24th, 1856.

The Methodists, as a denomination, appear to be making open war upon the habit of using tobacco. We learn from one of the Methodist journals that large and influential Conferences have determined to license and ordain no candidate for the ministry who is not willing to forego the use of tobacco as a personal indulgence. A new University has been endowed also in one of the Western States, with the proviso in its by-laws, that no Professor shall be entitled to any of the avails of the endowment, who is addicted to the use of tobacco. It is well suggested that the money spent uselessly for this filthy weed, would evangelize the world.

The progress of Protestantism in France is so great and so much alarms the Roman church, that a society has been formed, whose only object it is to arrest the onward march of the dreaded heresy. An urgent appeal is made to all French Catholics to join this association, for already has Avignon, the city of the Popes, seen a Protestant temple opened within its walls; the heresy is already devastating Limousin, and penetrating into the Dauphine, even into the neighborhood of Notre Dame de la Salette. Paris already counts 13,000

Protestants, and France 770,000 among thirty-six millions of inhabitants. The means to be employed by the new association are a daily paper for the conversion of Protestants and for the preservation of the faith, and the propagation of Anti-Protestant books.

The moral obliquity prevailing at the present time, destroying confidence between man and man, upsetting commerce, and turning politics and religion into a farce, is pointedly illustrated in the career of Mr. Allibone, late President of the Bank of Pennsylvania. Mr. Allibone was a brilliant, dashing merchant, who operated by the cargo and the crop. He was made a Bank President, it is alleged, simply to shelve him—in other words, to get him out of the way of rival operators. The Bank of Pennsylvania was an old Quaker institution, with a capital of \$1,800,000. Mr. Allibone was no sooner installed as its presiding officer, with a salary of \$5,000, than its funds became imbued with a new activity. They began to dance, and play, and leap to a new tune, in accordance with modern financial tactics. Mr. Allibone gave them wings, and sowed them alike on the water, the earth and the air. He built palaces, lived at watering-places, and became the "observed of all observers." He was also a pattern of piety, and so much devoted to exhorting and tract-distribution, as to render himself offensive. But suddenly Mr. Allibone's health began to fail, and he left for Europe, when it was discovered that the magnificent capital of the great bank was all sunk! The books had been fraudulently kept, and packages purporting to contain valuable assets were found filled with ghosts! that is memorandums and trash, instead of valuables.—*Exchange*.

The superstition of the Parisians is curiously illustrated by an item of statistics in the French papers. It is observed that on Fridays the omnibus travel of Paris diminishes in the proportion of twenty-five per cent. It is also further remarked that when Friday happens to fall on the 13th of the month, which has occurred twice this year, the omnibus receipts decrease at the rate of fifty per cent.

How should faith triumph in this! Is not our high-priest in the sanctuary? Is he not clothed in the garments of salvation and righteousness? And doth he not bear the names of his people upon his shoulders and upon his breast before the Lord? Thy particular concerns (if thou art a believer) are written upon his heart, with a diamond, in such lasting letters of loving kindness as shall never be blotted out.

A letter writer in N. York says:—

"Our city is full of crime. It is not safe to pass along our streets after ten o'clock at night off from Broadway. Indeed in the 5th Avenue, or the upper part of Broadway, quite early in the evening men have been garroted—women knocked down and robbed—physicians on the way to the sick chamber assaulted, and all grades of crime perpetrated on the pavement. On any still night in the lower part of the city, and on the east and west sides, may be heard the shrill whistle of the garrotter, or the leader of the bully gang sounding like a boatswain's whistle on the deck of a man of war."

NANA SAHIB.—Rev. Mr. Williams, a Baptist missionary from Bengal, in a speech before a missionary meeting at Southampton, said that he knew Nana Sahib intimately, and bore testimony to his mental accomplishments, and to his polished and gentlemanly manners. Nana Sahib was educated in one of the English Government schools in India, where almost every book is studied but the Bible, and everything thought but Christianity. The greatest enemies to British rule and to the spread of the gospel in India were men like Nana Sahib and others who have been educated in the Government colleges: most of whom were professedly deists, but in reality atheists.

EXPOSITORY.

The Prophecy of Zechariah.

CHAPTER III.

"For behold the stone that I have laid before Joshua: On one stone shall be seven eyes: Behold I will engrave the engraving thereof, saith Jehovah of hosts, And I will remove the iniquity of that land in one day."—v. 9.

The stone laid before Joshua, is laid in the vision shown to Zechariah, and is therefore one of the symbols to be interpreted. The connection of this

with the preceding verse, makes it evident that while the Saviour is there metaphorically denominated The Branch, he is here symbolized by a stone. In other texts, Christ is by a metaphor denominated a stone. Ps. 118:22. "The Stone which the builders rejected is become the Head-stone of the corner." Peter in speaking to the Jews of Jesus, said, Acts 4:11, "This is the stone which was set at nought of you builders, which is become the head of the corner." God said in Isaiah 28:16, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation."

The stone is here represented as the corner stone to a building—the two sustaining a relation to each other analogous to that of Christ and his elected church. Said Paul to the Ephesians 2:19—21, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

It was customary, says Wm. Lowth, "to adorn the principal stones of a building with carvings and hieroglyphics, such as heads, eyes and the like." Analogous to this usage, it is said that on this stone should be "seven eyes." These symbolical hieroglyphics are explained in the next chapter (4:10,) to be "the eyes of the Lord which run to and fro through the whole earth"—or, the agencies which are there metaphorically denominated "eyes." In Apocalyptic vision John saw, Rev. 5:6, "before the throne, a Lamb as it had been slain, having seven horns and seven eyes" which are defined to be "the seven Spirits of God sent forth into all the earth." The meaning of the symbols is farther elucidated, by considering that, John, Rev. 1:4, in his salutation to the churches, invokes on them Grace and Peace from "Him which is and which was and which is to come"—i. e. the Father: and "from the seven Spirits which are before his throne; and from Jesus Christ." As grace and peace would be irreverently invoked from any created being, and as the name of such would be irrelevantly placed between those of the Father and the Son, the "seven spirits" must there and in the other places, be regarded as symbolizing the Holy Spirit, in whom grace and peace are inherent, and who is competent to dispense them—the number seven being a perfect number, and indicative of the fulness of the Spirit with which Christ was endowed. Isaiah said of The Branch (Isa. 11:1, 2.) "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." In fulfilment of this at Christ's baptism, there was seen, Matt. 3:16, "the Spirit of God descending like a dove and resting upon him." And Col. 2:9, "In him dwelleth all the fulness of the Godhead bodily."

The declaration of Jehovah: "Behold I will engrave the engraving thereof"—i. e. of those symbolical Eyes, on the symbolic Stone, is put by substitution for the acts of God's providence by which Christ should be recognized as endowed by the Father with the Holy Spirit, acknowledged as the appointed Foundation or Corner-stone of the church. This was fully done at his baptism, not only by the visible descent of the Spirit, but, Matt. 3:17, by "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." And he also gave, Acts 17:31 "assurance unto all men, in that he raised him from the dead," that "he will judge the world in righteousness."

There is a metaphor in the use of the word "removed," in v. 9,—indicating that the iniquity will be expiated or pardoned. Said Jer. 31:34, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Also 50:20 "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Micah 7:18, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage! he retaineth not his anger for ever, because he delighteth in mercy."—Zechar. 13:1. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." This fountain was now opened by the atoning death of Christ; and of those who trust therein, Acts 3:19—21, their sins will "be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Concluded.

A PROPHETIC CALENDAR:

Being a prophetic history of events beginning with the coming of our Lord and Saviour the second time, and ending in the establishment of his everlasting kingdom on the renovated and new earth; embracing the period called,

THE DAY OF THE LORD.

8. The Thousand years' Reign.

"And the Lord my God shall come and all the saints with thee. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, towards the east and towards the west, and thou shalt be a very great valley; and half of the mountain shall remove towards the north and half of it towards the south. All the land shall be turned as a plain, from Geba to Rimmon south of Jerusalem. And it shall come to pass in that day, that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord." Zech. 14:4,5,6,7. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years." Rev. 20:6. "For he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all in all."—1 Cor. 15:25,26,28.

9. The Second Resurrection.

But the wicked "dead lived not again until the thousand years were finished."—Rev. 20:5. "And when the thousand years are expired, Satan shall be loosed out of his prison," Rev. 20:8, "and some shall awake to shame and everlasting contempt." Dan. 12:2. "And the sea gave up the dead which were in it; and Death and Hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. 20:13. "And Satan, shall go out to deceive the nations which are in the four quarters of the earth; Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about."—Rev. 20:8,9. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them." Rev. 20:11. "And before him shall be gathered all nations"—"and he shall set his sheep on his right hand, and the goats on his left." "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," "and these shall enter into life eternal."—Matt. 25:32,33,34,40. "Then shall he say also unto them on his left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels." "And these shall go away into everlasting punishment." Matt. 25:41,46.

10. The Vacation of the Earth.

1st. By the wicked.

"The wicked is driven away in his wickedness," Prov. 14:32, "and fire came down from God out of heaven and devoured them." Rev. 20:9, for he "shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."—Matt. 13:41,42. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." "And Death and Hell were cast into the lake of fire," "and whosoever was not found written in the Book of Life was cast into the lake of fire." "This is the second death." Rev. 20:10,14,15.

2d. By the Righteous.

"Behold the Lord maketh the earth empty, and maketh it waste," Is 24:1, and he shall say, "Come my people enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast." Is. 26:20.

11. The Regeneration of the Earth.

"But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." When "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also; and the works therein shall be burned up."—2 Peter 3:7,10. "For a fire is kindled in mine anger, and it shall burn to the lowest hell, and shall consume the earth with her increase, and shall set on fire the foundations of the mountains."—Deut. 32:22. Then, "I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light; I beheld the mountains, and lo, they trembled, and all the hills moved lightly: I beheld, and lo, there was no man; and all the birds of the heavens were fled: I beheld, and lo, the fruitful place was a wilderness; and all the cities thereof were broken down, at the presence of the Lord, and by his fierce anger."—Jer. 4:23—26. It is then that, "as a vesture shalt thou change them, and they shall be changed."—Ps. 102:6.

12. The New Creation.

"The earth is utterly broken down, the earth is clean dissolved; the earth is moved exceedingly."—Is. 24:19. "Nevertheless we according to his promise look for new heavens, and a new earth wherein dwelleth righteousness."—2 Peter 3:13. "And he that sat upon the throne said, Behold I make all things new." "And I saw a new heaven and a new earth, for the first heaven, and the first earth, were passed away; and there was no more sea."—Rev. 21:5,1. And as Abraham "looked for a city which hath foundations, whose builder and Maker is God,"—Heb. 11:10, "John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband,—having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal."—Rev. 21:1,11. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."—Rev. 21:3. "And there shall be no more curse: but the throne of God, and of the Lamb shall be in it: and his servants shall serve him,—and they shall reign forever and ever." Rev. 22:3,5. "Then shall the righteous shine forth as the Sun in the kingdom of their Father." Matt. 13:43.

The above arrangement of Scripture was designed to give a consecutive view of those events of the future, which many who have embraced our faith are unacquainted with. They suppose those Scriptures are to be fulfilled, but *where, when or how*, they are at a loss to determine. I know it is more difficult to "rightly divide the word of truth," and arrange and comment on those prophecies, which are to receive their accomplishment in the distant future, than it is past prophecy, which has become assimilated with history. Yet it can be done: or God would not have revealed them.

It is by separating the past, from future prophecy, that the nature of each can be known; and it is also, by giving those separated parts *order*, and *chronology*, that their fulfilment can be understood.

All of those Scriptures evidently receive their fulfilment after probation has ceased. To be fulfilled, they must have time: and time, must give room for order: and order must give them place and arrangement: and then arrangement will give them beauty and harmony. Hence a thousand years are allotted for the time of their fulfilment. Then all looks natural, instructive and life-like; Scripture speaks for Scripture, and all speak for God.

The period which is evidently given for the earth's duration in its present form, is seven thousand years. Six thousand years of probationary time given the human family, and one thousand for the day of the Lord: wherein the events, acts, words and thoughts of the preceding six thousand years must be rehearsed, and a just reward administered.

Then shall all, the just and the unjust, enter their final abodes, to enjoy the fruits of their labors during that incomprehensible period that existed, and does exist, and that will exist, where there shall be "no more generation nor corruption." The mind expands itself to look through the solemn space before it, to try to catch a glimpse of the other side: but it is a stare at vacancy. Oppressed at the awful solitude it instinctively cries, Where are the bounds! The voice starts, but alas, that voice in its onward flight, finds no standpoint from whence to send back its echo. Such is that Eternity. O, God, give wisdom to acceptably serve Thee: and strength to do thy commands: grant me grace to fit me for a seat on thy right hand, with Thy people in that Kingdom that shall never end! To the Only wise God our Sa-

viour, be glory everlasting. Amen.

J. H. CLARK.

Allenstown, N. H., Aug., 1857.

Continued from our last.

A Discussion.

FIGHTING AGAINST GOD.

I have been led to these reflections by some articles in the *Advent Herald* of January 17th, 1857. I give some extracts:

"Again Paul declares, (Heb. 7:12,) 'The priesthood being changed, there is made of necessity a change in the law.' Now he does not say all the law was abolished or done away, but changed.—Now what does the word changed mean? I answer, to alter or revise over. Do we find it so? Let Paul tell what is abolished, and Christ what is revised over. See Col. 2:15: 'Blotting out the ordinances against us, nailed them to the cross!' Verse 16. 'For this reason let no man judge or condemn you in meat, drinks or an holy day, or the Sabbath.' Verse 17. 'Which are a shadow of good things to come.' The only shadow on the tables of stone is the seventh-day Sabbath remembrance. We will refer to Christ's own words, for he is the Mediator of a better covenant established on better promises for the law under the new covenant. Matt. 22. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment, and the second is like unto it.' On these two great fundamental principles, love to God and love to man, Christ has hung or fixed his law."

Out of five professed quotations from the Scriptures, only one is quoted correctly. Such random work would be less reprehensible, if the sense were not perverted. But I think I perceive some difference between a change in the law, and a change of the law: especially since Paul explains it in verse 18 to be a "disannulling of the commandment going before." The change of the law of which the Apostle speaks is no less a change than the annulling or abolishing of the typical law of the Jewish dispensation, and the introduction of the antitypes belonging to the gospel dispensation. The hand-writing of ordinances was *blotted out*. God never made a law and afterwards changed it.

Again, our writer professes to find "the Sabbath," in the singular number, in Col. 2:16. No Greek scholar dares translate the text so. It is plural, Sabbath-days, or sabbaths. These sabbaths were the annual festival sabbaths of the Jews, which were as Paul says, "a shadow of things to come." The antitypes of these feasts did not all come at once; but when the first one, the passover, was fulfilled—when "Christ our passover" was sacrificed for us, then commenced their fulfillment, at the commencement of the gospel age, and hence all the shadows were nailed to the cross. The feast of Pentecost was fulfilled when the Holy Spirit was poured out; we are now in the antitypical atonement; and the feasts of the tabernacles will meet its antitype in the future. But the weekly Sabbath has no antitype in the gospel day to which it points, but it still points back to the creation.

But our writer argues that something was abolished, and something else revised over, when the gospel was introduced. He says, "Let Paul tell what is abolished, and Christ, what is revised over." Now let us suppose that he means to be understood that the ceremonial law was abolished, and the ten commandments revised over. But this will not do; for he quotes Paul to the Colossians to prove that the Sabbath of the ten commandments is *abolished*, not "revised over." Then if Paul abolishes all the ceremonial law and the Sabbath of the decalogue, there is nothing left for Christ to "revise over," but the nine commandments, which all admit to be unchangeable laws. But the object of our writer, evidently, was to prove that Christ revised over the Sabbath commandment, by a change of the day. If he did so, it was labor lost; for all the shadows were nailed to the cross. "The only shadow on the tables of stone, is the Seventh-day Sabbath remembrance." Only think of Christ *revising over* a shadow! But did he revise over the nine? How then are we to keep them? Shall we show our love to God by breaking the first three, and to our neighbor by breaking the last six? The fact is, it is an impeachment of the wisdom and knowledge of the great Law-giver to say that he ever made a law of any kind, and afterwards revised it over. Shadows reached their destination, and were blotted out: and that at the very point where infinite wisdom had before determined that they should cease. There is no revising over in all his plan. He needs no second trial to make a perfect law; and such a law he had in the days of David." Ps. 19:7.

But our writer quotes the words of Christ in Matt. 22, to show what is revised over. These

words of our Saviour are quoted from Deut. 6:4, and Lev. 19:18; and though they have passed from the Hebrew to the Greek, and from the Greek to the English, they stand the next thing to verbatim. They are not revised over like our friend's quotations from Paul. And besides this, there is nothing said about revising over anything; nor is there the least intimation of such a work.

The lawyer did not ask, What will be the great commandment on which you are about to hang your new law! but, Which is the great commandment in the law? The two great principles, love to God, and love to men, were no new principles. They were as old, at least, as the book of Moses, from which they are quoted. Neither is there the least hint that Christ hung any thing new upon them. Said he, On these two commandments hang all the law and the prophets. All the ten commandments, and all the teachings of the ancient prophets, had been hanging for ages on these two principles; and they hang there still, notwithstanding all the efforts of sinners to abolish or revise over the fourth commandment.

(To be continued.)

Letter from J. D. Boyer.

DEAR BRO. HIMES:—About one year ago I had very pressing invitations to visit Toby, in the south-western part of Elk County, beyond the dividing ridge of the Alleghany Mountains. Toby is one of the tributaries of the Alleghany river, whose waters flow and mingle with others into the Gulf of Mexico. I concluded to go. It was in the month of June last, I visited this new place and held a series of meetings. I never had a better hearing in any place to my recollection.

When God has fully prepared the heart for religious action, we need not fear that he will fail to find for us our appropriate work. I preached six times; for three evening, we occupied the meeting-house, but the congregations were so large, that the friends thought it necessary to fit up a barn lately erected. The floor measured 20 by 60 feet, and though closely seated, many were compelled to stand during services. At the close of the meeting, many urged me to tarry longer; but my visits to my churches and preparations for camp-meetings were drawing near, I was compelled therefore to leave them, with a promise to return and preach for them again in future.

October 8th, I again visited them, and preached in the evening to a large congregation. I can say of this dear people that during my absence, they have been like the noble Bereans,—they have searched the Scriptures daily to see if those things were as they had heard. The result has been, some converted to God and his truth, and several ready to go forward in the ordinance of baptism. The interest of each successive meeting increased, and on the Sabbath the congregation was so large that the house would not hold them. Many were obliged to stand at the open doors and windows; yet notwithstanding, they listened with great attention, to a discourse on the Kingdom of God, which occupied two hours. After some remarks on the ordinance of baptism, we repaired to the waters of the Toby, and baptized three happy persons. Here unexpectedly Bro. Jackson arrived. We were rejoiced to see him, and glad to have him come to our aid, at this time.

I had previously arranged with Elder Jackson to assist me in a protracted meeting with the Caledonia church; but by the request of friends we had the meeting recalled. I notified Bro. J. by letter, but he not receiving my letter, came to Caledonia. Not learning of the change till his arrival there, he was directed to where I was laboring; thus did we providentially meet. He preached for us in the evening; his discourse was very edifying. Deep solemnity prevailed in the congregation. After some further remarks, I extended the invitation to any, that desired to engage with us in prayer-meeting: five came forward and presented themselves for prayers, and before the meeting closed, they arose and testified, that God has for Christ's sake pardoned their sins. The meeting still continued to increase in interest, and on Wednesday 14th, we baptised six other persons. Bro. Jackson preached four times, and then returned to Caledonia, as there was an appointment for the evening of the 15th, and continued his meeting over the Sabbath. I expected to join him in his labors at that place; but owing to the interest at the Toby, I could not tear myself away from the interested people; notwithstanding the rainy season they came out in rain and mud, and crowded the house nightly, and on Wednesday the 14th, the rain poured down in torrents; yet in all this inclement weather, crowds gathered to the water-side, to behold another baptismal scene. The meeting was continued over the following Sabbath. During the day the altar was crowded with penitents, and after our prayer-meeting was continued an hour or more, we gave them opportunity

to speak. From thirty to forty spoke; and such heart-felt experience, I never heard before.

Here permit me to give you, in their own language, the warm, and expressive sentiments, of their hearts.

Among the many that arose, was one young man, who stands connected with one of the many respectable families of that community. He said, "Dear friends, and brethren, about two months ago, through the Advent preaching, I was convinced, it was my duty, to search the Scriptures, promising God, whatever I found therein to be my duty I would do; I commenced reading the New Testament through. I did not read far, till my duty was made plain. I went to the barn, and, friends, I am not ashamed to tell you, I got upon my knees, and prayed to God. He, for Christ's sake pardoned my sins." Then, turning to the young men he said, "If you will pursue the same course, read the Scriptures, you will see, the Bible is of divine origin." This young man was baptized, and joined the church.

Another gentleman arose; his wife with himself, experienced religion at this meeting. He stated, that for the last week, he had been under such deep convictions, that he could not sleep. Said he, "When I thought of a coming judgment, how shall I stand, living in sin, as I have been? I made up my mind, I would seek the salvation of my soul, and to-night, I am happy in the Lord."

An aged gentleman arose; he and his three daughters embraced religion at this meeting, were baptised, and united with the church. He said, "I went home the other night, retired, but could not sleep, for distress of mind; about midnight I arose, lit my lamp, got my Bible, and read the psalms of David, about one hour. I again retired, but still I could not sleep. I arose again, and read till daylight. The result is, I have sought Christ and found him."

This gentleman has also united with the church. We could speak of many more, interesting instances, but will close by giving one more.

Mr. Phillip H., Justice of the Peace, arose, and testified, that out of the mouths of babes and sucklings, God perfects praise. Said he; "When in company with my little nephew, (son of Bro. Moyers) my attention was arrested, by his sweet voice saying, 'Hark.' 'The wicked, shall be driven away in his wickedness,' he was but five years old, and though his precious form now sleeps in the tomb, yet he speaketh. I have never forgotten it, and have resolved, from this time, to lead a new life."

Sunday 18th, was a hard day of labor, taxing my strength, almost beyond its limit. I preached at ten o'clock, spoke on the subject of baptism; after which went to the water-side and baptized six more happy converts, most of them heads of families. At five o'clock in the afternoon, preached on church organization. After services closed, had a short interval, and preached again, at seven o'clock in the evening; our discourse occupying an hour, after which we commenced our prayer-meeting, which lasted till midnight; and if I had consented, there was sufficient interest, to continue the meeting till daylight; for when we closed, none seemed willing to leave.

Thus has the Lord wonderfully supported me in this day's labor. I have found Him strength, in my weakness; and if there was room, my interest for souls to be saved, has become doubly increased. I have thought of the words, of Matthew Kenney, who said, "I would think it a greater happiness, to win one soul for Christ, than mountains of gold and silver, for myself."

Monday, 19th, we met at 3 o'clock, and baptized six more. Met in the evening again, organized a church, 22 united in church fellowship, 21 were baptized.

The last evening, the interest was as great as any previous evening—many surrounded the altar for prayers, and a number confessed Christ; but I found it necessary to close, on account of future engagements. I have learned, that this is the first general revival in this place. We would further state, that we have the good will, of the entire community, with but few exceptions, and those are principally professors of religion.

In parting with this dear people, with whom we had labored for the past 13 days, it was not without the tearful eye, and many said, who had not made confession with the mouth, "Elder B., pray for us." Yours, waiting for the redemption of the body,
J. D. B.

Centerville, Elk Co., Penn.

The Contrast.

The pleasures of earth—how fading are they! They charm but to follow with pain; When to their enchantments we yield and obey, They will leave upon us their stain.

Though many may strive to hoard up their gold, And seek the rich treasures of earth,

'Twill afford them no joy, or peace to behold Those things of so little true worth.

Not so with those joys that flow from above; They are fadeless as they are pure: Having source with God, they will ever prove Forever and ever secure.

When the things of time recede from our view, And we from this earth pass away; Those joys, here cherished, will be known anew, In bright realms of endless day.
York, Pa., Oct. 28th, 1857. W. S.

THE HIGHER CALLING.—A few years ago, a committee of the dominant party in the Legislature of Va. waited upon Rev. Dr. Plumer, then resident in Richmond, and pastor of one of its churches, but now Prof. in the Western Theological Seminary, and inquired whether he would consent to become their candidate for the United States Senate, assuring him that he could be very easily elected, if he would permit his name to be used by the people.

The Doctor thanking them for the honor intended to be conferred upon him, said to them in his oracular style:

"Gentlemen, I believe you are in the habit when you give up one office to seek another, of aiming to go up higher: are you not?"

They all replied in the affirmative.

"Well, then," said he, "it is a high honor and very honorable office, to represent the State of Virginia in the United States Senate, but it is a much higher one to be an ambassador of Christ to dying sinners, and I can't come down from a minister of the court of Heaven, to that of a United States Senator."

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Cabot, Vt., of Typhoid fever, Oct. 22, 1857, Sister FANNY S. CLARK, wife of Bro. Moses Clark, aged 50 years.

Bro. Clark has been called to mourn the loss of his second wife. The bereavement is heavy upon him; yet he sorrows not as others that have no hope.—Sister Clark was an affectionate companion and a kind step-mother. She loved the second advent of Christ, and the events associated with it. The funeral services were attended at the house of Bro. Clark. A large congregation met and listened with good attention, to a discourse from the writer founded on 1 Thessalonians, 4th chap. 18th verse.
S. W. THURBER.

DEPARTED this life, in Fort Ann, N. Y. Nov. 12th 1857, after a protracted illness of five months by that wasting disease, consumption, ALMEDA, wife of Bro. George W. MILLER, aged 33 yrs.

During her sickness, a portion of the time her sufferings were very severe; but in the spirit of a firm believer in Christ, she endured it with much patience and resignation to the will of him who afflicts not willingly but for our good. There were times when she felt that she might recover; then would she with the true feelings of a tender mother cling to those little children, four in number, the eldest but ten years, and the youngest a daughter but five months old. About two weeks previous to her death, the little infant fell a prey to disease (inflammation on the brain) and soon all hopes of its recovery were blighted. The mother, feeling that the time of her departure was at hand, expressed great anxiety that the child, if it did not long survive her, might be buried with her in the same coffin. After having made arrangements for her family and selecting the hymns to be sung on the funeral occasion, she called her friends to her bedside, faithfully warned them to seek an interest in Christ, then called for her children, embraced them with a mother's tender heart, and fell asleep on Thursday at 2 1-2 P.M. The funeral services were held in the Baptist house of worship on the following Sabbath, when by request of the husband of the deceased, the Rev. Mr. Earl preached a comforting discourse from 1 Thess 4:13-14. The deceased was a member of the Baptist church.

On returning from the burial we found that the little infant sufferer was at rest. Its spirit had taken its flight to the land of spirits, and on Monday, after short services at the house, the remains of the child were borne to the grave-yard, those of the mother were disinterred, when the child was laid upon her arm and left to repose in quietness until this night of sorrow gives place to the welcome, cheering light of the Sun of Righteousness, and the resurrection trumpet awakes them to enjoy, with lovely forms, the blessings of eternal day. The scene at the grave touched the tender emotions, opened the fountain of tears, and caused them to flow from the eyes of those unaccustomed to weep. While our brother feels that he is deeply afflicted, he mourns not without hope, and rejoice, that the time is near when death will be des-

poiled of his prey and destroyed.

ROBBINS MILLER.

Fair Haven, Vt., Nov. 23d, 1857.

DIED in Whitefield, N. H., Nov. 10th, 1857, BELA M. HARRIS, son of Bro. Anson and sister Roxana Harris, aged 24 years.

The subject of this notice experienced religion in his youthful days; but like too many of our youth supposed the pleasures of the world to dampen his religious interest, as he grew older, and drew him away from God. His early impressions, however, were not wholly lost, as was evident from the interest he manifested in religious conversation and attendance on divine worship. He remained much in this state of mind until a few weeks before his death. Most of the time the past year, he had spent in visiting the seashore—and consulting physicians, in hope of obtaining relief, but all was of no avail. Finding that he continued to fail, he returned home to spend the few remaining days of his life with his parents and friends. Here he sought with earnestness the help of Him, who is the friend of sinners, and the hope of the dying, and greatly to the relief and comfort of all his relatives, found pardon and peace, and died in the triumph of gospel faith. Hence his friends are comforted with the happy reflection, that he is not lost; "for them that sleep in Jesus will God bring with him."

His funeral was the 11 inst., when the congregation assembled were addressed by the writer from words in St. John's gospel—11:25.

"How short the race our friend has run,
Out down in all his bloom;
The course but yesterday begun
Now finished in the tomb.

Then joyous youth, hence learn how soon
Thy years may take their flight;
Long, long before life's brilliant noon,
May come death's gloomy night!

To serve thy God no longer wait;
To-day his voice regard;
To-morrow mercy's open gate
May be forever barred."

W. H. EASTMAN.

Whitefield, N. H., Nov. 20, 1857.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec. 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use, in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.
Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."
Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.
Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."
Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.—
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.
Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1856: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."
We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.
Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.
Astoria House, New York city, March 5, 1856.
Dr. Ayer: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet so strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Philo. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of the bowels, purify the blood, and expel disease. They purge out the foul humors which breed and crowd distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the everyday complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public, the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my Ameri-

can Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions. Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Feverish and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. 13d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyslopel tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

LYON'S KATHAITON, the most celebrated Preparation for the Hair ever made! The immense sale of this unequalled preparation—nearly 1,000,000 bottles per year!—proves its excellence and universal popularity.

It restores the Hair after it has fallen out, invigorates and beautifies it—making it soft, curly and glossy—cleanses it from all scurf and dandruff, and imparts to it a delightful perfume.

The ladies universally pronounce it the finest and most agreeable article ever used. It excites in the scalp a new and healthy action, cleanses it from scurf and dandruff, prevents the hair from falling off or turning grey, cures eruptive diseases upon the head, and produces a fine growth of new hair upon bald places; gives the hair a fine, rich, glossy appearance, unequalled by any other article in the market. Sold everywhere for 25 cents a bottle.

HEATH, WYNKOOP & CO.

Proprietors and Perfumers,
No. 63 Liberty street, N. Y.

E. D. Spear, the Indian Doctor, having removed to No. 26 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

AGENTS.

ALBANY, N. Y. W. Nicholls, 185 Lydian street.
BRIDGEPORT, CT. All Andrews.
BURLINGTON, IOWA. James S. Brundage.
BASCOR, Hancock county, Ill. Wm. S. Moore.
BRISTOL, Vt. D. Besworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
DE KALB COUNTY, ILL. Charles E. Neuhoff.
CINCINNATI, O. Joseph Wilson.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. T. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HONER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
MORRISVILLE, PA. Wm. Elston.
NEWBURYPORT, Mass. Dea. J. Pearson, sr., Water street.
NEW YORK CITY. Dr. J. Croft, No. 108 Columbia street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, ST. ARMANDS WEST, C. E. C. F. Dow.
PRINCETON, N. Y. John W. Plow.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange street.
SALEM, MASS. Chas. H. Berry.
SHADONAS GROVE, De Kalh county, Ill. Elder N. W. Spencer.
SOMERSET, De Kalh county, Ill. Wells A. Fay.
ST. ALBANS, Hancock co. Ill. Elda Larkin Scott.
STANBRIDGE, C. N. John Gilbert.
SNEBOGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. Ebenjamin Emerson.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON
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between Hudson and Tyler streets—a few steps west from
the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months
to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bernersday, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, DECEMBER 5, 1857.

Prospects of the Herald.

In order to keep the Herald, as heretofore, at least on a par with the best papers in respect to typographical appearance, we shall be under the necessity of replacing our old fonts of type with new ones at the beginning of the ensuing volume. This being attended with an expense of several hundred dollars, will be an item for all who are indebted to take into serious consideration.

Our financial prospects are not cheering. There is enough owed the office, even by those who are fully able to pay, to meet the wants of the Herald, if it could be collected. Our entire trust is in the Lord our God. Will he forsake us? Can it be that a cause like ours will be left to fall?

Two things rest upon me with much weight; 1st, the office, with all its liabilities and responsibilities; 2d, my support outside of the office as a General Missionary. Whether I shall be sustained in these respects in this trying time, is a problem that Providence alone can solve. We not only expect, but God requires of any and all, that they do their duty. Prepare to pay your indebtedness. Get subscribers, and give and do all you can. Shall so important a work as the Advent cause, or such a paper as the *Advent Herald* be allowed to fail for the want of its just dues?

We hope in the next volume to be able to give a full summary of news; and otherwise the Herald will be conducted as usual; only we trust it will be made increasingly interesting to all its patrons.

Our religious prospects are cheering. Everything about us confirm our hopes as to the nearness of the kingdom of God. J. V. HIMES.

Boston, Nov. 16, 1857.

TOUR TO WESTERN NEW YORK.—I shall fill the following appointments, by the permission of Providence, in a short tour in Western New York.

Homer, N. Y. Conference from Dec. 2 to the 6th.

Syracuse, Dec. 7, evening.

On my return I shall attend the dedication of the church of Yahveh, now being erected by the Adventists in Providence R. I., where Bro. Osler is pastor. That will take place about the middle of December, of which due notice will be given in the Herald.

After this dedication I shall be at liberty to hold protracted meetings with any of our churches of a week or ten days continuance, in order for revivals, and the up building of the cause. J. V. H.

FOREIGN NEWS.

The monetary news from England, is exceedingly interesting. A panic apparently as wild as that which has just swept over this country, has been arrested in mid career. All the banks had come to refuse discounts in any shape. But a Treasury letter suddenly appeared, suspending the Bank Charter Act, and authorizing, say the dispatches, "the issue of notes to any amount on approved securities. The effect was instantaneous, and the panic ceased as if by magic." This is very gratifying; the only question that arises is, will it be permanent? At present for every note issued by the Bank of England over the £14, amount of 000,000 secured by government, that institution must have an equal amount of gold or silver in its vaults, thus ensuring the perfect convertibility of the paper into the specie which it represents on its face, and maintaining its par value. In the early part of the present century, an excessive issue had depreciated the value of the paper currency. But in 1810 Sir Francis Horner began those legislative acts to restrict the paper circulation, which terminated in the present regulation, originated by Sir Robert Peel in 1844. The Bank Charter Act, therefore has been in uninterrupted operation thirteen years. It remains to be seen whether its suspension will restore complete confidence and relief, or whether by making paper money cheap, it will still more enhance the value of gold and give an impulse to its exportation. The practical effect created by the announcement of the suspension, would lead us to hope that its benefits may prove permanent. But "all signs fail in a dry time."

The news from India is encouraging to the Brit-

ish on the whole, though it is defective in many points of interest. Delhi was taken with an immense loss of life to the captors. Scarcely less important than the taking of Delhi—perhaps a consequence of that event—is the bold stand of the native prince, Scindia, against the mutineers. Of affairs at Lucknow, we are greatly in the dark. Gen. Havelock is said to have got possession of "part of the city," and now we are told that he is besieged by 50,000 rebels under Nana Sahib. The connection between Cawnpore and Lucknow, is, therefore broken up again.

THE BURNING OF THE STEAMER RAINBOW.—The cause of the great loss of life (reported at 75 lives) by the burning of the steamer Rainbow on the Mississippi is explained by the circumstance that the fire broke out near the centre of the boat. When the vessel touched the shore, says the Cincinnati Commercial, all the passengers and crew that were on the forward part of the boat reached shore without difficulty, but those that were on the stern being cut off by the fire had to take to the water, and it being a bitter cold morning but few succeeded in reaching the shore.

From the time the alarm was first given until the boat was a complete mass of fire, could not have been five minutes. Many of the passengers were burnt as they lay in their berths, unconscious of approaching danger. As a singular proof of the rapidity of the fire, it is said there were but two or three trunks saved, and those that escaped had nothing on but their night clothes—clothes, money, watches, jewelry, and all were lost, forgotten in the wild race for life.

A great many of the passengers were returned Californians, who had their hard earned gold with them, nearly all of which was lost. A few who had taken the precaution to deposit in the office were fortunate enough to save theirs—the boat's safe being got out and the contents in good condition.

FROM THE PLAINS.—More outrages by the Indians and Mormons. The Warsaw (Mo.) Democrat thus sums up the substance of a letter received by a citizen of that county from a Mrs. Hudelson, written soon after the arrival of the latter in California:

Mrs. H. gives a thrilling description of the dangers and hardships attending an overland trip to California. They were hourly in danger of being attacked by Indians and Mormons who, says Mrs. H., range in bands together, robbing, pillaging, and murdering unprotected trains of emigrants.

Mrs. H. overtook one train from Illinois, belonging to a Mr. Holloway, which had been attacked by a band of Marauders. His wife and child had been killed before his eyes, he himself badly wounded, and stripped of all his property including fifteen hundred dollars. Mr. Holloway's sister was along, but during the excitement of the attack she escaped, and driving six miles on overtook another company who returned with her to the scene of blood. The murderers had completed their work and were gone.

Mrs. H. and her company came to the rescue of another train which had been attacked, finding a woman lying upon the ground with her scalp taken off.

God's corrections are our instructions; his lashes, our lessons; and his scourges, our school masters. Whence both in Hebrew and Greek, chastening and teaching are expressed by one word.

Errata.

Bro. B. :—There occurred two errors in the obituaries I sent you—one in each:

In the first one "Gilbert" for "Albert" Burnham, in the second, "Disuniels" for "Dwinniels." Please correct in your next issue if you can.

Yours truly,

D. I. R.

Brethren should write names more plainly. In the above cases the printer, with his best "specs" on, could make out nothing different from the manuscript.

Massachusetts Ministers' Conference.

The MINISTERS' ASSOCIATION will convene at Providence, R. I., Wednesday P. M., Dec. 23d.

H. PLUMMER, Pres't.

J. PEARSON, JR., Sec'y.

Conference at Loudon Ridge.

There will be a conference at Loudon Ridge to commence Thursday evening, Dec. 10th, and continue over the Sabbath. All interested are invited to attend and labor for the salvation of souls.

T. M. PREBLE,

For the brethren.

Dedication.

The house of worship, being erected by the Advent Association of Providence R. I. will (Lord willing,) be opened for religious services, on Wednesday evening Dec. 23d, commencing at 7 o'clock. An invitation is extended to all our friends to be present. The house is on Broad st. second build-

ing from Richmond st.

R. KNOWLES,
A. PEARCE,

Committee.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
The Time of the End	\$1.00	.21
Memoir of Wm. Miller	1.00	.19
Hill's Saints' Inheritance	1.00	.16
Taylor's Voice of the Church	1.00	.18
Daniels on Spiritualism	1.00	.16
The World's Jubilee (Mrs Silliman)	1.00	.17
The Kingdom not to be destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Laws of Figurative Language	1.00	.15
Exposition of Zechariah	2.00	.28
Lord's Ex. of Apocalypse	2.00	.33
Wickes' " " "	1.50	.21
Bliss' " " "	.75	.12
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Yahveh-Christ	.60	.10
Miss Johnson's Poems	.50	.08
Bliss' Sacred Chronology	.40	.08
Orrock's Army of the Great King	.40	.07
Preble's 200 Stories	.40	.07
Fassett's Discourses	.33	.05
Memoir of P. A. Carter	.33	.05
Wellcome's 24th and 25th of Matt.	.33	.06
The New Harp (Pew Ed. gilt 1.50)	.80	.16
" " (Pocket Ed. gilt 1.25)	.70	.12
Tracts in bound vols., 1st vol.	.25	.05
" " " 2d "	.35	.07

Works of Rev. Horatius Bonar,

Eng., viz. :—		
Morning of Joy	.40	.08
Eternal Day	.50	.10
Night of Weeping	.30	.07
Story of Grace	.30	.06

TRACTS.

The postage on a single tract is 1 cent, or by the quantity 1 cent an ounce.

A. * The Six Kelso Tracts, at 6 cts. per set, or,

1. Do you go to the Prayer-meeting at \$0.50 per 100
2. Grace and Glory 1.50 " "
3. Night, Daybreak and Clear day 1.00 " "
4. Sin our enemy, &c. .50 " "
5. The Last Time .50 " "
6. The City of Refuge 1.00 " "
7. The Second Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851). Price, \$0.12 single.
- B. 1. The End, by Dr. Cumming .04 " "
2. Litch's Dialogue on the Nature of Man .06 " "
6. Word of Warning, by W. W. Pym (1842) .20 " "
- C. 1. Prophetic View of the Nations, by N. N. Whiting .04 " "
2. The Sabbath, by D. Bosworth .04 " "
3. The Christian Sabbath .01 " "
4. Israel and the Holy Land. By H. D. Ward (1843) .10 " "

D. Eight 2d Adv. Library Tracts, at 25 cts pr set

1. The World's Jubilee .04 single.
2. Prayer and Watchfulness .04 " "
3. The Lord's Coming a Practical Doctrine .04 " "
4. Glorification. By Rev. M. Brock .04 " "
5. Miller's Apology and Defense .04 " "

E. 1. The Earth to be destroyed by fire .04 " "

2. First Principles of 2d Ad. Faith .04 " "
3. Bible a Sufficient Creed .04 " "
4. The Present Age—Delusive .02 " "
5. Protestantism. Its hope of the world's conversion fallacious .12 " "
6. Churches, Church Order, &c. .03 " "

F. Six Tracts for the Times, 10 cts. per set.

1. The Hope of the Church .02 single.
2. The Kingdom of God .02 " "
3. Glory of God filling the Earth .02 " "
4. Return of the Jews .03 " "
5. The World's Conversion .02 " "
6. Our Position .01 " "

TRACTS FOR THE TIMES. No 7.—'Waiting and Working,' Price, \$1.00 per 100.

- G. 1. That Blessed Hope .01 " "
2. The Saviour Nigh .01 " "
3. The True Israel .02 " "
4. Time of the Advent .02 " "
5. Motive to Christian duties .01 " "

- H. 1. The Eternal Home .04 " "
2. " Approaching Crisis .10 " "
3. Letter to Everybody (1842) .04 " "

- I. 1. Facts on Romanism .12 " "
2. Promises—Second Advent .04 " "
3. Declaration of Principles .25 pr 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. "He that answereth a matter before he heareth it, is folly and shame unto him." Prov. 18: 13. Boston, published by the author, 1857. 10 cts single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

Appointments.

I have appointments to preach at Pittsfield, in the Advent chapel, the first Sabbath in Dec. T. M. P.

I will preach (D. V.) in the Hollister school house, in Barnston, C. E., Dec. 5th, at 6 o'clock P. M., and on Sunday, the 6th, during the day; also in the evening in the school house near brother Hurd's. J. M. ORRICK.

L. D. Thompson will preach at Lawrence, Mass., Sunday Nov. 29th, at Westford Dec. 1st, at Groton Junction 2d, at Nashua, N. H. 3d, at Manchester 4th.

If the Lord will, I will commence a protracted meeting at Clarencerville, C. E., Tuesday, Dec. 22d. This meeting will continue over the following Sabbath, if thought advisable. B. S. REYNOLDS.

PS. Elder S. W. Thurber is requested to come and labor with me during this meeting. B. S. R.

A series of meetings will be held in Waterloo, C. E., commencing Thursday evening, Dec. 24th, and holding over the Sabbath; also at the Outlet, Wednesday evening the 30th, and over the Sabbath; and at Derby Line, Vt., Wednesday evening January 6th, and over the following Sabbath. Elder D. T. Ross, of Hebron, N. Y., is expected to attend. J. M. ORRICK.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A. M. and 3 P. M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause. We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald. J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total	\$431.79
M Tower \$1; A Gorham \$1.	
Present total,	\$433.79

BUSINESS NOTES.

J F Guild—Miss M S Whiting has paid to Jan. 1st, '58. S Foster—Rec'd and er to Nov 25.

H Russell, \$5.50—It balances acct, \$3.60 er .25 on G to No 138 and \$1.65 on Her to No 858.

R B Scott—Have er. you one dollar to No 885, the Alabama bill being worthless we send it to you.

Levi Parker—The barrel, with its contents, was received by Ex. safe and sound.

J M O—Bro. Ross has not been here, nor do we know where he now is. The \$10 was rec'd. We have not yet got in the bills for tracts, though several times sent for. They are chd. in blank to S. F. Of 1100 copies we sent Dr. H. 300 by his request, as one of your Com.

R F Berry—Sent you Harps the 1st inst.

I H Shipman—A line addressed to "Palmer, Batchelor and Co." describing the kind you want, would elicit the necessary information.

C H Fuller—We can supply you vols. 1, 2, 3 and 4 of new series bound in 1 vol for \$5. Vol. 5 we can't furnish, except as bound with vols 6, 7, and 8. Nor can we furnish a part of the 4 vols first named, separate from the whole 4. The missing nos referred to, you will not be able to obtain.

RECEIPTS.

UP TO DEC. 1st, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 515 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

INFORMATION WANTED.

Rec'd, Nov. 14, \$1 from A W Gray, and dated "Jay," with the request that it be credited to "Mrs Gray," and her paper stopped. As the state and given name are not given, and as we find none of the name of Gray at any of the "Jays" in the different states where we send to P. O.'s of that name, we are unable to cr. it.

J W Robinson, 854, R W Beck 893 and 25 on G to 138, J Andrews 847, S W Thurber 867, M Knowlton 867—each \$1.

Mrs E A Smith 919, D Eaton 846, M O'Brien 312, have no No 861, A Little 945—each \$2.
Peter Butler 867, \$2.81.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

OFFICE. No. 46 1-2 Kneeland-street

WHOLE NO. 265.

BOSTON, SATURDAY, DECEMBER 12, 1857.

VOLUME XVIII. NO. 50.

A SONG IN THE NIGHT.

Sir John Herschel, the famous astronomer, says that the following stanza was made by him in a dream, November 28th, 1841, and written down immediately on waking.—This was truly a "song in the night."

Throw thyself on thy God, nor mock him with feeble denial;
Sure of His love, and O! sure of His mercy at last;
Bitter and deep though the draught, yet shun not the cup
of thy trial,
But in its healing effect, smile at its bitterness past.

The End of all Things is at hand!

How remarkably do the transpiring events of our day coincide with the prophetic delineations of the closing scenes of time? Yet how few are willing to consider them as even the premonitory signs of the end of the world, as intimated by the pen of inspiration.

So rapidly do the most wonderful events transpire, that even the days of an infant are sufficient to compass the rise and fall of empires.

With what rapidity do the revolutions of governments and the changes of the social condition of countries follow each other! What a dissolving of the elements of human greatness, and the power of princes! What a repelling force has been developed, operating between the particles of social organism! Of how little value are the suggestions of man's wisest experience to the eager throng of adventurers hastening to the vortex of human finality! how impatient of restraint! how unstable in the path of duty! In fine, how accurate the description of the apostles in the foretold events of the last days.

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. 4: 1, 2.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5.

"Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:3-4.

"But beloved remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last times, who should walk after their own ungodly lusts." Jude 17, 18.

How melancholy have been the departures from the faith of late! who does not feel sorrow for the defection of some friend who has turned his back upon the truth, and no longer lingers at the portals of the temples of God?

How wide-spread has been the delusion of seducing spiritualists! what destruction of social confidence and virtue, has attended their manifestations! seducing spirits, how truly they were named by the Apostles! Doctrines of devils! What horrid developments have been witnessed!

Who does not know of cases of glaring hypocrisy, lies, India-rubber consciences, as if seared with a hot iron—unblushing effrontery!

Look at the gross immoralities of the Mormons. See what a host of individuals are accurately described by the Apostle in the second quotation from Timothy. But we have not room to specify all the abominations now openly manifested as foretold. If any one can read the daily journals and not be satisfied of the truth of prophecy, we are sorry for their scepticism, for this is also one of the signs of the times.—Look at the political condition of Society—what corruption! what bribery! how given to all the arts of deception and intrigue are office-holders! witness the ballot-box stuffing, false swearing, and other acts of violence everywhere prevalent. Alas! it seems to be too true that we live in the last days, the days of Peril. The Tyranny of former ages gave way to constitutional monarchy and again, that form of government yields to Democracy. How greatly is it to be feared that even the feeble restraints of Democracy will fail and the deplorable condition of anarchy succeed to the last flickering existence of human government.—*The Sabbath Recorder.*

Sensible Preaching.

The Congregationalist had recently a sensible article upon "sensible preaching"—in which the writer alludes to a recent visit to Rev. Dr. Barnes's Church, in Philadelphia, and to the extempore manner of preaching of that eminent divine—a manner—which as many of our readers are aware, he has adopted in consequence of the almost total loss of his eye-sight. The writer thinks there are hints in Mr. Barnes's present way of preaching which might be laid hold of with immense advantage, by nearly all whose business it is to plead with men to be reconciled to God, and he makes this suggestion—which we think will commend itself to the great majority of sermon hearers. He says:

"Suppose for example the clergyman who now writes his two sermons each week, or who writes one, and prepares a brief of another, and then goes to the desk to use that brief as the basis of the most impassioned possible appeal (and who thus exhausts his vital force more by one unwritten sermon, than by the preparation and delivery of two or three written ones,) should prepare, as before, his written sermon, and should then enter the pulpit on the other half of the Sabbath, and talk sensibly, rationally, weightily to the people as Albert Barnes talks to them; rather instructively than persuasively, rather didactically yet with a sweet and solemn spirit manifesting itself in the very calmness and dignity of the effort. It seems to us that—by contrast with his other and ordinary manner, not less than by the refreshing taste of nature which is in it, and the aroma of common sense which exhales from it—he would find that such a discourse would be vastly more interesting and effectual in its results, while much less exhaustive in its processes, than his ordinary sermons.

We have long thought that the beau ideal of a truly great preacher is one who can rise upon the spur of the moment (without reference to the whereabouts of his valise, or the minutiae of desk, sufficient light, &c. &c.) and command the attention of intelligent persons to a message from God, uttered in calm and clear, yet urgent syl-

lables from his lips; talking as a great lawyer talks to a jury, as a Peer talks to Parliament; being listened to because he has something to say, and says it as a man ought to say such a thing. We have sometimes had a pulpit orator who has been bred a lawyer, and who carried this habit from the bar to the desk, with surprising effect. We do not see why this talent for, what we take leave to call sensible preaching, should not be acquired by all our clergy. We are sure that such preaching is, at least, worth their trial—not once, nor twice, merely, but until they gain the ability to preach well thus, one-half of every Lord's Day. We believe they would lengthen their lives by doing so, while we cannot doubt they would strengthen their hold upon the confidence and love of their people and accomplish more for God."

Merchants' Clerks.

Merchants should know the character and conduct of their clerks. It is not sufficient that they are punctual at their duties during business hours. Their employers should know how their leisure is passed, and what kind of moral progress they are making. The iniquity practised by many young men, between the closing at night and morning opening, was recently disclosed at Chicago, by the sudden breaking out of a disastrous fire. The Herald of that city, says:

Another purpose of God in this great calamity seems to be, to teach a lesson to parents and employers respecting their duty to young men. The lifted veil which revealed such unexpected crime, also enabled us to see that the criminals were young men, clerks in our business houses. Ah, what a tale of sorrow and shame the papers were compelled to tell! Here were young men, probably respectably connected, having fathers, and mothers, and sisters who love them, but who must now blush to acknowledge the relationship—some of them passing the entire hours of the Sabbath in dissipation, and others following the solemn scenes of that holy day with a night of debauchery! Moreover, painful facts compel the belief that they were but representatives of many others similarly employed in various parts of the city, and in other business premises. And these are the future business men of the city, and perchance the future husbands of our daughters, and the present visitants at our homes; or, at least, attendants with our families at public picnics and festivals, and at private parties, dancing with those who stoop to promiscuous dancing, and mingling unchallenged in virtuous society! We tremble for the young men who are actors in scenes which have been so suddenly brought to light, and we shudder to think of the contagion of their influence.

"Withholding the Corn."

There is a verse of Scripture which has for some time past been very often impressed upon our mind, by the course which has been taken by a very large class of the people. It is that which reads thus: "He that withholdeth the corn, the people shall curse him; but blessings shall be on the head of him that selleth it."—The practice of "withholding corn," therefore, seems to have been so marked a practice in old times, as to call for special rebuke—and we are constrained to call attention to it, as not only in

itself a calamity, but as being productive of others which are of a very serious nature.

The products of the earth during the past season have been bountiful beyond precedent. The granaries and barns of the country, in every part, with scarce an exception are filled to overflowing with the liberal rewards of industry.—God has been rich and free in his gifts. Yet with an immense surplus, less grain and bread-stuffs have been received at the sea-board this year than were received up to the same period a year ago. While the West is boasting of its surplus of wealth the crowded communities of the eastern side of the Alleghanies are threatened with want and severe scarcity, if not actual destitution and famine. Is this right? Is it humane? Is it Christian? Can it be favored with the blessing of God?

We believe the causes of our recent commercial calamities are of a deep, and not generally understood nature; but we also believe that they are aggravated by the unwise course which has been so generally adopted by the grain-growing classes, of refusing to pay their merchants of whom they buy goods, in the products at the market prices. The merchants being unable to forward bills of credit drawn through the usual transferences and channels of trade, are unable to meet their engagements with their Eastern creditors, and thus a severe blow has been dealt at the circulation of exchanges, credits, and products, as a consequence of which bankruptcies, suspensions, and ruin have followed.—*Chris. Intelligencer.*

Leprosy.

It is said that this loathsome and terrible disease has broken out in Australia. The Victoria (Australia) Age of a recent date, contains the following:—

"It is again alleged that leprosy actually exists among the Chinese, and that it is likely to extend to Europeans. The following extract of a letter from a digger at Daisy Hill, dated Saturday, 10th August, gives the particulars:—Three days ago the troopers turned the Chinese out of their camp, but allowed them to take their tents, and then set fire to the rest. There are lots of them dying with the leprosy, and their camp was a regular nuisance. A carrier got £6 for burying one of them; he took the disease from the dead man, and the carrier is now dead. The doctor had the camp set fire to, as the stench came into the township, although the camp was three-quarters of a mile away."

The leprosy prevailed throughout Europe from the tenth to the sixteenth century, and then apparently became extinct; but of late years it has begun to develop itself anew, and some eminent physicians predict that it will again become prevalent. It exists at this moment in different parts of the world, but is said to be especially prevalent in the West Indies and in Norway.—Out of the comparatively small population of Norway, there are upwards of 2,000 lepers.—Occasionally cases make their appearance in other parts of Europe.

An article on modern leprosy recently appeared in Chambers' Journal, the following extracts from which will be read with interest, in connection with the above:—

"There are two varieties of the modern or existing disease,—the tubercular and the anæsthetic or joint form. The former is much more com-

mon, and, unfortunately, almost hopelessly incurable. It presents the most characteristic type of the disease, giving that painful appearance to the countenance which has in all ages made "the hoar leprosy" so repulsive. The spots generally show themselves first on the face, but by no means uniformly there. Their color varies from a glistening white to a dark blue.—As the disease advances, and the peculiar morbid deposit enters more extensively into the system, the beard, eyebrows, and eyelids fall out, the voice grows affected, and the sight becomes seriously impaired. These symptoms are constantly aggravated by depression of spirits, until at length, after the invasion of different important internal organs, death releases the sufferer. The average duration of this form of leprosy is about ten years,—a prolongation of life we may probably ascribe to the immunity of the bones from the disease, an immunity that among other advantages, permits mastication, and, in consequence, so far leaves the function of digestion unimpaired.

"The other, or anæsthetic variety, affects the joints of the hands, and feet, and is characterized by a numbness of those parts. Not unfrequently, if the disease be about to develop itself in the upper extremity, the patient complains of a cold feeling, extending from the elbow downwards. Wasting of the affected muscles ensues and the patient becomes unable to put on a glove or to use a needle. The disease speedily attacks the osseous texture below, and a joint is often removed with the neatness of a surgical operation. Very frequently this form of leprosy is arrested in its progress, and the patient recovers with a maimed foot or hand. In other cases, again, the disease goes on to develop itself in more vital parts.

"There is no especial age at which either variety shows a tendency to appear. The disease has been noticed alike in childhood and at advanced age. In the West Indies the white population is much less liable to it than the natives or the Jews. Women also seem to possess a greater immunity than men."

Confide in God.

There once lived in an old brown cottage, so small that it looked like a chicken coop, a solitary woman. She was some thirty years of age, tended her little garden, knit and spun for a living. She was known every where, from village to village, by the cognomen of "Happy Nancy."—She had no money, no family, no relatives; she was half blind, quite lame and very crooked.—There was no comeliness in her, and yet there, in that homely, deformed body, the great God, who loves to bring strength out of weakness, had set his royal seal.

"Well Nancy, singing again!" would the chance visitor say as he lounged at her door.

"La! yes, I'm forever at it. I don't know what people will think;" she would say with her sunny smile.

"Why, they'll think as they always do, that you are very happy."

"La! that's a fact. I'm just as happy as the day is long."

"I wish you'd tell me your secret, Nancy; you are all alone, you work hard, you have nothing surrounding you—what is the reason you are so happy?"

"Perhaps it is because I have'n't nobody but God," replied the good creature, looking up.—

"You see, rich folks, like you, depend upon their families and houses; they've got to keep thinking of their business, of their wives and children, they're always mighty afraid of trouble ahead. I ain't got anything to trouble myself about, you see, 'cause I leave it all to the Lord. I think, well, if he can keep this great world in such good order, the sun rolling day after day and the stars shining night after night, make my garden things come up the same, season after season, he can sartainly take care of such a poor simple thing as I am; and so, you see, I leave it all to the Lord, and the Lord takes care of me."

"Well, but, Nancy, suppose a frost should come after your trees are all in blossom, and your little plants out, suppose—"

"But I don't suppose; I never can suppose; I don't want to suppose, except that the Lord will do everything right. That's what makes people so unhappy; you're all the time supposing. Now why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah! Nancy, it's pretty certain you'll get to heaven, while many of us with all our wisdom will have to stay out."

"There, you are at it again," said Nancy, shaking her head, "always looking out for some black cloud. Why, if I was you, I'd keep the devil at arm's length instead of taking him right into my heart—he'll do you a desperate sight of mischief."

She was right, we do take the demon of care, of distrust, of melancholy foreboding, of ingratitude, right into our hearts, and pet and cherish the ugly monsters, till we assimilate to their likeness. We canker every pleasure with this gloomy fear of coming ill; we seldom trust that pleasure will enter, or hail them when they come. Instead of that, we smother them under the blanket of apprehension and choke them with our misanthropy.

It would be well for us to imitate happy Nancy, and "never suppose." If you see a cloud, don't suppose it's going to rain; if you see a frown, don't suppose a scolding will follow—do whatever your hands find to do and there leave it. Be more childlike toward the Great Father who created you; learn to confide in his wisdom and not in your own; and above all, "wait till the 'suppose' comes and then make the best of it." Depend upon it, the earth would seem an Eden if you would follow happy Nancy's rule, and never give place in your bosom to imaginary evils.—*Exch.*

New York Milk.

Some startling disclosures have recently been made before a committee of the Brooklyn Common Council, in regard to re-building a large milk establishment, opposed as a nuisance. We should judge the opposition to be remarkably well-founded. There were 1200 stalls in the stables, and, to quote the graphic report of the committee:

"Each cow is confined to a space three feet in width by eleven feet in length. The cows are tied in the stables when they are first purchased, and kept there until they die or are sold to the butcher. They are fed three or four times a day with boiling swill, which remains steaming under their heads until it becomes sufficiently cooled for them to drink. In the summer they are the whole time in a vapor bath, breathing the fetid air that has been breathed over and over again; their tongues hanging out while they pant for breath. In the winter every crevice is stopped to prevent the cold from entering (frost never enters these stables in the coldest weather.) The cows are steamed and stimulated up to the highest milking degree."

It is no wonder that a species of lung fever and consumption carry off the poor animals—that is, when the milk is unable to take away all the disease from the system. The mortality, too, is often anticipated by the enterprise of the butcher. But besides this sickness so naturally engendered, about twelve years ago a singular disease made its appearance in these stables, and yet continues its ravages. It comes from the hot swill given to the cows, though its precise origin is not understood. Sometimes the victims die suddenly and swell up to twice their natural size, showing the usual signs of poison. Those which linger longer under its attacks are found to have their lungs nearly destroyed. Inoculation is the only remedy, and of the cows upon which it is tried, about one in five dies.

The effect of all this upon the general health of New York is manifest in the reports of mortality. But the great sufferers are the infants. In fact, the surviving children of that city may congratulate themselves that they never will again have to battle for life against such fearful odds. In 1843, before the swill distemper was known, about one third of the deaths of the city were infants under five years of age; in 1856 the number was nearly five-eighths of the whole. This is a rate of infant mortality, say the commit-

tee, eight per cent. above Glasgow, ten per cent. above Liverpool, and nearly thirteen per cent. greater than London; and the per centage in those cities is decreasing, whilst it is increasing in New York. Such facts are exceedingly discreditable to the American character, but the "popular sovereignty" of the localities where they abound is alone accountable for their continuance.

Christianity in Turkey.

American Commerce and Christianity in Turkey. We make the following interesting extract from a Constantinople letter in the New York Evening Post:

"American Commerce continues to increase with this place. Large quantities of American furniture is being brought out for sale. American carriages, and especially harness sell well here. The furniture, however, is of an inferior quality whilst good mahogany settees and sets of chairs would command an immediate sale. It has already a high reputation in Constantinople. Large quantities of Yankee stoves are in the market, and sell well. American rum and brandy (!) of the most villainous kind are imported by shiploads, and sold for the benefit of the wretched. Intemperance is fast taking hold of the higher, even more than the lower classes, and the poison imbibed is generally the aforesaid rum, sometimes converted into bakki.

Some person in the United States is certainly hoaxing the credulous with accounts of the extensive conversion of the Mussulman population of Constantinople to Christianity. Some of the American papers have even contained the tale of the Bible being read in almost all of the mosques here! The truth is that in the last twenty years that missionaries have been in this place, two Mussulmans have become Christians, with their families, while during that period hundreds—it might even be said thousands—of Christians have become Mussulmans; and the feeling of animosity, and hatred, and contempt of Mussulmans against Christianity is as deeply seated as it was one hundred years ago. If any change has taken place in this feeling, it must be attributed to fear; for the late presence of the allied troops certainly has imposed somewhat upon the otherwise fanatic Turk. The cases where the Bible is read by Mussulmans must be few, and in the mosques, none; and the assertions otherwise are as incorrect as they are indiscreet."

What Will the Harvest Be?

They are sowing their seed in the daylight fair,
They are sowing their seed in the noon-day's glare.

They are sowing their seed in the soft twilight,
They are sowing their seed in the solemn night:
What shall the harvest be?

They are sowing their seed of pleasant thought,
In the spring's green light they have blithely wrought;

They have brought their fancies from wood and dell,
Where the mosses creep and the flower-buds swell;

Rare shall the harvest be.
They are sowing the seed of word and deed,
Which the cold know not, nor the careless heed,
Of the gentle word and the kindest deed,
That have blessed the heart in its sorest need;
Sweet shall the harvest be.

And some are sowing the seeds of pain,
Of late remorse and a maddened brain,
And the stars shall fall, and the sun shall wane,
Ere they root the weeds from the soil again;
Dark will the harvest be.

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seeds of care,
Which their soil hath born and still must bear;
Sad will the harvest be.

They are sowing the seed of noble deed,
With a sleepless watch and earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whitening where'er they go;
Rich will the harvest be.

Sown in darkness, or sown in light,
Sown in weakness, or sown in might,
Sown in meekness, or sown in wrath,
In the broad work-field, or the shadowy path,—
Sure will the harvest be.

Every new sense of Christ's love adds degrees to ours.

Navigation on the Lakes.

The storms which sweep over our great lakes are as terrific as any which are encountered upon the broad ocean, and the sailors who navigate the vessels that ply on them are exposed to sufferings as intense, and to death in as fearful a mood as the brave tars who struggle for dear life in the gales that send so many of them to a watery grave in the boisterous Atlantic. In illustration of this we have a graphic account of the loss of the schooner Flying Cloud, and seven of her crew, on Lake Michigan.

This vessel which was commanded by Capt. Sherwood, left Chicago on the 18th ult. for Cleveland, with a cargo of wheat. When she left port the wind was southwest and the weather moderate. What followed we copy from the Chicago Press, only remarking that this is but one of several shipwrecks that have occurred on the lakes recently:

"About 10 o'clock at night it hauled round to the North, and increased steadily till 12 o'clock to a perfect hurricane, accompanied with snow, when the boat was carried away from the davits, and the captain ordered the vessel by the wind. About two o'clock on Thursday morning, while the vessel was under close reefed canvas, the fore gaff was carried away, and the foresail split to ribbons.

The wind about this time veered around to the northwest, and the decks and rigging were completely covered with ice. As the cold increased it was deemed the only safe course to let the vessel run before the wind—the seamen being completely paralyzed with cold, for the sea made clean breaches over her carrying away everything moveable on deck. About ten o'clock the vessel struck, about one mile east of Grand Calumet Creek, and almost immediately 'broke her back' and filled with water. The captain and crew immediately took to the rigging—where they remained all day—and at night they came down and spent the night on the quarter deck lashed to the spars. And what a night that was to these poor mariners. Every one wet to the skin, and their clothes frozen as stiff as a jointless coat of mail—without food, fire or nourishment of any kind, and the sea breaking over them—was it to be expected that flesh and blood could stand that?

Friday morning two of the crew were found dead—frozen stiff, and the captain and a seaman all but perished. About 9 o'clock, the mate, Geo. Gardner, determined to do all in his power to get a boat to take the crew off the vessel, jumped overboard and swam ashore—a distance of twenty rods—and made for a shanty about a mile and a half in the woods from the shore; but when within a short distance of it, he fell exhausted and perished. Another sailor, Wat Bayne jumped next, on the same errand. Nobly and manfully did he struggle against the angry waters and gained the shore, but it was only to lie down on the beach within sight of the crew in the cold embrace of death.

At this juncture all hope seemed to be lost and the captain attempted to rise and also make an effort to get ashore, but he was so enfeebled that he only rose and immediately fell back and ejaculated, 'Boys, I'm dying—Try and save your lives—Tell my wife that I've done my duty.' These were the last words he spoke. Frank Fox, our informant, was the next to jump overboard—which was about half-past twelve o'clock, and he was no sooner in the water than he saw two men coming along the beach with a small boat. This gave him additional courage, and after a severe struggle, he reached the shore. The two men launched their boat, and one went on board and another remained on shore with a rope. They made one trip in the boat successfully, and brought one man ashore, Henry Coleman; but three successive times it was swamped, and the last survivor left on board was drowned. The boat was broken to pieces.

Fox, too weak and stiff to render any assistance, immediately after landing, made for the shanty in the woods and found it occupied by an old man and woman. Close by it he found the mate lying nearly dead. He was carried inside, his clothes cut from his body, and wrapped in warm blankets, but he almost immediately ex-

pired. Henry Coleman, the other survivor, arrived at the shanty soon after. Both were nearly dead with cold. In the kindest manner possible they were taken care of. Their clothes, being still stiff, had to be cut in pieces from their bodies, and they were put into comfortable beds before the fire, and rubbed till they revived. So far gone were they, that they could neither eat nor drink till Saturday morning. Had they remained an hour longer exposed to the elements, there is but little doubt they also would have perished."

State of Affairs in Calcutta.

The following extracts are from a letter just received by Mr. H. A. Loomis of this city from a relative in Calcutta:

September 23, 1857.

*** India is now being shaken to her very centre, and confusion prevails—a fusion of caste has taken place. The Hindoo has drawn his tulwar, and stood at the side of the Mussulman to avenge what they consider their equal wrongs. The mutiny has reached now within ten miles of Calcutta, and every avenue to the city is stopped. I believe every one's mouth would be stopped if government had the power, but thought cannot be imprisoned. It is smouldering, and will ere long break out with redoubled ardor. England is to reap the bitter fruits of her mis-doings. Calcutta, that has been called the "City of Palaces," is to be a city of blood. The natives are showing what they are able to do when roused, and England is showing the extent of her power. The natives number three times as many as the English, and are desperately cunning—besides, yea, and what shall I say? when all this is over (which will not be for a long time) this Eastern Empire will enjoy a peace unknown to it before, even under British rule.

Every one knows there is danger here in Calcutta; a sudden outbreak may happen in the dead of any night when the few Volunteer Guards are asleep; even they are complaining of the duty. Their constitutions cannot bear exposure, as those of the natives. Mark me! The English will never hold this country nor any part of it, without the assistance of the natives. Many who do not like to say why, are slyly leaving the country, taking passage without publicly entering their names as usual.—Some are out of health—business calls them home. So you see we are all upset.

I have only to say as regards myself, that should we have an outbreak I have no reason to expect any more mercy from the hands of the Insurgents than an English woman. They may roast my feet, draw out my finger nails, cut off my limbs, burn me alive, quarter my body, toss my head into the air, as it may suit their barbarous fancy. They have done these and worse too bad for my pen to trace, to other poor females in India. Yes and not twenty miles from Calcutta too! It has been said, and fully believed, even now that the Mussulman population would burst forth at once, were it not that fear prevents them. Well, should they come to me, I must act according to circumstances. I hope they would make quick dispatch. I have hoped so all along, for I would not like to be a burden to others, with both feet and both hands cut off, as was poor Mrs. Kinsley's, and then told to run after her husband! How dreadful! They cut all the flesh from the arms of one poor man, and left his hands hanging by the chords. They compelled one poor woman to drink her husband's blood, and then to eat a piece of her own child, which they handed to her on the point of a tulwar.

That constant follower of War, Famine, is close upon us, and from the scarcity of provisions, an exorbitant price is demanded for everything—almost double what it was two months ago. The Insurgent leaders pay their (native) soldiers well, from the treasure they have taken from the various banks up country, and money, jewels, &c., which they have taken from the villages and stations, which they have burnt down.

One or two steamers are anchored off town as places of refuge for ladies and children who

may think themselves safer there than in their own houses, in case of the anticipated outbreak. Several large buildings in the city have been prepared for the same purpose—the 'Lunatic Asylum,' the 'Leper Hospital,' &c.—the lepers and lunatics, in case of necessity, to be placed in closer quarters, to make room for the panic-stricken. *** The editor of the 'Herkarn and Literary Gazette' has had his journal suppressed by government. There are now but two solitary papers allowed to be published—one is the 'Phoenix,' the editor of which has paid a high price for license; he trembles momentarily lest he be gagged; (he will be no doubt). The other is the 'Englishman or Military Chronicle,' the Government's own, and publishes just what it has orders to publish, and no more.

Letters and parcels that have been posted and pre-paid to be sent (to English and other ports) by the last steamer that sailed on the 9th inst., were picked up the next day in the river, there being nearly a hundred of them, fifty-two belonging to a Boston firm! The case is now pending in Court, but Government seems to treat the matter indifferently, and the merchants are very angry, and justly so. After the mail left prior to that, some gentlemen suspecting wrong doings, went to the Post Office to see whether any of their parcels had been left behind, when lo and behold, two trunks full of papers, &c., were found that had not been sent. It is firmly believed by the public that Government do not think it for their interest to allow the news to reach the home authorities. So bad as it is, even here, every endeavor is used to keep back the truth by throwing dust in the eyes of the public."

The word of God is supposed to be accessible at the present time to at least 600,000,000 of the human family. In the year 1803, it was accessible as a whole in only twenty-six tongues, though parts of it had been printed in twenty-four more.

Well we may wonder that the great God should stoop so low, to enter into such a covenant of grace and peace, founded upon such a Mediator, with such utter enemies, base creatures sinful dust and ashes as we are. This is the wonderment of angels, a torment of devils, and the glory of our nature and persons, and will be matter of admiration and praising God to us for all eternity.

Original.

Rule for the Use of "To-Day."

We anticipate that some of our readers will ask us, and therefore we may as well consider the question now, whether there may not be evolved some rule or law of language,—in accordance with which "today," as an adverb of time, is sometimes to be understood as qualifying the act of speaking and at others that of fulfilment,—which shall settle or determine which it qualifies in Luke 23:43.

The most conclusive illustration of the use of the term in a given case, is its general use elsewhere by the same speaker or writer.

Next to this, is its use in the age, at the time, and by those who were contemporary with such speaker.

And, aside from these, we may contrast it with the same precise formula of words, uttered under like circumstances. Or, as a last resort, it may be compared with phraseology that nearly resembles it.

To determine if any rule may be evolved respecting the use of today, we will first give a full list of all the passages we find, where it is used to qualify the act of speaking:

Ex 34:11 That which I command thee this day
Deut. 6:6 These words which " " " "
28:14 The " " " " " "
7:11 The judgments " " " " " "
8:28 The way " " " " " "
27: 4 Those stones " " " " " "
8:11 His statutes " " " " " "
10:13 " " " " " " " "
27:10 " " " " " " " "
28:15 " " " " " " " "
4:20 His commandments " " " " " "
8: 1 " " " " " " " "
28: 1 " " " " " " " "
30: 8 " " " " " " " "

11:11 " " " " " " " "
11:13 The " " " " " " " "
27: 1 " " " " " " " "
15: 5 These " " " " " " " "
19: 9 " " " " " " " "
13:18 The com. of the Lord " " " " " "
28:18 " " " " " " " "
30: 2 All that I " " " " " " " "
30:16 I command thee this day to love the Lord
15:15 Therefore I command thee this thing today

We have made a more scrutinizing examination of the subject, than we made three weeks since, and have found a few more examples of this phrase in connection with commands, than we instanced then.* The foregoing, however, we believe to be a full list of all the places where the word is used in our English Scriptures.—There are a few other passages, which are of the same import, of which the following we believe to be a full list.

Deut. 5:1 Judgments which I speak in your ears this day

32:46 The words which I testify among you this day

8:19 I testify against you " " "

30:18 I denounce unto " " "

The following passages in Deuteronomy may be claimed as belonging to the same category, but we think incorrectly:

Deut. 4:8 This law which I set before thee this day

11:26 I set before you this day a blessing

32 Judgments which I set before you this day

In these texts we think Moses is referring to what he has done that day; as he says in chap. 30:15, "I have set before thee this day life and death," &c.—in which it plainly qualifies the act of setting before, and not any declaration, I am sitting before you. Also, in

Deut. 4:26, "I call heaven and earth to witness against you this day." And

30:19, "I call heaven and earth to record this day, that I have set before you," &c.

In these, we think, it qualifies the act of witnessing and recording; and not the act of calling on heaven to witness: as we read in Gen. 31:48, "This heap is a witness between me and thee this day."

There are a few other passages quoted by a correspondent, which we think are also incorrectly claimed as qualifying the act of speaking, viz.,

In Deut. 31:27—"Behold, while I am alive with you this day, ye have rebelled against the Lord"—it qualifies the phrase, "while I am alive," and not the utterance of the declaration respecting it. Also the whole phrase "while I am alive with you this day," is adverbial, and qualifies "ye have rebelled," &c. Moses' being alive, and the Jews' rebellion, were both on that day; and if that example was "like" Lu. 23:43, then not only did Jesus make the promise, but the thief was to be in paradise on that day.

In Josh. 24:15—"Choose you this day," &c.—it evidently qualifies the commanded act of choosing, and not the command that they do choose.

In 1 Sam. 25:33—"Blessed be thou which hast kept me this day"—it qualifies the act of keeping.

In Ps. 95:7—"Today, if ye will hear his voice, harden not your hearts"—it qualifies the phrase "harden not your hearts," which they are entreated to refrain from doing today; and

* In "The Englishman's Hebrew Concordance," this phrase is intermixed with more than twenty-one hundred instances of the use of the word day; from which its connections with "to" or "this" have to be separated. While the Hebrew and Greek Concordances are used as aids to find the texts containing this phrase, the quotations are all made from our common English version. No obscurity, therefore, results from the use of those aids; and hence they cannot be plead in excuse for not appreciating the relevancy of the quotations. So great a number of texts are quoted, for the simple reason that the English Concordance does not give them, and their quotation supplies the English reader with means of judging which he would otherwise lack.

therefore it cannot qualify any declaration that it is uttered today.

The same criticism will hold good respecting Heb. 3:7, and 4:7.

In Isa. 38:19—"The living, he shall praise thee, as I do this day"—it qualifies the king's act of praise, of which he is speaking, as well as his speaking.

There now remains a single promise, not noticed in the foregoing, in which it *does* qualify the act of speaking, viz., Zech. 9:12, "Turn ye to the strong-hold, ye prisoners of hope; even today do I declare unto you, that I will render double unto thee."

This we think exhausts the instances to be found in the Bible where the act of speaking is qualified. In one there is a promise made, and in the others commands are enjoined, or threatenings are uttered. May we not then evolve the rule that where commands, threats, and promises are spoken in connection with "to-day," that it qualifies the act of speaking? We say that we cannot. For

1. The above examples of commands, are wonderfully uniform in their phraseology; and to adduce them as examples, there should be a like phraseology in the thing to be illustrated.

2. When commands are given—in other phraseology, in other times, and by all others except Moses,—in connection with today, it in no case qualifies the act of speaking, but, as in the following examples, the acts of eating, of consecrating, of bestowing, of bearing tidings, and of hardening the heart.

Ex. 16:25 And Moses said, Eat that today

32:29 Consecrate yourselves today to the Lord, that he may bestow upon you a blessing this day.

2 Sam. 18:20 Thou shalt not bear tidings this day

Psa. 95:7, 8 Today if you will hear his voice, harden not your hearts.

Matt. 21:28 Son, Go work today in my vineyard

Heb. 3:7, 8 The Holy Ghost saith, Today if ye will hear his voice, harden not your hearts

3:13 Exhort one another daily, while it is called today

4: 7 Again he limiteth a certain day, saying in David, Today, after so long a time, as it is said, Today if ye will hear his voice, harden not your hearts.

3. If the utterance of commands in such connection, were invariably thus qualified,—as we see by the foregoing they are not,—it would not therefore follow that promises are. We have seen that there is but a single instance of a promise thus qualified; but the instances are numerous in which promises or predictions are made in such connection, without being thus qualified, as in the following:

Ex 14:13 See the salvation of the Lord, which He will show you today.

1b.—The Egyptians, whom ye have seen today, ye shall see them again no more.

Lev. 9:4 Today the Lord will appear unto you

Deut. 2:18 Thou art to pass over through Ar, the coast of Moab, this day

v. 25 This day will I begin to put the dread of thee upon the nations

9: 1 Thou art to pass over Jordan this day

29:13 That he may establish thee today

Josh. 3: 7 This day will I begin to magnify thee.

1 Sam. 9:18 Ye shall eat with me today.

17:46 This day will the Lord deliver thee. . . I will give . . . the Philistines this day to the wild fowls.

18:21 Thou shalt this day be my son-in-law

1 K. 1:30 Even so will I certainly do this day

20:13 I will deliver it into thine hand this day.

Hag. 2:19 From this day will I bless you

Mark 14:30 I say unto thee, That this day, even in this night, thou shalt deny me thrice

Luke 13:33 I must walk to day and tomorrow

19:5 Today I must abide at thy house

22:34 I tell thee, Peter, The cock shall not crow this day

It will thus be seen that the single instance of a promise or prediction thus qualified, is an exception and not the rule.

4. There is no logical reason why the use of

today in connection with commands, should be adduced to evolve a rule respecting its connection with promises, any more than should be its use in connection with inquiries, requests, or declarations, of which we gave numerous examples three weeks since,—to which reference can be made.

As only some thirty examples of the use of today—out of more than eight times that number of its use,—can be quoted to sustain its qualification of the act of speaking, it cannot be claimed as “generally” thus qualifying that act. As such qualification is not uniform in its connection with commands, except with a specified phraseology, it cannot be claimed as a rule when used in the giving of a command with other phraseology. As examples of commands can no more govern its use with promises than other declarations, they, no more than others, establish a rule for promises. As the only instance of such use with a promise, is an exception to its general use with such, no general rule can be founded on such exception, in opposition to such general use. As there is no instance of such qualification in its use in the New Testament, and as the Saviour invariably used to day as a qualification of the *doing* of what he uttered, no general rule, founded on exceptions, and on ancient usage, can weigh against his own invariable use of language. So we judge, and therefore believe and teach.



The Advent Herald.

BOSTON, DECEMBER 12, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE INTERMEDIATE STATE.

ANSWER TO QUESTIONS OF J. M. O.

Continued from our last.

As remarked in a former article, there are only three instances of the use of the word “paradise,” in the New Testament, in each of which it is referred to as a place now existing; and in no case is it intimated that it is a place that will be, in distinction from one that is. These passages will be referred to, inversely, in the order of their occurrence.

1. In Rev. 2:7, the Saviour promises, “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.”

Here, paradise is spoken of as a place that now is; and what is denominated “the tree of life,” the Saviour affirms, is now there. This imagery being affirmed to be in paradise, is evidently taken from the garden of Eden, where grew the tree of life, which was a symbol of eternal life,—man’s continuance in which was to be determined by his probation. As the Jews were accustomed to call the place of the pious dead by the name of the Garden of Eden, and its synonym paradise, the mind naturally connected with it the same scenery that existed there.

“The tree of life,” in that paradise, must then be a metaphorical denominative of the means of assurance of that life, which the literal tree symbolized; and to “eat of the tree,” must be put by substitution for the participation in that assurance which admission to paradise must give to the believer. As the saints there rest in full assurance on the conviction that they have put on Christ; that they have, beyond all contingency or fear of apostasy, a sure title to the reward in prospect, they are just as certain that they will have part in the resurrection, as Adam would have been sure to live, had he eaten of the tree from which he was debarred.

It is objected to this, that in Rev. 22:2, the tree of life is in the new earth; and that hence, paradise must be the new creation.

This argument would be valid, if the same imagery could only be applied to one locality.—But its presence in the new earth, is no more in compatible with the use of this imagery in connection with the resting place of the pious departed,

than it is with its presence in Eden. In Eden, it stood a literal tree. It is referred to as in paradise by a figure. And in the symbolic representation of the new earth, it is a symbol. Under each of these uses, it points to the regeneration, or new creation. In Eden, it symbolized what would continue—the eternal life of man—if he did not apostatize. That life being lost, is recoverable only through Christ. In the new earth, it symbolizes Christ as the source of life and immortality to the redeemed; and eating of it in paradise, is exercising faith in Christ there, in full assurance that he will restore that forfeited gift.

That the tree of life is properly put for anything connected with or that gives assurance of the life to come, is evident from its use elsewhere in the Scriptures. Thus True Wisdom “is a tree of life to them that lay hold upon her.”—Prov. 3:18. So is “the fruit of the righteous, a tree of life,” 11:30. “When the desire cometh, it is a tree of life,” 13:12. And so, also, “A wholesome tongue is a tree of life,” 15:4.

2. PARADISE NOT THE THIRD HEAVEN.

The next instance of the use of this word is in 2 Cor. 12:1–4.

Paul says: “I will come to visions and revelations of the Lord. I knew a man in Christ, above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter.”

There has been much speculation on this passage as to whether Paul was entranced, and his spirit, separate from his body, admitted into paradise and the third heaven, or whether he was taken there bodily, or whether he had only a vision of these things,—he being in the body on the earth.

To this it may be replied, that as no man may expect to know more of these occurrences than Paul did, his declaration that he cannot tell whether he “was in the body or out of the body,” places that point beyond the power of any man to determine. The apostle, then, may have been rapt into heaven and into paradise, bodily, as the Spirit “caught up Philip,” Acts 7:39; or without his body, so far as there are now any means of determining. But while this is uncertain, it is clearly revealed that Paul fully believed the spirit capable of perception, activity and enjoyment, when out of the body as well as in; for otherwise he could not have doubted that he was in the body.

This point may be illustrated by the unanimous opinion of those who deny the consciousness of the spirit when out of the body. These without doubt believe that Paul was in the body. They think they know that Paul could not have had such visions if out of the body. While Paul declares that he cannot tell whether he was in the body or out; they think they undoubtedly can tell, that Paul was not out. The question then arises, how their confidence respecting what Paul could not tell, can be reconcilable with the sameness of their belief with Paul’s. It is evident that if they had Paul’s belief, they would have Paul’s doubt, and could no more decide on that point than Paul could. And as Paul could have had no uncertainty on the subject, had he believed as they do, so must their confidence on the subject, be an absolute demonstration that, on this point, their belief differs from Paul’s. We submit this to those who thus believe, as a point that has never yet been fairly met.

As to the *reality* of Paul’s being rapt into paradise and into heaven there can be no question; for he expressly affirms it. His words are “I knew . . . such an one caught up to the third heaven; and . . . he was caught up into paradise,” such express and unequivocal declarations are reconcilable only with a real rapture, and not with an imaginary one.

Some reply that this was only done in a vision; but as the term “vision” is as expressive of what is actually seen, as of what is beheld in prophetic ecstasy, its use does not militate against the actual reality, which he expressly affirms. Besides, he does not say that his being caught up was a vision, but when thus caught up to paradise and to the third heaven, he had his visions. He also adds that he “heard there unspeakable words;” which he could not have there heard, if not there present. And as he could not be caught up to places that do not actually exist, his declaration that he was there rapt, is an affirmation of their present being; so that his visions there were not symbolic of such places to exist in the future, but were in such places now existing.

It is claimed—by those who deny the intermediate state and hold to the admission of the spirit into heaven at death,—that “paradise” is here made

identical with “the third heaven.” The only argument to be adduced in support of this, is that Paul narrates both visions in the same connection. This fact, however weighs nothing against the intimations in the narration that he is relating separate and distinct occurrences.

(1.) The apostle says, “I come to visions and revelations,” which intimates that he was about to speak of visions more than one; and (v. 7.) the thorn in the flesh was given him lest he be “exalted above measure through the abundance of the revelations.”

(2.) The “visions,” which he refers to in the plural, are related as separate and distinct events, being coupled together by the connective particle: Thus he knew a man caught up to the third heaven,—and he knew a man caught up into paradise; by which, says Epiphanius, “he shows heaven to be in one place, and paradise in another.”

(3.) Paul needlessly repeats the expression “I knew a man;” and, also, he needlessly repeats his doubts of whether he was “in the body or out of the body” in connection with each event, if they were only one; for while this was necessary if the two were different, it was superfluous and improper, and a species of tautology unexampled in Paul’s writings, if they related to a single transaction.—And

(4.) All Christian antiquity, with the exception of that noted spiritualist Origen, held that Paul’s narration is descriptive of separate and distinct events. Thus Irenæus saith: “He was caught up to the third heaven and also caught up into paradise.” So also Tertullian. And Methodius saith, of the repetition referred to: “For hence, he intimates that he had seen two great visions, being twice assumed, first to the third heaven, and then into paradise.” “Therefore,” as saith Dr. Whitby, though “the third heaven here, according to the language and distinction of the Jews, doth signify the angelic heaven, it doth not follow that paradise, into which the apostle was caught up, at another time and in another vision, must signify the same.”

An objection has been found in the phrase “caught up,” in the English translation, as inconsistent with the location of paradise in Hades. There is, however, say Dr. George Campbell, “nothing in the original answering to the particle up.” The Apostle has very properly employed the word *harpazo*, expressive more of the suddenness of the event, and of his own passiveness than of the direction of the motion.” The same word occurs where the wicked one “catcheth away” the word, Matt. 13:19; where they are saved by “pulling” them out of the fire, Jude 23; and where no man is able “to pluck” men out of the Father’s hand, John 10:29.

It has also been intimated that this view places paradise in “hell,”—a very undesirable locality. We trust that no one will use the word hell opprobriously for the sake of giving point to an objection that can only accompany such opprobrious use—its original meaning being entirely independent of punishment or demerit, and significant only of the covered and unseen, and thus used as the place of all the dead. The question, however, has not respect to the desirableness of its locality, but its present existence. If it is the resting-place of the pious dead, as the Jews held, it is a place to be desired; and objection to its locality is no argument against its existence—to say nothing of the propriety of questioning the desirability of its location let it be wherever God may have seen fit to place it.

3. CHRIST’S PROMISE ON THE CROSS.

The only other place where the word paradise occurs in the New Testament is in Luke 23:43, where the Saviour on the cross, is represented as saying to the penitent malefactor, “Verily I say unto thee, To day shalt thou be with me in paradise.”

Of this scripture, like the others referring to the same subject, there have been held opposite opinions, alike differing from that maintained in this article. The first and most prevalent one, is that the penitent thief is here promised admission to heaven, and that that is the kingdom of which he enquired. This conclusion, however, is defective. For,

(1.) The Jews looked for a kingdom to come on the earth to be established under the whole heaven; and the malefactor, speaking in the language of the Jews and recognizing Christ as the promised King, could only have had reference to that future dispensation—“the world to come whereof we speak.”

(2.) He said not, when thou goest into thy kingdom, but “when thou comest.” And hence the thief, not unlikely, had in view Christ’s resurrection and future triumph.

* In the Syriac it is, “And I knew the same man.”

(3.) As the Jews distinguished between paradise and heaven, the thief, by the promise of the former could not have understood the latter, and as the Saviour spoke the Jews’ language he must have used the word in its then common acceptation. And

(4.) That the Saviour did *not* go to heaven before His resurrection is affirmed by His declaration to Mary on the morning of the third day “Touch me not; for I am not yet ascended to My Father,” John 20:17. A promise of admission to paradise, therefore, is not a promise of admission to heaven.

The opposite view taken of this passage is, that as the thief asked to be remembered when Christ should come in His Kingdom, therefore the Saviour, in answering his request, must have promised admission into it,—using paradise as expressive of it. To harmonize the passage with this view they make the adverb “to day,” equivalent to *now*, and a modifier of the time when the promise was made and not of that of its fulfillment. Thus they punctuate the passage, so as to read, “Verily I say unto you to day, shalt thou be with Me in paradise.”

To this it may be replied (1) that, paradise and the kingdom can be no more synonymous, to harmonize with the last view, than in the former case; that as the Jews distinguished between paradise and heaven, so did they also distinguish between it and the world to come; that the Saviour to have spoken intelligibly to the thief, must have used the word as the Jews did, and that the thief therefore, could only have understood it as a promise of admission into the abode of the blessed.

2. It is not necessary, in the answer to a question, that the answer should be couched in the precise terms of the interrogation. Should a son ask his father for the bestowment of a certain property on him at his father’s death, his request would be fully covered by the declaration, “To-day I shall execute my will and make you my sole heir.” And thus any assurance of remembrance on the establishment of the kingdom, would cover the malefactor’s request, and the promise of immediate admission to paradise, would be to him full assurance of such future remembrance. The promise, covering more than the mere request, it need not necessarily be understood as limited to it; for, God “who is able to do exceeding abundantly above all that we ask and think,” (Eph. 4:20), often grants more than is petitioned for. Thus God said to Solomon (1 K. 3:13) “I have also given thee that which thou hast not asked.” On the answer of Christ To day shalt thou be with me, Wesley observes, “In paradise”—the souls of the righteous remain from death till the resurrection: As if he had said, I will not only remember thee then, but this very day.”—(Notes)—admitting him to paradise as full assurance of such future remembrance.

3. The adverb, “to day,” is a form of the Greek that occurs 41 times in the New Testament, and in no instance is it rendered *now* or anything besides “to day,” and “this day”; in distinction from on other days. Any declaration, therefore that it is equivalent to *now*, cannot be sustained.

4. The punctuation of this text as in the common English version, will stand the test of the closest scrutiny. Dr. Clarke speaks of the removal of the comma from before and placing it after “to-day,” as a “most feeble and worthless criticism;” and he adds: “such support a good cause cannot need; and in my opinion, even a bad cause must be discredited by it.” And Dr. Whitby says, “That the word ‘to-day’ is *not* to be connected with I say,—as if the sense were this, ‘I say to thee to-day,’ but with the words following, so as to contain a promise, that the thief should even that day be in paradise, as to his better part,—appears from the familiar phrase of the Jews, who say of the just man dying, ‘To-day he shall sit in the bosom of Abraham.’” In the Institutes of Menu, Chap. Economics, Inst. 243. are the following words: “A man habitually pious, whose offences have been expiated, is instantly conveyed, after death, to the higher world, with a radiant form, and a body of ethereal substance.” But this “higher world,” was in contrast with Tartarus, and was denominated by them “paradise;” and hence sprung that oracle of the Chaldees, “Seek paradise, the glorious country of the soul,” Aruch 11:4. And Philo the Jew defined paradise to be “the representation of a soul leaping for fulness and greatness of joy.” See Whitby’s Com.

That the punctuation of the text, is in accordance with the sense of the passage is evident from the following considerations:

(1.) The Saviour, in no instance, ever called attention to the fact that he was then speaking, while he often designated the time or order of the fulfillment of what he uttered,—as in more than fifty recorded instances. See Article “This day” &c., on p. 371 of the *Herald*—three weeks since.

(2.) He was also in the practice, when such wa

the case, of stating that the event spoken of would be fulfilled "to-day," or "this day"—as in eight examples given in the article referred to.

(3.) The words "to-day," or "this day," occur 42 times in the New Testament. In no instance are they used to qualify the act of speaking; but in every case they qualify the event, that is the subject of discourse—37 instances being of things that have transpired in, are then, or have continued unto the day of speaking, and the remaining fifteen being of events then future, but which were to be fulfilled in the day that they are spoken of, eight of these being the words of Christ.*

(4.) The Saviour often prefaced his words with, "Verily," or, "Verily, verily I say unto you;" and in each instance of the use of that formula, the subject of the discourse, with its attendant time and circumstances, commences invariably immediately after it, which requires the comma at its close,—as in seventy-five instances of such use.

(5.) The word "verily," i. e. "truly," as used by Christ, attests the verity of his utterances, and never the reality of his speaking: which requires that the time designated should also be understood as that of the fulfillment of the thing uttered.

(6.) The phrase, to-day, or this day, occurs more than 300 times in the Old Testament—as shown in the Herald of Nov. 21st.—of which 56, indicate that the event has transpired on the day of speaking; 70, that it is to-day or this day; 84, that things have continued unto the day of speaking; 16, of things being done that day; of 6, the day is the subject of the discourse; in 51 instances, it is of events that are to be in the future, but on the day of speaking—making 282 times when it qualifies the event; it is used about 30 times, to indicate that the command, threatening, or promise uttered, is given on that day,—in most of which, the command is to be obeyed, the threat heeded, or the condition of the promise complied with on the day of utterance; and that form of speech in which it qualifies the time of speaking is, with one exception, a peculiarity of the time of Moses, and is used by him in the enactment of laws.

(7.) The common sense of the passage,—by which we mean, without impeaching the general good sense of any one who thinks differently, the sense commonly taken of it—has placed the comma where it is. That this was the sense which the translators attached to it, and that the comma was placed by them where it is, and not by an error or design of later times, is demonstrated by the order of the words, "shalt thou," in our English version. With those words standing as they do, to change the comma from before "to-day," to after, will change the declaration into an interrogation: "Verily I say unto you to-day, Shalt thou be with me in paradise?" This order of the words, therefore shows where, in the minds of the translators, the comma was required to be placed. We showed in the Herald of three weeks since, that the original does not require this order, that according to it they may stand in either order, and that "Thou shalt," is more in accordance with the present mode of speaking, than "shalt thou." But while they may stand in either order with the comma before to-day, they cannot stand in that order with the pause after to-day; and hence the order in which the translators placed those words, proves beyond dispute their opinion respecting the punctuation. That this is the common sense view i. e. the view commonly taken of

* Heb. 3:7, and 4:7, are the only places (aside from the text,) instanced in the New Testament, in which it is claimed the phrase qualifies the act of speaking: viz. "Wherefore, as the Holy Spirit saith, To-day if ye will hear his voice harden not your hearts;" And, "Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." In each of these texts the word to-day manifestly qualifies the phrase "harden not your hearts;" nor can it be understood as qualifying anything else; for it is a quotation from Ps. 95:7,8,—“To-day if ye will hear his voice, harden not your hearts”—where there is nothing else for it to qualify. And it cannot be claimed that it means in Hebrews that the Holy Ghost or David "saith" it to-day; for they said it centuries before, and in the Syriac it is "have said."

† In the former article we stated that this was the case in every instance; but a correspondent has shown us that in Deut. 27:4, there is a command that could be fulfilled only in the future: "When ye be gone over Jordan ye shall set up these stones which I command thee this day." We are much obliged to him for this correction, as we shall be for that of any error, whether it be a mis-statement of fact, irrelevancy of quotation, or inconclusiveness of argument.

it, is also evident from the punctuation of other versions, where the order of words is more in accordance with our present speaking. Thus in every version that we have, at the present, access to, the comma is placed after "you." Dr. Murdock, gives as the Syriac, the dialect in which the Saviour spoke, "Verily I say unto you, That this day thou shalt be with me in paradise." Wakefield reads, "Verily I say unto, To-day thou wilt be with me." Pres. A. Campbell: "Indeed I say to you, To-day you shall be with me." Dr. George Campbell: "I say unto thee, To-day thou shalt be," &c. And so Doddridge, Townsend, Whiting, Wesley, &c., &c., which shows the sense commonly taken of it.*

(8.) To emphasize "to-day," as indicative that it is the one on which the speaker is speaking, supposes that the parties have had previous, or are to have subsequent interviews, under corresponding circumstances—which could not be the case with Christ and the thief. Thus a teacher may indicate that he gives a given lesson to-day, in distinction from those of past or future days. And a pleader may say I plead to-day for this, in distinction from objects that he has previously plead for or may plead for hereafter.

From all these considerations it is clear that the thief could only understand from the words of Christ, that he was to be with Him after death, among those who are heirs of the kingdom and who are certain to be remembered by Him when He shall come to take possession. As the thief must have attached the same meaning to paradise that the Jews did, he could have understood by it only a place between death and the resurrection. As the Saviour must have used it in the same sense, he could not have intended, nor the thief understood, anything different than that on that day they would both enter there.

* The punctuation of a text that is uniform among all scholars, cannot be set aside by a reference to another text which is not thus uniformly punctuated—the two differing in such particular.

To be concluded in our next.

Christian Courtesy.

Peter's closing advice to the church was (1 Ep. 3:4,5), "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Paul teaches the same doctrine, when he exhorts Christians (Eph. 4:3) to "walk worthy of the vocation wherewith ye are called, with all holiness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bonds of peace." And again he says: Col. 3:12, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another."

The true Christian is the true gentleman; and this was never more signally shown than by Paul when, accused by Festus of madness, he courteously responded, (Acts 26:25) "I am not mad, most noble Festus." How courteously also he complimented Agrippa, when he began his defense (v. 2) with, "I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews." Nor did the father of the faithful lose anything in the eyes of succeeding generations by his courteous intercourse with the heathen among whom he lived. How dignified was Abraham's manner when (Gen. 23:7) he "stood up, and bowed himself to the people of the land, even to the children of Heth." And how dignified and gentlemanly was Paul, in all his bearing with his judges, accusers and all who either sought to favor, or hinder him in his work.

From these examples, Christians may learn that any act of discourtesy is sin, and needs to be confessed, repented of and forsaken like all other sins. It is not only a sin, but it is one that affects only the one who is guilty of it. He who is conscious that he merits no approbrium from another, has no occasion for his equilibrium to be at all disturbed if he receive it. Why should he feel disturbed by it? It can neither break his bones, nor pick his pocket. If undeserved, it cannot reach him, and hence it should not disturb his sleep nor ruffle his temper. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," Prov. 16:32. "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression," Ib. 19:11. There is no quality of mind more estimable, than ability to return good for evil, and kind words for the reverse; but to do this one must feel as kindly as he speaks. It is a great victory over one's self to be able to

feel perfect kindness to the unkind; but this is attainable. He who is conscious of having truth and justice on his side, has no occasion for any acerbity of feeling towards those who dissent from him. And all manifestation of impatience, or discourtesy in retort, is only evidence of defeat and that those who indulge it, seek thus to cover the defects of their position. While hard words add nothing to hard arguments, they render them less effectual than they are when they drop from the tongue of kindness, in words of love. He, therefore, who would make his argument impregnable, must clothe his speech in courteous words. He must be intent only on seeking to find and to defend the truth. He may ever feel that the truth can never materially suffer, and therefore that his responsibility for it extends only to his ability to defend it. If by an unthoughtful word or in an unguarded moment, there escape him that which is not dictated by love, how prompt should he be to unsay it, and to take it back. If he have occasion to reply to ungracious imputations, let him show by his reply that he has a soul, and one that occupies a sphere so high that it can look down undisturbed on all the winds and turmoil of this fallen world. And by ever replying only with words of kindness and love, he keeps the victory over his spirit, and is thus a greater hero, than he who comes off victorious over the siege of a city. He also has the consciousness that he has preserved his Christian gentlemanliness, and hence has an enjoyment within himself, that any departure from gentle words and courteous bearing knows not of. To all therefore, we would say, Be kind, be pitiful, be courteous in all your intercourse with each other, and in so doing you will find a pleasure and a joy, that cannot otherwise be participated in.

The Increase of Crime.

What is the remedy for this, or is it past remedy? These are questions which the Christians of this country ought deeply and solemnly to agitate. Worldly statesmen and would be philosophers are devising schemes to remedy the evil, methods of moral and legal reform, which they assure us will be effective if they can only be adopted. But none of them go deep enough. They all ignore God's method of curing the ills of human nature, His panacea for all the vices and crimes and sorrows of society. He has given man the Gospel of His Son; He has commanded that it shall be preached to all nations, our own as well as others. Where it is preached in its simplicity and power, society is thoroughly purified. Where neglected, the purification is only external. The Gospel strikes at the hearts of men and changes them, and thence it works outwardly and purifies all their acts. Other schemes begin at the outside and work inwardly, and consequently cure one set of vices by substituting another set in their places. The Gospel, then, and it alone, can cure the evils under which our country is now laboring. Instead of bringing one in every eight or ten of our people to hear it stately preached from Sabbath to Sabbath, the Christians of this country must wake up to the importance of bringing our whole people under its power. The young and rising generation must be gathered into Sabbath and day schools, and taught to fear God and keep His commandments; churches must be planted in every city, village, and neighborhood, throughout the country, and the Gospel, in its purity, carried to those who will not seek for it. Then, and not until then, will the tide of vice and crimes of a revolting character be stayed in our midst. If open wickedness does not cease altogether, it will be greatly checked in its progress, and peace and order will once more prevail. Upon the Christians of this country rests a heavy responsibility just now. Are they prepared to meet the crisis and discharge the duties which it creates?—*Presbyterian Herald.*

The above seems to suppose that when the gospel is faithfully preached that men will believe it. But experience shows that when thus preached the mass reject it, while only a few believe it. As the Jews would not hear Christ, or the apostles, so they will not listen to the preached word, that they may be saved.

Like, but Unlike.

The New York correspondent of the Saint John's, New Brunswick, Religious Intelligencer, denominates Henry Ward Beecher "the Spurgeon of America." In proof of this he says:

"Almost every stranger that comes to the city of New York to pass a Sabbath must certainly go to hear him preach. His church is in the city of Brooklyn, which overlooks New York Bay, and easily gained by several ferry boats passing from New York every few minutes. On Sabbath morning from about half past nine o'clock, these boats are crowded, mostly by persons going to Henry Ward Beecher's church. Any person who is a

stranger wanting to hear him, need not ask the way to his church; all he has got to do is to get to the ferry boat, and when in Brooklyn to follow the stream of people and he will be sure to find the place. The church is not very attractive in its appearance, there is no extravagance inside or out, but is plain and neat. The church will seat from two to three thousand, and it is said that every seat is let, and many applications for the first that will be vacant: the seat rents and premiums amount to thirteen thousand dollars a year. But the church is entirely too small for the immense congregation that throngs it. At about ten o'clock the people begin to crowd in, and from a quarter to half past the street is one mass of human beings flocking to the church: ten minutes before the time every seat seems to be filled, and you would think that the multitude outside would have to go home again, but you see a great number of chairs and stools which are brought in by the sexton, and placed in the aisles, on the stairs, and wherever he can find a place for them, and they are soon occupied; this continues until every crevice is filled up, and when there is no place to sit, multitudes stand all the service."

So much in support of Beecher's resemblance to Spurgeon. But when he comes to the style and matter of preaching, he shows that they are greatly unlike. He says:

"His style of preaching is not much like Mr. Spurgeon's. Mr. Beecher is not a man that will ever make many converts; he is no revivalist, he does not appeal much to the passions or have so much pious feeling in his sermons as Mr. Spurgeon. But there is more originality, a greater knowledge of human nature, and more illustrations; his sermons are composed almost entirely of illustrations; some of them are in very bad taste, and others so odd that they provoke a smile throughout the whole congregation. He generally commences by reading the introduction to his sermon, he then takes his divisions and speaks from them extemporaneously. He commences slowly at each division and becomes quite animated towards the close, walking to and from the desk, throwing his arms, suiting the action to the word, and the word to the action; his manner interests his hearers so much that his sermon of an hour and ten minutes seems but about half that time."

"Nothing could supply the room of Christ to his church; not the Gospels, though they record his eventful life and death; not the Epistles, though they contain the full revelation of his truth; not ministers, though they are his ambassadors; not ordinances, though they are the channels of grace, and so many meeting-places between our souls and Him whom our souls love. None of these, nor all of these together, can be to the Church, in the stead of its own Redeemer and Head. Without his continued presence and aid, the Church would speedily come to an end."

"People may talk as they please about the omnipotence of truth, and the adaptation of Christianity to man; but in a world like this, hostile to the truth, and alienated from God, no security short of that presented in the actual indwelling of Christ in his Church, his own kingdom and house, will be sufficient. But for this sweet assurance, our hopes of the Church's continued existence and ultimate triumph would become fairly extinguished. To this we owe it, that there has been a Church in the world up to this hour; to this we owe it, that there shall be a Church in it to the end of time." From *Closing Scenes in the Life of Christ*, by Rev. A. L. R. Foote, Brechin.

Riches and abundance of the earth load more than they fill; and men's wealth only heighten their wants. The great man oftener wants a stomach and rest, than the poor man wants meat and a bed to lie on.

La Bruyere says: "When a person of feeling and discernment reads a book, and it excites in him elevated thoughts, he may be sure the work is good, and he needs no other mode of proving it."

MODERN SERMONS.—Mr. Ryle, the well-known author, thus describes a modern sermon: "A modern sermon is too often a dull, tame, pointless, religious essay, full of measured, round sentences, Johnsonian English, bald platitudes, timid statements, and elaborately connected milk and water. It is a leaden sword, without edge or point—a heavy weapon, and little likely to do much execution."

Thomas Moore was frequently occupied three weeks in writing a song. Theodore Hook often took about the same time to perpetrate an impromptu, and Sheridan was frequently employed all day in getting up a joke which was supposed by some to be the inspiration of the moment.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

Continued from our last.
A Discussion.

FIGHTING AGAINST GOD.

We will now notice the effort of another writer in the same No. of the Herald, to creep around the law of God. He says,

"Gen. 2:2,3, simply states a fact, that God rested, or sabbatized, the seventh creation-day. Ex. 22, commencing with the 7th verse, the children of Israel are commanded to 'remember the Sabbath-day.' The 10th verse says the seventh day is the Sabbath. But how shall they know which day is the seventh? (it being generally conceded that the true Sabbath was lost during the sojourn in Egypt, if it had been observed before.) 'O,' says the Sabbatarian, 'God wrought a miracle to point out the true day.' Exactly so! But are you very sure he did not give them a special day to be observed as a sign to them, while the legal covenant lasted only? Are you sure that the day given them, and enjoined in the fourth commandment, coincides with the paradisaic rest day? 'Certainly,' says the Sabbatarian, 'for Ex. 22:11, gives as a reason why the children of Israel should rest on the seventh day, that God rested on the seventh day and therefore blessed, and hallowed it. Let us look at that again. After finishing the work of creation in six days, God had rested on the seventh day, so he saw it good that his people should rest one day in seven, and accordingly assigned that as a reason for giving a law to that effect.'"

What this writer says is "generally conceded," is not conceded by any advocate of the Sabbath that I know of. It is one thing to admit that the Sabbath had been neglected by Israel while under task-masters, and quite another to say the day had been lost.

But in referring to the fourth commandment, how artfully he evades the fact that the very seventh day Israel were required to keep holy, was the Sabbath (Rest) of the Lord their God. The very day on which he rested when he made the world! Says he, "The 10th verse says the seventh day is the Sabbath." How convenient for his theory to stop there! He wants us to believe that the Jews did not keep the Creator's Rest-day, but the seventh day from the first fall of manna. If this verse had said that the Sabbath was "the seventh from the first falling of manna," how nicely it would have fitted his theory! But the Lord says, The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. On what day is work forbidden? Is it the day on which God rested? or that "one day in seven" which "he saw it good that his people should rest!"—"the seventh from the first of falling manna!" This last day is nowhere named in the Bible. If none had desired to evade God's law, it never would have been dug up.

And now, candid reader, observe the dexterity of this writer. A reason is given in the fourth commandment; and he would have you believe that God assigns his working six days and resting the seventh at creation, as a reason for his giving them a command to rest on some other seventh day. Is it a reason for giving the command? or any reason why the people should rest? i. e., because God rested on that day. In it (God's Rest-day,) thou shalt not do any work. For in six days, &c.

But our writer is very confident, and says, "The priesthood ceased when a priesthood arose after the order of Melchisedec. The sign was taken down when he made another covenant with his people, nailing the old one to his cross. And here we call upon Sabbatharians to meet this, or cease to fight against God, by making test questions of things which by divine limitation have long since passed away."

The new covenant is much talked of by those who oppose God's law. But what is the new covenant? Jer. 31:33. "But this shall be the covenant that I will make with the house of Israel." What is it. I will abolish my law and make a new one? No. What then? Let the Lord by Jeremiah answer. "I will put my law in their inward parts, and write it in their hearts." The

very thing which he called his law in the days of Jeremiah, he promised to put in the hearts of his people under the new covenant. I truly fear that many who boast of the new covenant, are not included within its conditions: because they do not love God's law—it is not in their hearts.

But our writer has

"One word with reference to the first day of the week. If the church of Christ had commenced counting their days of the week, the day following that on which Jesus became the head stone of the corner, much confusion would have been obviated, and the Christian Sabbath would have been called seventh in order, which it as truly is in reference to the preceding six of labor, as the day on which God rested, was the seventh creation-day, or the Sabbath of the legal dispensation, the seventh from the first of falling manna."

Yes; and if we commence counting on Tuesday, Monday is as truly the seventh. What a pity that the primitive church, guided as they were by the Holy Spirit, had not foreseen and obviated so "much confusion" as has arisen from their neglect! And how unfortunate too for our friend's theory, that God did not command the Jews to rest on the seventh day from the first of falling manna! but told them which day his Rest-day was, and commanded them to rest on that, because he had rested on it. And above all, how extremely unfortunate, that neither Jesus nor his apostles left on record one plain text to prove that the first day is the Christian Sabbath! How many have chided with the apostles, like J. W. Morton, because of their neglecting to furnish them with that one text! Said he, "Never did Rachel mourn for her children, as I mourned for that one text; but, like her, I could not be comforted, because it was not!"

Could we bring together, and view at a glance, all the foolish theories that men have invented to justify themselves in the violation of the fourth commandment, it might excite the gravest of smiles. But there is another thought which should cause us to weep. We can but pity those who throw away their lives, and provoke the wrath of God, by these inventions. Could we but see them as angels do, we certainly should weep. If angels rejoice when a sinner repents, how must they feel when they see those that have loved God, thus give themselves up to be led by the Devil, and wage an unequal warfare with the King of heaven.

"Did men but know it, in their reckless strife
They're laboring hard to lose eternal life."

To be continued.

Letter from E. Crowell.

MR. EDITOR. As your article on "To-day" in the last No. [in the Herald of Nov. 21,] places me in a very awkward, if not a false position before your readers, I beg leave to say a few words in self-defence.

1. When I wrote that article, I had not the least idea of provoking discussion. This is about the last thing I would think of. I certainly would not discuss with the Editor of a paper in which the discussion is published. An Editor always has the advantage of a correspondent, in time, place and opportunity for the last word, and to criticise any little thing in the opponent's articles that escape his notice at the time of writing.—Some editors would scorn to take this advantage, but others do not. I was not a little surprised when I received my paper to see more than five columns of matter launched at me, over the head of another. I have looked over that string of passages, but am as yet unable to see how most of them apply to the subject in dispute. But as you quote from a Hebrew and Greek concordance, it may account for my inability to discover their relevancy. If the multitude of passages quoted establishes the point, of course, I am down. But there may be a difference of opinion on that point. I contented myself by referring the reader to the concordance, to save space in the paper and extra postage &c. But from your example, I see space is of no account, for you could not well have spread it out thinner and so covered more paper than you did.

2. You say to place the comma after to-day, makes a question of the sentence. I cannot think that idea was "original" with you. It sounds too much like mere clap-trap, designed to take with those who are not well read in grammar. I know such things have their effect, but I envy not any man the reputation he would obtain by it, for fair philological criticism. You are aware that the original rendered in our version "shalt thou be," is *esee*; which would be rendered into English Thou shalt or wilt be. Prof. Whiting, in his testament renders the passage, "Truly I say unto thee, To-day thou wilt be with me in paradise." Now place the comma where you please, I would like to see you twist this passage into a question.

Now if you believe, from your knowledge of lan-

guage, that to change the place of the comma makes a question of it, how will you reconcile your position with the original and Prof. Whiting? and if you do not, why did you use that kind of argument?

3. You say common sense requires the comma to be just where it is. Perhaps it does, and then again perhaps it don't. That is rather a summary way of disposing of matters. Now, sir, as I am an entire stranger to most of your readers, I beg them to suspend judgment on that matter.—Whatever else I may lack, I have always supposed that I possessed a fair share of common sense.

4. You say you have shown that the Scripture use of the term is in harmony with your views of the punctuation and meaning of the passage. In my article I made a contrary declaration. Thus you flatly contradict me, and call on me to modify my judgment in the matter.

I am ever ready to do so, when convinced I am wrong. Lest your readers think I spoke at random and wrote without forethought, I will try to get out from under that avalanche of verbiage, the bulk of which is vastly more troublesome to me than its weight, and explain myself more clearly.

5. In my article *I say, that the phrase to-day when used in connection with promising, commanding and exhorting &c, always qualifies the time of giving those commands, promises, &c., and not the time of performing them. This I say now is generally the case. I said the phrase was used some eighty times in the Bible. I would modify that, for I find that 'tis not used half that number of times in connection with promising, commanding, &c. Much less three hundred, as you say. I did not limit the phrase before, to its connection as I ought. To make an argument of any force, based upon the use of a word in other places, it must be shown to be placed in a similar condition. Now allow me to quote a few of those passages I referred to, that stand in connection with promising, commanding, &c., like the one in dispute, which was a promise. And the question upon it is, should it be so punctuated as to make it qualify the time of giving the promise, or the time of fulfilling that promise.

Therefore thou shalt keep the commandments which I command thee this day.—Deut. 11:8.

If you hearken diligently to my commands which I command thee this day.—11:13.

If ye obey the commandments which I command thee this day.—11:17.

If ye will not obey but turn aside out of the way which I command thee this day.—23.

To keep his commandments which I command thee this day.—13:18.

To observe to do all these commands which I command thee this day.—15:5.

If thou keep all these commandments, to do them which I command thee this day.—19:9.

And Moses commanded the people, saying keep the commandments, which I command thee this day.—27:1.

When ye be gone over Jordan, shalt thou set up these stones which I command thee this day. 27:4. Query, shall they set up the stones this day, or did he command them that day?

And do his commands and his statutes which I command thee this day.—27:16.

See, I have set before thee this day, life and good and death and evil.—30:15.

In that I command thee this day, to love the Lord thy God.

I call heaven and earth to record this day against you.—30:19.

Behold while I am alive with you this day, ye have rebelled against the Lord.—31:27.

This passage is very much like the one in dispute. Put the comma before this day, it makes the rebellion on that day; but as it is placed after this day, (as I think it should be in Luke,) it makes Moses alive, with them on that day, just as Jesus was to encourage by his promise, even in that late day.

So much for Moses. Perhaps common sense would like to change these commas, for they are all in just the position I would place them in Luke 23:43.

Choose you this day whom ye will serve.—John 24:15.

And blessed be thou which hast kept me this day, from coming to shed blood.—1 Sam. 25:33.

The living, the living shall praise thee, as I do this day.—Isa. 38:19.

Turn ye to the Strong-hold, ye prisoners of hope; even to-day I declare unto you that I will render double unto thee.—Zech. 9:12.

To-day if ye will hear his voice harden not your hearts.—Ps. 95:7.

Wherefore as the Holy Ghost saith, to-day, if ye will hear his voice.—Heb. 3:7.

While it is said to-day, if ye will hear his voice. To-day, after so long a time.—4:7.

Thus Jesus said to the thief to-day, after so long a time, in this late hour, even now I say unto thee, thou shalt be with me in that paradise.

But I will not lumber your columns, and weary your readers with these quotations. I think I have established my point, namely, that when this day is used in connection with a promise or command, it qualifies the time of speaking, not the time of fulfilling the promise. There may be exceptions to this, but this I think is the rule.

I wish to refer your readers to one passage, to show that punctuation is by no means uniform, but different editors of different editions punctuate as they understand the sense. The translators I think, had little to do with the punctuation.

And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones and judge the twelve tribes of Israel.—Matt. 19:28. This passage is punctuated differently by different editions. Those who understand the passage to teach that we follow Christ in regeneration, in the sense of conversion, put no comma after me; but those who think the regeneration is the place of reward, place one after me. In the revised editions of the Bible Society's book, a comma is put after me. In others there is none.

So punctuation is not inspiration, uniform nor unvariable.

Yours,

E. CROWELL.

* The following is what was said in the article referred to, to which was appended a note intimating that the declaration needed modification.—Ed.

"In the Old Testament, we find the term 'to-day' and 'this day' used more than fifty times, and with scarce a single exception, always qualifying the time of speaking, promising, commanding, &c., and not the time of performing the commands, or fulfilling the promises. (Let the reader look into his concordance for day, and then look at the passages under to-day—and this day.) In the New Testament the phrase is used about thirty times, and always qualifying the time of speaking, promising, &c., but never the time of performing the acts. Now if Scripture use can settle anything, it does settle this fact, that the phrase 'to-day' in Luke 23:43, limits the time of the Saviour's promise, and not the time of his fulfilling that promise.

"I know the cry of 'ignorance,' 'weak criticism,' &c., may be raised, but this will avail nothing with the Bible student, while more than eighty witnesses rise up from the Bible, beside the harmony of the whole Scriptures on the time of the reward, bearing testimony in favor of my position. As the Bible use of this phrase settles this question of which verb to-day limits, the place for the comma is also settled with it. Place it as it is in all other places in the Bible. Then it reads perfectly natural and in harmony with the whole tenor of the Scriptures. Verily I say unto thee this day, even after so long a time as to-day—even in this my dying hour, I promise you, what I before promised to all that believe on me, 'Thou shalt be with me in Paradise.'"

Letter from I. H. Shipman.

BRO. HIMES:—The work of the Lord is going forward in our midst. We have had a new manifestation of his power in every meeting we have had since you left.

To-day has been a glorious day. Our large place of worship was filled at an early hour this morning, and at noon we repaired to the water and there buried 16 happy souls in baptism. At the close of the service in the afternoon, they came forward before the desk and received the right-hand of fellowship. It was a melting time, and many, if I mistake not, were impressed with the importance of seeking God. This evening we assembled for a social meeting, 63 testified to the goodness of God, 10 of the number for the first time since the revival commenced and several of them the first of their public testimony. It is God's work, and we rejoice in it, 25 have now been added to the church since you were here and quite a number received who were members before; so that our church, which has suffered so severely by deaths and removals, is remembered of God, and is now in a prosperous condition, with a fair prospect of further additions to our numbers.—We solicit an interest in the prayers of God's people for the furtherance of the gospel.

I attended my appointment at Springfield last Sabbath, notwithstanding some one withdrew it without my knowledge or consent. We had a very good day; two arose for prayers in the evening.

Yours, in Christian love,

I. H. S.

Letter from W. H. Eastman.

I wish to say through the Herald, that brother Himes coming to our place was under God the

means of doing much good. As a church we have been thoroughly stirred up to new life and energy in the cause of God. Several backsliders have been reclaimed, and we trust, some few converted to God. Our meetings since the conference have been well attended and soul-refreshing. We feel much encouraged to labor to sustain the interest now enjoyed, and for the prosperity of God's cause among us. We feel more than ever that the cause in which we are engaged is God's cause, and must and will be sustained.

Our unfaithfulness and covetousness, as a people, may render us unfit for God's use, in the accomplishment of his purposes, in sounding the alarm of coming destruction upon this doomed world. And he has decreed that mortal tongues shall do this, and if we cease to act, we shall be laid aside, and others will be raised up to do the work.

Soldiers of Christ! are you prepared to throw off your armour, and back out of the field?—Has it come to this, that we are ashamed or afraid to follow our General? Is the victory a matter of such uncertainty, and the reward so insignificant, as to make it a matter of little importance, whether we desert to the enemy or stand firm at our post? It is evident that the time has come for us to decide this matter.

The Lord help us to act considerably; and as we love our Redeemer, as we have respect unto the recompense of the reward, and the glories of the purchased possession, let us put our shoulder under this load, and bear each our share of the burden. For the sake of perishing men, let us shew a manliness in this matter in some degree at least commensurate with the nobleness of our position and calling.

Let it be understood that something is wanted beside smooth tongued words. We have come to a point where no such stuff will pass for lawful tender. If we have love for God's cause, let us show it in deed and in truth. This saying to a person or cause, "Be ye clothed fed and sustained," while we make no effort to administer to their or its wants, is no part of the Bible;—and no part of Adventism.

May God help us all to awake, and arise to our work. W. H. E.

Letter from B. P. Hildreth.

Dear Brother Himes;—Notwithstanding my silence heretofore, respecting the various scenes of trouble through which you have passed, I have not been destitute of sympathy. In all your afflictions, which have come to my knowledge, I have been afflicted; and in all your labors of love for the salvation of sinners my heart has been with you; and as far as ability allows me, I am willing to be one among your assistants, to help sustain the office. It seems sometimes as though God had endowed you with super-human strength—to qualify you to go through such fatiguing journeys and laborious exercises; and I feel thankful to God for sustaining you, and pray that your strength may be continued, till the Master arrives to confer on you a crown of glory, and admit you to the joys of his kingdom.

It is hard to be tried as you have been with delinquent subscribers. Though I feel a full sympathy for those who are really poor, I have no patience with one who has ability to pay, that is so dastardly mean as to subscribe for a journal, by which he pledges his honor to pay for it; and when he has read it, will sneak off, and try to evade or shuffle off responsibility. A man or woman that is capable of such baseness, deserves a low rank, and to be branded with the title of dishonesty.

Allow me brother, to make one suggestion—And I shall not be disturbed if you do not adopt it. It is this, that before you make the names of those delinquents public, you will take off your accounts against some of them, and transmit them in a letter to some trusty brother who lives in the town where said delinquent resides; and let that brother go to him in a friendly manner and expostulate with him on the unreasonableness and sinfulness of such a course of life, and see if he cannot collect it. It strikes me that he might be successful in nine cases out of ten; and if the delinquent is not able to pay, if he belongs to our circle we will help him—and let the friends of the Herald do the same in other places; and you might then be freed from such perplexing anxieties. In this way I think you might get it. It is very desirable that the Herald should be sustained. I love the soundness of its doctrines generally, and feel no disposition to controvert any.

Yours, in the faith of Jesus, B. P. H.

NOTE.—The above suggestion is a good one.—We have sent to some already, and shall to all we can reach in this way.

Do something.

Do you love Christ?—I ask not if you feel The warm excitement of that party zeal Which follows on while others lead the way And makes His cause the fashion of the day: But do you love him when his garb is mean; Nor shrink to let your fellowship be seen? Do you love Jesus blind, and halt, and maimed? In prison succor him:—nor feel ashamed To own him,—though his injured name may be A mark for some dark slander's obloquy? Do you love Jesus in the orphan's claim; And bid the stranger welcome in His name? Say not "When saw we him?"—Each member dear,

Poor, and afflicted, wears his image here; And if unvalued or unowned by thee, Where can the union with the body be? And if thou thus art to the body dead, Where is thy life in Christ the living head? And if discovered from the living Vine, How canst thou dream that thou hast Life Divine.

Sweet is the union true believers feel: Into one Spirit they have drunk:—the seal Of God is on their hearts,—and thus they see In each the features of One family! If one is suffering,—all the rest are sad, If but the least is honored,—all are glad. The grace of Jesus, which they all partake, Flows out in mutual kindness for his sake; Here he has left them for awhile to wait, And represent Him in their suffering state; While He, though glorified, as yet alone, Bears the whole Church before the Father's throne.

'Tis nothing for passion to get the better of reason; the greatest triumph is to make interest submit.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Leclaire, Scott County, Iowa, Oct. 14, of typhoid fever, Mrs. MARY D. wife of Adna GILBERT, and only daughter of Jeremiah and Abigail Dodge, aged 39 years.

The subject of this notice, was born in New Boston, N. H., where she resided until she was married, when she removed to Francestown, N. H., but in the course of three years, she, with her husband and parents and brother, removed to Chateaugay, N. Y., where they lived 19 years; there she buried her mother. A year ago, they went to Leclaire, Iowa, to live. There disease and death again entered the family circle, prostrating several of the members, and robbing them of one of their dearest treasures, the wife and mother. Deeply they feel their loss: but they have hope in her death, and look forward to the day when they shall meet her again, on the fair shores of immortality.

She was a faithful wife and tender mother; she has left a devoted husband, six children, a father and five brothers, to mourn in sadness. The mother's smile, which shed a gladsome light, over the hearth-stone of their western home, has faded away in death; leaving the broken circle lonely, sad and desolate. She who was the joy of their hearts, is now sleeping beneath the silent mound. They laid her by the side of her brother Atwood, who died some six months before, in the vigor of manhood. O may those who are left to mourn, profit by their afflictions, and so live, that they may meet their loved ones again to part no more. May the bereaved husband and children find consolation, in the religion of Jesus, and live in hope of a better life beyond the shores of time.

LESTINA GILBERT.

Francestown, N. H., Nov. 28th, 1857.

DIED, in Stanstead, at Fitch Bay, C. E., sister LAURA DOLLOFF, wife of Bro. Samuel Dolloff, aged 60 years.

Sister Dolloff had been a professor of religion for about thirty years, and said to the praise of God upon her dying bed, there had been but one day during that time that she had neglected prayer and to "strive to live for God." In 1840 she listened to a course of lectures from Father Miller, at one of his first visits to Canada East, upon the near coming of Christ, was convinced of its truth, embraced it with all her soul, and endeavored to be ready by doing what she could. Having embraced the truth, she attached importance to it. She was faithful in her family, in the neighborhood and in the church, though for sometime previous to her death her health was poor, and she was deprived of the privilege of attending the house of prayer and praise, yet it was her delight to converse on the subject of the kingdom. She was a lover of truth and its advocates; but she has fallen; yet we believe she could say with the apostle, "I have fought a good fight, I have kept the faith, and look for the crown of righteousness, which the Lord the righteous Judge will give on that day and to all that love his appearing."

Bro. Dolloff has lost a kind and faithful com-

panion, the children an affectionate and useful mother, (and they feel it too,) the church in this place a useful member, and we realize in the neighborhood, a light in every respect, whether they realize it or not. May the grace of God sustain Bro. Dolloff in this affliction, and while infirm in body may he feel "the Eternal God his refuge and underneath him the everlasting arms," and may that protection better than a mother's be round about the children, and as they profess to love God may it be in word and deed and truth; and may her brothers and sisters and husband and children all meet in the kingdom of God.

The writer of this tried to make some appropriate remarks on the occasion to a large company of friends and relatives, from Ps. 30:4. Perhaps we might add, for the comfort of the family, lines on the death of a mother, by H. M. J.

O weeping group! with mournful tread,
With streaming eye and drooping head,
Enter your sad and lonely home,
So desolate and gloomy grown,
Since Death with cold, relentless hand
Has torn one from your household band!

A cherished form has left your door,
A form that ne'er will shade it more;
An eye is closed that always smiled
Upon you with affection mild!
A voice is hushed that used to greet;
A mother's heart has ceased to beat.

When round the family board you meet,
And each one takes his 'customed seat,
The sigh, the bitter sigh will start,
Forced from an almost bursting heart;
And tears each other quickly trace
As you behold a vacant place.

When at the altar's shrine you bend,
Your prayers of love and praise to blend,
You'll glance around with mournful brow—
And view one seat that's vacant now;
And while you raise the fervent prayer
The tears will fall in torrents there.

But see! beyond the falling tears
A beam of glorious light appears!
It gently beckons you away
From sorrow's dark and gloomy sway,
And points your spirits so forlorn,
Unto the resurrection morn!

D. W. S.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trials.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the four humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surprise belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my Ameri-

can Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN-CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cypelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

LYON'S KATHAIRON, the most celebrated Preparation for the Hair ever made! The immense sale of this unequalled preparation—nearly 1,000,000 bottles per year!—proves its excellence and universal popularity.

It restores the Hair after it has fallen out, invigorates and beautifies it—making it soft, curly and glossy—cleanses it from all scurf and dandruff, and imparts to it a delightful perfume.

The ladies universally pronounce it the finest and most agreeable article ever used. It excites in the scalp a new and healthy action, cleanses it from scurf and dandruff, prevents the hair from falling off or turning grey, cures eruptive diseases upon the head, and produces a fine growth of new hair upon bald places; gives the hair a fine, rich, glossy appearance, unequalled by any other article in the market. Sold everywhere for 25 cents a bottle.

HEATH, WYNKOOP & CO.,

Proprietors and Perfumers,
No. 63 Liberty street, N. Y.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

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NEWBURYPORT, Mass. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY. Dr. J. Croft, No. 108 Colum. is street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
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THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months or 2 dollars per year. In advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6 sterling for six months, and 12 a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, DECEMBER 12, 1857.

Prospects of the Herald.

In order to keep the Herald, as heretofore, at least on a par with the best papers in respect to typographical appearance, we shall be under the necessity of replacing our old fonts of type with new ones at the beginning of the ensuing volume. This being attended with an expense of several hundred dollars, will be an item for all who are indebted to take into serious consideration.

Our financial prospects are not cheering. There is enough owed the office, even by those who are fully able to pay, to meet the wants of the Herald, if it could be collected. Our entire trust is in the Lord our God. Will he forsake us? Can it be that a cause like ours will be left to fall?

Two things rest upon me with much weight; 1st. the office, with all its liabilities and responsibilities; 2d, my support outside of the office as a General Missionary. Whether I shall be sustained in these respects in this trying time, is a problem that Providence alone can solve. We not only expect, but God requires of any and all, that they do their duty. Prepare to pay your indebtedness. Get subscribers, and give and do all you can. Shall so important a work as the Advent cause, or such a paper as the *Advent Herald* be allowed to fail for the want of its just dues?

We hope in the next volume to be able to give a full summary of news; and otherwise the Herald will be conducted as usual; only we trust it will be made increasingly interesting to all its patrons.

Our religious prospects are cheering. Everything about us confirm our hopes as to the nearness of the kingdom of God.

J. V. HIMES.

Boston, Nov. 16, 1857.

The Youth's Guide.

The December No. of this little juvenile sheet will appear soon, and will be the last of a volume of 18 numbers, commencing July, 1856, and ending with the present month.—The purpose of this long volume is to have the future volumes commence at the beginning of the year and end at the close of it. The volume which will commence in January will consist of twelve numbers, as heretofore, accordingly.

There is a large number of subscribers whose payments extend only to the 1st of January, 1858, or No. 126, who will receive notice of this fact in the following manner. Those of this class who receive their papers in a wrapper with others, will perceive that their names are written in red ink; and those who receive their paper in a single wrapper, will find them enclosed in white paper, and directed in red ink. This is the only notice such will receive, and unless they immediately renew their subscription their papers will be discontinued, as we can send to only those who pay in advance.

It is hoped that there will be an immediate response by those wishing to continue their subscriptions, both for our encouragement and convenience. Immediate and prompt action is as easy as delay, and will enable all to secure the whole volume, besides obviating the sending of back Nos. Let there be efficient action taken to keep up and increase the circulation of the Youth's Guide. It may be introduced, not only among Adventists, but also among other classes of Christians. Let clubs be formed and individual subscribers obtained in all parts of the country.

The terms of the Guide, invariably in advance, are as follows:—Single copy, 25 cents per annum. Twenty-five copies, \$5. Fifty copies, \$9. Canada subscribers, with postage pre-paid, 31 cents.

We are indebted to John C. Pelton, Esq.—the pioneer school teacher of California, one of our earliest subscribers in that state, and now Superintendent of the public schools of San Francisco, and Secretary of the Board of Education,—for his "Seventh Annual Report," for the fiscal year ending June 30, 1857. This report shows that much has been done for the cause of Education in that city, the credit of which is mainly due to Mr. Pelton, and that its schools are

assuming a position of efficiency and respectability.

REASONABLE REQUEST.—The editors of the *National Intelligencer* (Washington) address to the patrons of that journal the following modest request:

There is, perhaps, no class of the business community which feels more sensibly than the proprietors of the many public journals the effects of the derangement of the currency, and other consequences of the present money panic, which has so pertinaciously embarrassed the whole country for several weeks gone by, and which still continues. Under a certainty of this fact, we feel that no one of our readers will take exception to the general request which we address to all of them, that every one who knows himself indebted to this establishment, and is in circumstances to afford it, will forthwith remit to us, in notes or drafts on solvent banks, the amount of his indebtedness, or so much of it as he can conveniently spare.

THE DISCOVERY OF GOLD IN CALIFORNIA.—The discovery of gold in California, though it has enriched the nation, has been attended with disaster to the discoverers. Captain Sutter, in whose mill flame the first gold was found, which gave rise to the California fever and peopled that region, has been entirely ruined by the turn that events have since taken. In an account which he gives of the effect upon himself, he says it broke up his labors, stopped his tannery, left his mill deserted, and from the prospect of his being the richest man on the Pacific, he is now hopelessly ruined. Marshall, the man who made the discovery, is hardly any better off. At this very moment, wroth of every dollar and every foot of land he possessed, he would not have, but for the daily charity of comparative strangers, even a cabin in which to lay his head to rest at night. Sutter says it was in a conversation with Marshall that Hargraves, the discoverer of gold in Australia, first obtained the idea of seeking for the precious metal in that country. Mr. Hargraves for his discovery received from the British government £5000 (\$25,000) and from the Australian government £10,000 (\$50,000), making \$75,000.

A WORLDLY SPIRIT.—Christians, beware! There is danger. A tide of worldliness has set in which threatens to carry everything before it. How eagerly are professors of religion following the fashions of the world! How many of them are seduced into a participation in worldly amusements! How many are making haste to be rich, and not very scrupulous, it may be, as to the means by which they propose to accomplish their object. Paul said, "Demas hath forsaken me, having loved this present world." Ah, this love of the present world, how it impairs the spirituality of the churches, and paralyzes their efficiency. Let Christians fervently pray to be delivered and preserved from a worldly spirit. Let them guard against conformity to the world, and exemplify that crucifixion to it of which Paul speaks, Gal. 6:14—*Ten. Bap.*

An approbation of God's way of saving sinners by Jesus Christ, to the praise of the glory of his grace, I take to be the true scriptural notion of justifying faith. And it really gives him that glory which he designed by all this contrivance, the glory of his wisdom, grace, mercy and truth.

Whatever comes in, when thou goest to God for acceptance, besides Christ, call it anti-Christ, bid it begone; make only Christ's righteousness triumphant. All beside that is Babylon, which must fall if Christ stands, and thou shalt rejoice in the day of the fall thereof.

Men's feelings are always the purest and most glowing at the hour of meeting and farewell; like the glaciers which are transparent and rosy hued only at sunset, but throughout the day gray and cold.

To take up mercy, pardon and forgiveness, absolutely on the account of Christ, and then to yield all obedience in the strength of Christ, and for the love of Christ, is the health and life of a believer.

Massachusetts Ministers' Conference.

The MINISTERS' ASSOCIATION will convene at Providence, R.I., Wednesday P.M., Dec. 23d.

H. PLUMMER, Pres't.

J. PEARSON, JR., Sec'y.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. "He that answereth a matter before he hearth it, it is folly and shame unto him." Prov. 18:13. Boston, published by the author, 1857, 10 cts. single. \$8 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
The Time of the End	\$1.00	.21
Memoir of Wm. Miller	1.00	.19
Hill's Saints' Inheritance	1.00	.16
Taylor's Voice of the Church	1.00	.18
Daniels on Spiritualism	1.00	.16
The World's Jubilee (Mrs Silliman)	1.00	.17
The Kingdom not to be destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Laws of Figurative Language	1.00	.15
Exposition of Zechariah	2.00	.23
Lord's Ex. of Apocalypse	2.00	.33
Wickes " " "	1.50	.21
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Yahveh-Christ	.60	.10
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Bliss' Sacred Chronology	.40	.08
Orrock's Army of the Great King	.40	.07
Preble's 200 Stories	.40	.07
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Wellcome's 24th and 25th of Matt.	.33	.06
The New Harp (Pew Ed. gilt 1.50)	.80	.16
" " (Pocket Ed. gilt 1.00)	.60	.12
Tracts in bound vols., 1st vol.	.25	.05
" " " 2d "	.35	.07

Works of Rev. Horatius Bonar,

Eng. viz. :—		
Morning of Joy	.40	.08
Eternal Day	.50	.10
Night of Weeping	.30	.07
Story of Grace	.30	.06

TRACTS.

The postage on a single tract is 1 cent, or by the quantity 1 cent an ounce.

A. * The Six Kelso Tracts, at 6 cts. per set, or,		
" 1. Do you go to the Prayer-meeting	at \$0.50 per 100	
" 2. Grace and Glory	1.50	" "
" 3. Night, Daybreak and Clear day	1.00	" "
" 4. Sin our enemy, &c.	.50	" "
" 5. The Last Time	.50	" "
" 6. The City of Refuge	1.00	" "
" 7. The Second Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851).	\$0.12 single.	
B. 1. The End, by Dr. Cumming	.04	" "
" 2. Litch's Dialogue on the Nature of Man	.06	" "
" 6. Word of Warning, by W. W. Pym (1842)	.20	" "
C. 1. Prophetic View of the Nations, by N. N. Whiting	.04	" "
" 2. The Sabbath, by D. Bosworth	.04	" "
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TRACTS FOR THE TIMES. No 7.—'Waiting and Working.' Price, \$1.00 per 100.

G. 1. That Blessed Hope	.01	" "
" 2. The Saviour Nigh	.01	" "
" 3. The True Israel	.02	" "
" 4. Time of the Advent	.02	" "
" 5. Motive to Christian duties	.01	" "

H. 1. The Eternal Home	.04	" "
" 2. " Approaching Crisis	.10	" "
" 3. Letter to Everybody (1842)	.04	" "

I. 1. Facts on Romanism	.12	" "
" 2. Promises—Second Advent	.04	" "
" 3. Declaration of Principles	.25 pr 100	" "

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

Appointments.

If the Lord will, I will commence a protracted meeting at Claremont, C. E., Tuesday, Dec. 22d. This meeting will continue over the following Sabbath, if thought advisable.

P. S. Elder S. W. Thurber is requested to come and labor with me during this meeting.

A series of meetings will be held in Waterloo, C. E., commencing Thursday evening, Dec. 24th, and holding over the Sabbath; also at the Outlet, Wednesday evening the 30th, and over the Sabbath; and at Derby Line, Vt., Wednesday evening January 6th, and over the following Sabbath. Elder D. T. Ross, of Hebron, N. Y., is expected to attend.

There will be a protracted meeting on Cheshire street, commencing Dec. 19th, and will continue about one week.

Elder D. T. Taylor will attend. Brethren and sisters from abroad are cordially invited. In behalf of the brethren, IRA MORGAN, P. S. My P. O. address is West Meriden, New Haven co. Conn. I. M.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the *Herald*. J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total	\$433.79
Mary Jackson, Geo Hamilton, each \$1; M Bradley, 50 cts.	
Present total,	\$436.29

BUSINESS NOTES.

H B Eaton, \$2—Left the books at No. 3 Albion Building, Beacon st., Dec. 2d.

L D Mansfield—Have resumed it. The last credited to it, was rec'd in Feb. 1856, which paid to Jan. 1, 1856. If you sent money last spring, it was not credited. So please state the sum sent and we will credit accordingly.

Z W Hoyt, \$3—Book sent the 8th, and on Her. to 912.

RECEIPTS.

UP TO DEC. 8TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 315 was the closing number of 1856; No. 341 is the middle of the present volume, extending to July 1, 1857; and No. 367 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address.—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Rec'd, Nov. 14, \$1 from A W Gray, and dated "Jay," with the request that it be credited to "Mrs Gray," and her paper stopped. As the state and given name are not given, and as we find none of the name of Gray at any of the "Jays" in the different states where we send to P. O.'s of that name, we are unable to cr. it.

P Parsons 867, M L Dudley 867, C Whitney 846, L R Thompson 887, Wm Gatta 890, D Nichols 867, J F Huber 893—each \$1.

O Jones 893, The C Barber 893,—for Eld Chapman's address see his letter in Her of Nov 14—have sent a G.; N True 867, S Tresscott 800, J Seeley 887, J C Small 919, W Conner 1075, S A Savels 919 and 25 for G to 129, J Mudgett 872—each \$2.

A Sales 783—\$2.50 due—\$4.
J T Orton 872, D Campbell on acct—\$5.
H Parmelee 862, \$1.25.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE No. 46 1-2 Kneeland-street

WHOLE NO. 266.

BOSTON, SATURDAY, DECEMBER 19, 1857.

VOLUME XVIII. NO. 51.

Original.
WAITING AND WORKING.

I'll wait for my Saviour,
He has waited for me,
Borne with my behaviour,
And set my heart free:
I'll wait for my Saviour,
He will not delay,
He has issued the order,—
"All, all watch and pray."

I'll work for my Saviour,
He has labored for me;
To bring me to favor,
He died on the tree:
I'll work for my Saviour,
He is pleading above,
And all my behaviour,
Shall show that I love.

R. H.

The Great Mistake.
AND THE GREAT REVOLT IN INDIA.

On the 13th of December, 1600, a Corporation was formed in England with this title: "The Governor and Company of Merchants of London, trading to the East Indies." Its capital was about \$2,000,000. That Company now has a revenue of \$150,000,000, rules a territory nineteen hundred by fifteen hundred miles, and a population of 160,000,000. There is now, among this population, a wide spread revolt against the English authority. The mutiny is very bloody, extensive and extending. A broad and deep anxiety is felt by the East India Company, and by the British nation for the result of this rebellion. As to the causes of the rebellion there appears to be a confusion of ideas. Those assigned come to us through English channels mostly, and are very unsatisfactory, to say the least. They are local, superficial, trivial, incidental, and generally exculpatory of English management in India. Doubtless there are minor causes, provincial and transient, that have hastened the outbreak.

But the cause of the present insurrection in India is as old as the "Company of Merchants of London, trading to the East Indies," and it is as far reaching as the Indian possessions of that Company. And to the careful observer the surprise is that the revolt has been delayed so long. The trouble springs from one great mistake in the policy of that Company. Its exclusive aim from the first, and hitherto, has been merely commercial occupation of India, for the pecuniary benefit of the Stockholders in the East India Company. Christianizing and civilizing labors have been no part of their policy, any farther than they would promote a pecuniary end. A few leading facts in their policy and working will make this evident, while they will show that the revolt is perfectly natural.

From the first the Company was monopoly in its powers and privileges in India; and it early resolved to exclude all Europeans from their possession who were not connected with the Company. Under this policy and power our first Missionaries to India, in 1812, were refused a settlement. The reason for this seclusion of foreigners is obvious. Their presence would prove a check on the movements of the Company; they would become moral critics, reporters and rivals in trade. The Company early acquired territory, and then made their trading factories, forts. Of these they had more than sixty in 1702. So their possession of India became a military occupation, and in 1770 their territory was larger than the United Kingdom. With a large army they waged war, made and

deposed kings, aided the weak rival princes, and took the territory of the strong as indemnity. They sold the services of their army for vast sums. In the battle of Plassey they made Meer Jaffer Nabob of Bengal, over his master, and they received \$6,000,000 for the aid.

At one time Cornwallis, of Yorktown fame, took absolute possession, as Governor General, of the lands of 30,000,000 of souls, in Bengal, Bahar, and Orissa, and, letting the same, turned the rents into the treasury of the Company. Sometimes the prize money gained in an invasion was immense. When Scinde was conquered and annexed, Sir Charles Napier received \$350,000 as his share of the booty.

And this "annexing" process has continued till very recently, and with great vigor. On the 25th of April, 1856, the Board of Directors voted a pension of \$25,000 per annum to the Marquis of Dalhousie, the late Governor General, for his services and success in "annexation." The territories were the Punjab, Pegu, Nagpore, Oude, Satarrah, Shansi, and Hyderabad. The annual income from these to the Company is about \$20,000,000. From all their territories thus variously obtained, one-half to three-fifths of the income of the Company comes by a land tax. The usual practice of the Company has been to continue the system of rates and collections that prevailed before they annexed the territory, till they saw reasons for a change. This system being that of heathen and Mohammedan despotism, allowed great oppression, as one-half, one-third, one-fourth, or one-fifth of the produce, or its equivalent in money. So the Company gains \$75,000,000 a year.

It gains \$25,000,000 a year by the culture of opium. The production of this drug within its territories is a monopoly of the Company. And so is the manufacture of salt, from which they derive a revenue of \$15,000,000; and so they control the production and sale of this necessary of life, that in some cases their profit on it are more than twenty-five hundred per cent.

Thus the main aim and labor of the Company have been for a commercial advantage. The salaries of the officers of the Company show the same pecuniary spirit, especially when we contrast the salaries of the English with those of the native officers. The salary of the Governor General is \$125,000 per annum, with allowance for "extras," which, in the year 1850, amounted to \$225,000. The judges average \$15,000; Members of the Council, \$48,000; Bishops, from \$12,000 to \$25,000, with large "extras;" Physicians, from \$1,500 to \$10,000; and this, where the price of common labor for a native is from six to ten cents a day!

In the native army the officers and grades are generally the same as in the English army. Yet a native in the highest rank, a position usually obtained only by thirty and forty years' service, has a salary much lower than an English ensign just enlisted—that is \$1,000. The sepoy, or native soldier, has about five and one half pence a day. Five and seven years are his time in rising to be a corporal, and about thirty to gain a commission that will pay him thirty-two cents a day. The Company have expended much for internal improvements, but these do not seem to enhance the value of the property, service, or time of the natives.

The Government of India has had for some little time, a kind of Common School System, at a cost of about half a million a year. The

expense is met by a native tax. Yet, in these schools, nothing is taught directly against Hinduism or Mohammedanism, or in favor of christianity as such. The result is, that the native mind is cultivated, through the sciences, to a necessary rejection of its own religion, while christianity is not allowed to come in and occupy the mind thus vacated. Hence the Government schools are educating their classes to skepticism and infidelity.

Thus, while the East India Company has quickened and stimulated the native population by their commercial aggressions, they have civilized but little, and sanctified less. The native mind, quick in perception, and in full possession of all the facts concerning the prosperity of the Company, naturally feel that India has been invaded and subjugated for mercenary purposes. In return for the untold amount of treasure exported by the Company, they do not see or realize the receipt of an equivalent. Indeed, even cultured and Christian Englishmen are unable to see clearly how the East India Company has been of advantage to India.

Parliamentary debates on the renewal of the Charter in 1853, not only presented this as a doubtful question, but left it an unsettled question. Says Dr. Allen, in his recent history of India, speaking from observation of twenty-six years' residence there—"England has yet made no adequate return for the immense wealth she has drawn from India"—p. 315.—Says Dr. Wilson, long time resident there—"Our wars in India, though attended with loss of life, as all wars are, have not cost our nation a single farthing, but have been defrayed from the revenues or credit of the country itself." In other words India has paid her conquerors for conquering her, while she has been little benefited, comparatively, by the introduction, through her conquerors, of the arts, sciences, and general advantages that pertain to modern civilization.

The native mind perceives all these facts. They are patent and published there. Revolt under such a system ought to surprise no one. It is the protest of 150,000,000 against a corporate monopoly of foreigners. It is a native army of 300,000 against a foreign army of 50,000. It is the refusal of service without remuneration, and resistance to aggression that confers few favors. What wonder that the 30,000,000 of Bengal, the centre of the insurrection, should at length move to recover the land titles to their ancestral homes, of which they were so violently and absolutely robbed by Cornwallis.

The great mistake of the East India Company has been to disregard a civilizing and christianizing policy. Their aim has been too rigidly commercial. The inherent rights of the eight or ten conquered nations composing India have been overlooked, in the greediness of the Company for the revenues that could be extorted from those nations. Had the inroads of commerce been made also the inlets for the civilization and religion of the English nation, and so the Company shown a desire to render an equivalent for their gains; had they held India in reasonable pupilage with a prospective manhood, we have no reason to suppose that the present awful issue would have come. But they have denied both the condition and the usages of a just pupilage, and they have foreclosed the probability of an independent manhood. India has

discovered this, and hence a recoil that is natural while it was inevitable, and, as we predict, will be almost interminable.

The Brazen Serpent.

The remedy in the wilderness was not the removal of the reptiles. We might naturally expect that, as the deliverance of the Egyptians from each successive plague was effected simply by its removal by the power which had inflicted it, so should it be here. But it was not so; and there is reason to believe that the plague of the fiery serpents never was taken entirely away from Israel in the wilderness. The probability is, that in their whole course to Jordan, the camp was infested with the dreadful reptiles, whose presence was at once an increasing remembrance of the sin which brought them, and a continued evidence that the remedy provided by the free grace of God was ever necessary and ever precious. The probability is, that Jordan alone separated Israel from this curse, and that the passage of that stream alone rendered the "lifting up" of the brazen serpent no longer necessary. Not, therefore, by the removal of the fiery serpents did God give relief and deliverance, but by the serpent of brass, which at his command Moses made, and "lifted up" before all the people. It was not a serpent such as those which formed the cause of terror, but one in their likeness—a correct representation of a fiery serpent, such a likeness formed of burnished brass to gleam in the light of the eastern sun—a correct representation, in as far as such a representation could be, without being the deadly poisonous thing itself. In this certainly, we behold the symbol of the glorious remedy provided for our spiritual calamity. "By one man's disobedience many were made sinners." The poison instilled into human nature through him, our first representative, we all inherit. "But by the obedience of one many are made righteous." This One was not sinful flesh. He was, indeed, "made like unto his brethren" in all things, one only excepted, that being the deadly poison. He was not "sinful flesh," but only "in the likeness of it." He was so made. Such was the "body" which God prepared for him—such the nature which he assumed.

He was "bone of our bone, and flesh of our flesh," yet he was "holy, harmless, undefiled, and separate from sinners." With what earnest fervor ought we to exhort every man his neighbor on this momentous subject—a subject which involves all that is valuable for time and for eternity. To see Christ with the eye of faith is the great duty of our mortal life, as it is the blessing which includes every other of which we can be partakers. Conceive the earnestness which must have prevailed in the camp of Israel on every hand, after Moses had lifted up the serpent, and had published God's decree referring thereto—the earnestness to instruct and guide the wounded to fix their look on that object of faith. In the sunshine, how bright and visible does the brazen serpent appear! In the twilight of declining day, on the unclouded sky, its backing ground. How distinctly traced and clearly defined is its form! How soft its radiance when it reflects the moonbeams! When in midnight darkness the pillar of cloud has become a shining fire, how vivid then is the blaze of its reflecting splendor, more vivid, perhaps, than in the sunshine! Under all these conditions, what

fervid anxiety on the part of those unharmed by the plague to direct the wounded to their only hope—the mother her child, perhaps the only son of her hope—the husband his wife, or the tender wife the husband—the brother the sister—all, according to the love with which they love those to whom they are related in life, set on one thing only—to guide the eye to the serpent which Moses has lifted up! Shall we not feel as they felt? Shall not our earnestness surpass theirs in the same proportion as the importance of the salvation in the one case surpasses the importance in the other? Theirs was but the shadow of the great calamity, ours is the terrible reality itself. How shall we escape if we neglect this great salvation? Truly it becomes us to fear, a promise being left us of entering into rest, lest any of us should even seem to come short of it.—*Christ our Life by the Rev. Dr. Beith, Second Edition.*

One Sheep Missing.

Some sixty years ago, it was quite common for ministers of the gospel to own a farm, and to get a part of their living from it. The farm was usually given to them by their people, and besides being very helpful in the way of providing butter, cheese, eggs, milk, meat and vegetables, it afforded them the very best exercise and recreation. They did not, indeed, do all the work themselves, but they took charge of it, and helped their men when they could; and I think it was better than going to watering places, or even to Europe. Besides, it was a very nice way to train their boys to industry; and I wonder not if that was one reason why minister's sons, in those days, grew up to be so useful.

Down in Connecticut there was one such minister who had a farm. He was a very good man and there was a book about him called *Godly Pastor*. This minister had a flock of sheep; and one day, as he put them in the yard, he noticed that one was missing. He went out in the pasture and looked for it, but not finding it readily, he went back into the house. He could not be easy, however; he kept thinking about the lost sheep. Then he said to himself, "I will go again; I will look more thoroughly."

He did so; and found the poor sheep with its head fastened between two rails, so that it could not get out. It had been there for some time, for it had fed all the grass within its reach quite to the ground. Poor sheep, how glad it was to be relieved!

"Now," said the minister, "how do I know but some one of my people, my flock may be in just such trouble? I will go over my parish and see."

He went around from house to house, visiting and inquiring, when behold, he actually found one of his church just ready to sink into despair for want of comfort.

It was as if every green thing had been eaten, and only the hard gravel remained. I think the minister was more glad in the second case than in the first.—*Congregational Herald.*

Seriousness.

Nothing is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, in the manner of speaking, in dignity of behaviour, and in weighty, not trifling actions.

Jesting and raillery, lightness of behaviour, useless occupations, joy, without trembling, and awe of God, an affectation of vivacity and sprightliness, are all contrary to the Spirit of God.

Levity is contrary to contrition and self-knowledge—to watching and prayer—frequently to charity and common sense. In short, it is destructive of all devotion, in our hearts, and in those of others, by unfitting the company for receiving any good.

Seriousness is useful to prevent the foregoing evils, to keep grace, to recommend piety, and a sense of God's presence, to leave room for the Spirit of God to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not walking over enchanted ground, in sight of the grave, and pursued eve-

ry moment by the enemy of all righteousness?

All who walk with God are serious, taking their Lord for their example, and walking by scripture precepts and warnings.

"But are we to renounce all mirth, and be dull and melancholy?" Answer. Seriousness and solid happiness are inseparable.

"Is there not a time for all things?" Answer. There is no time for sin and folly.—*Fletcher.*

A Ticket For Heaven.

The "Society of Jesus," for a sufficient consideration used formerly, and doubtless still continues, to issue corporate promissory notes, guaranteeing earthly happiness and final salvation to the holder, and agreeing to defend his title against all claims and opponents whatsoever.—The following is a copy of a document of this kind preserved in the British Museum. It is asserted that the infamous Louis XIV., possessed one of these general commutation tickets:

"We, undersigned, priests and true ecclesiastics, attest and promise that our Society, which has full powers, takes Hippolyte Brémurist, under its protection, and promises to defend him against all infernal power that might injure his person, soul, goods, or anything which he possesses, in faith of which we pledge the authority of His Highness the Prince, our founder, in order that the said H. B. shall be presented by him to the blessed chief of the Apostles with as much faithfulness and punctuality as our Society pledges by the present document.

Signed and sealed with the seal of the Society. Francois de Seerlin, rector of the Society of Jesus; Francois de Surhon priest of the Society of Jesus; Petit de Poyn, priest of the Society of Jesus."

Cure for Long Sermons.

When our Saviour came to his disciples and found them asleep, He said, "What, could ye not watch with me one hour?" This reproof might be given to many in our day who complain of long sermons. We are no advocate for such sermons, but as a general thing those who complain would find, upon a faithful examination, the real cause of complaint in the coldness of their own heart. They can go to a political meeting, a concert, show, or anything of a worldly nature, in which their feelings are interested, and sit one, two, or even three hours and go home delighted; but an hour in church, listening to the gospel, is so long that they become completely wearied. Wonder if such persons would not become tired of heaven—the service in that celestial temple will continue more than an hour and those who become wearied so soon of the worship that is preparing for a home there, should look if the true cause is not in their own heart. It is not always a weariness of the flesh. The fervor of spirit has much to do with long sermons; and the best cure we know for such complaints is for them to have their own heart right when they go to the house of God. Reader, are you in the habit of complaining of long sermons and long prayer-meetings—try this cure. We have never known it to fail.—*True Witness.*

Union of good Men in Eternity.

If a mere conception of the re-union of good men in a future state, infused momentary rapture into the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel, who are assured of such an event by the true sayings of God? How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the ruins of the tomb, and the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb, "in white robes, and palms in their hands, crying with a loud voice, Salvation to God, that sitteth upon the throne, and to the Lamb forever and ever." What delight will it afford to renew the sweet counsel we have

taken together, to recount the toils of combat, and the labor of the way, and to approach not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendor and fruitions of this beatific vision!—*Robert Hall.*

The Lord and I Were There.

While in the country, I read with particular interest your paper. I read with great interest the articles on Prayer Meetings, and I now wish to add another headed: "The Lord and I at the Prayer Meeting."

A few years since, in one of the towns of our old Puritan New England, there was established a "Morning Prayer Meeting," with particular reference to a revival of religion. For some time the meeting was well sustained; however, a few months brought a sad change, without witnessing any special interest among sinners, on the most important of all subjects, that of the salvation of the soul. If professors had in any measure their hearts warmed by meeting together, sure we were that they were willing to relapse again to selfish worldliness, for every succeeding week witnessed such a falling off and gradual declension, that no doubt it was given up in the minds of many and entirely forgotten.

Not so with "one steadfast follower of our Lord;" he continued to meet in that place of prayer, and with Jacob, wrestle with God, and it was indeed a Bethel to him, and he might well say, "he met God face to face."

One morning, returning from this consecrated spot, he was met by one of the brethren of the church who said, "Where now, brother, so early in the morning?" "From the prayer meeting," was the reply. "From the prayer meeting? I thought that was given up long ago. Why, who was there, do tell me friend?"

"Well, I'll tell you, brother, the Lord and I were there, and are there every morning, and most precious seasons we are enjoying; we have sustained it for a long time, and it has been well sustained, and has never been given up."

The answer was so forcibly brought home to the conscience, that the next morning found this brother at his post, and from that time other members of the church followed his example, and in a few weeks that room was filled to overflowing, and the most powerful revival followed ever witnessed in that church, and also in adjoining towns.

Is it not safe always to trust God and rely upon his promises, believing he will accomplish all his pleasure in his own good time?

Scriptural Illustrations.

A correspondent of the *Sabbath Recorder*, who writes from Palestine, refers to customs now extant there, which are at the same time, living Scriptural illustrations:

Jaffa is now the chief landing-place for the pilgrims who visit the Holy Land. It is said that fifteen thousand Pilgrims have landed this year at Jaffa on their way to Jerusalem. On the 24th of April last there were thirteen steamers here waiting for the Pilgrims who were returning from Jerusalem, besides several others that came and left the same day. We now descended by another street, passing down through the bazzars which are filled with a profusion of gay articles; and reach the receipt of custom, and the seat of judgment; which is near the gate of the city, where tribute is received for the produce of the surrounding country which is brought into the city market. This is a place of general resort for public business, controversies, council and judgment. When a person commits an offence, he is brought here to be judged and punished. The heavy arched roof affords also a pleasant shade, and many resort here to enjoy the cool breezes that pass through. Sitting in the gate seems to have been an ancient custom. Lot sat in the gate of Sodom when the angels came to him.—Boaz went up to the gate and sat him down there with the "elders of the city." David said, they that sit in the gate spake against me. Solomon says, "Her husband is known in the gates, when he sitteth among the elders of the land." Isaiah speaks

of "him that reproves in the gate." The prophet Amos says, "Hate the evil and love the good, and establish judgment in the gate." Matthew was "sitting at the receipt of customs," in the gate when Jesus called him. The scribes who are sitting here are distinguished, for each carries with him the writer's inkhorn at his side. This custom of wearing the inkhorn at the side was certainly as old as the prophet Ezekiel. "He called to the man clothed with linen, which had a writer's inkhorn at his side." The inkhorn is a small shaft, with a receptacle for ink and a case for the reed pens, and a pen-knife. Here you see also the judge, with his snow-white turban and his long white flowing mantle, which reminds us of the words of Solomon, "Let thy garments be always white." This kind of mantle has been worn from age to age. It is a strip of cloth about three yards in length and two in width, "usually woven without seam." The wide open sleeves are formed by tacking the upper corners. The sleeves are always thrown off when strength is to be put forth by the use of the arm, which reminds us of the beautiful figure in Isaiah, "The Lord hath made bare his holy arm."

The white worsted mantle is worn only by the higher classes,—the Fallahs wear a coarse, heavy-striped woolen garment of the same shape; when they work in the field they throw this over the left shoulder, fastening up the corners at the right side, leaving the right arm bare. They often use the folds of this garment to gather vegetables, as in ancient times, Elisha sent one into the field, and he gathered "wild gourds in his lappel." This garment is also the poor man's covering at night; when in great necessity, he gives this garment for a pledge, as in ancient days. The Israelites were forbidden to keep this pledge; "If you at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by the time that the sun goeth down, for it is his covering only: wherein shall he sleep? and it shall come to pass when he crieth unto me, I will bear; for I am gracious!"

When the Arabs set out on a journey they confine this mantle around the waist with a girdle; thus Elijah girded up his loins and ran before Ahab; and thus Elisha said to Gehazi, "Gird up thy loins and go and lay my staff upon the face of the child." This girdle is of leather, about six inches in breadth, which can be loosened or drawn closer by a buckle affixed to it. The natives carry their daggers and pistols in this girdle; and swords fastened upon it. Thus "Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof." The natives carry also their money and other things which are usually carried in the pocket, in this girdle. The word translated purses, Matt. 10:9, is in the Arabic rendered girdles. The linen and silk girdles are worn by the higher class, both by men and women—they are often embroidered and beautifully adorned with ornaments of pearls and precious stones.

The girdle is frequently mentioned in the New Testament, and there is a beautiful figurative allusion to it in Ephesians:—"Girt about with truth," denoting that as the girdle affords strength and firmness to the body—so godly sincerity affords strength to the Christian.

Sayings of Dr. Emmons

A young preacher had pronounced an able discourse for him one Sabbath morning, but it advocated a principle at variance with some first principle which had for him the force of an axiom.

As they walked towards his house at noon, not a word was said. On entering his study, the doctor turned to the preacher and very blandly remarked,

"I liked your sermon this morning very much. It was well arranged, well argued, and well delivered. I have but one fault to find with it—it was not true!"

To another preacher, who seemed to require some mental stimulant, he said,

"Did you ever go to Seekonk Plain? Your preaching is too much like that—long and level."

great mass of professed Christians are ignorant of. Oh how often the whisper came to me, Go and preach the gospel. How often while upon my bed, with my eyes shut, vainly trying to sleep, has a congregation stood before me and I for hours in imagination tried to persuade them to be reconciled to God. O, I saw sinners stand in slippery places and fiery billows rolled below.

But after awhile the spirit ceased wooing me. Gradually I grew cold in my love; gave up my hope; lived for years like the world. I was in the most miserable of all conditions—a Jonah, a runaway from duty and God. O backslider, should this fall into your hand and come under your eye, I hope it may have power to nerve you at once to action.

O God, my heart goes out in gratitude to thee to-day, while I write, that I was not left forever. Still once in a while the wooing spirit would come and persuade me back to duty. O the long suffering of God is salvation. O merciful, merciful, merciful God! I thank thee! How manifold is thy love!

Two years ago last month, I was in Burlington, Vt., had been there several months at work at my profession (portrait painter.) A friend of mine came to me and said he wished me to go to the Methodist meeting. They were having a revival, God was there, &c. I got rid of my friend by partially promising to go, but did mean to do so; for I had no faith it was a pure work. Had not they rejected the advent? were they fallen? &c. Five times that faithful man came to my studio before he could get a definite promise from me that I would go. He finally broke down weeping, and entreated. For his sake I promised to go; but did not expect anything would move me. I made up my mind it was all human sympathy, and not much God. But I went. Dr. Redfield was preaching. God was in the place. The arrows were flying in every direction; and in spite of my armor of prejudices, I was hit; and smarting, after five evenings of misery, I went forward to the anxious seats, and, like the poor publican, prayed, Lord, be merciful unto me a sinner! Oh, God, restore to me the joys of thy salvation. "Will you preach?"—that would take me all back again. Oh, how I wished God would bless me and leave that condition out, I would try it again. It would not do. Struggle after struggle was passed, and yet all was dark. Finally I came to the point, "yes, Lord; take wife and children; let poverty press and friends forsake; let me face the cold blast of winter and endure the scorching suns of summer; let me be a worn, weary herald of Christ's cross; a messenger of peace, of glad tidings to the perishing; and let me have thy smiles." Glory to God,—it came, Pine st. church rang with praise to God. Many were moved in that house. The work went on gloriously. Sixty-three evenings following in succession, with the exception of one evening, I was at work somewhere for the salvation of others.

Four weeks after, I went home to No. Springfield, Vt., and went into the work all alone;—not a man, woman nor child at first to help. God worked. Bro. Shipman afterwards published in the Herald the result of the meeting. About 70 were converted. Since that time I have enjoyed God's smiles and favors. In every place where I have made a protracted effort God has helped and blessed the word to the salvation of souls more or less. Scores and scores have been converted.—God up to the present attends his word with power. Night before last I heard the cry, God be merciful to me a sinner! Four were blessed; two backsliders and two sinners all found peace.

A sister enquired of me last evening, if I thought God was in the preaching of time. I told her I thought he was; though definite time was an error, yet it brought men to make the requisite sacrifice, and God blessed not the time but the sacrifice; and every man that will to-day lay all on God's altar, will find the same blessing.

I have never seen richer displays of God's power in the conversion of wicked men than in the last two years. O, I am glad Christ to-day sits on the Father's right hand, interceding for sinners. My soul is heavy laden for them yet.

I have felt for a long time much good might be done by pursuing a different course in our manner of labor. Many times a good, faithful preacher will go to a place and hold two or three meetings; people just begin to feel: he leaves; and away it all goes as before. In these days it takes a week or ten days to thaw out the brethren, and get them where they can effectually labor for others. We want tools to work with. If a man was going about any other business, and should get his tools all sharpened up, and then leave tools, work and all, we should at once say he would never do anything in that way. It is not enough to go to a place and warm up the hearts of the brethren.—The mass are going to hell. O God, give thy her-

alds power to lay hold of some and draw them out of the fire. It takes four weeks to thaw out icebergs and beat a good passage for the old gospel ship to blow her way through these Polar seas (perilous times.) A mighty effort should be made. The man of God should get right down on his knees if need be, and beg of men to be reconciled to God.

We have not half zeal enough. Come brethren, let us wake up to this great work. We want to be more humble. We want more small preaching. We shoot too high. Abstract theology will never do it. We want to press simple truth home upon the naked conscience; make men feel we mean them, and we mean now. If men want something to tickle their fancies let them go to the theatre; if they want to go and hear large and eloquent sermons, let them go to the popular churches.—Preachers that get Paul's salary can't afford to write eloquent sermons. They don't get pay enough to run the risk of damning their own souls by trifling with the souls of others. Let the simple story of the cross be told in simplicity, and it will yet have its effect. I am resolved, brethren, I will know no man by his name. Wherever I see a man that loves my Saviour, I hail him as a brother. Among all denominations, sexes and colors, he that fears God and works righteousness is my brother my sister and mother.

While driving my horse the present fall, over a bridge crossing Winnipisogee lake, or river, after getting nearly across, he saw the breakers rolling upon the shore upon our side, and came near running off the other, where was equal danger. Thus has it sometimes been with me. While looking upon the dead errors of a church on one side, I came near getting too far over the other. God help us to have the eyes of a vulture, that we can see on all sides of us.

Finally, brethren, let us have fervent charity among ourselves. O God, for a love that not only says, Lord, save me; but, save my neighbor.

I commenced breaking ice in this place, Pomfret, Vt., last evening. The cause, for the last two or three years, has been on the decline here. 1. Adrian's course killed all the young ones here, and staggered the old ones. God help to pick up the fragments. I hope by the blessing of God and prayers of the few left, in a few weeks to see a different state of things. We expect to lay unyielding siege here, and must prevail in the name of the Lord.

Your brother in love, H. BUNDY.
P. S. My Post-office address is North Springfield, Vt.
Pomfret, Vt., Nov. 20th, 1857.

RELATION TO CHRIST.—A Christian is one who has a relation to Christ; not a professed, but a real relation; not a nominal, but vital relation; yes, a very peculiar and pre eminent relation, rising above every other that can be mentioned; spiritual in its nature, and never ending in its duration, and deriving the possession and continuance of every enjoyment from Christ. Beware of a Christianity without Christ. It is a stream without a fountain, a branch without a living root, a body without a soul. In Christ dwells all the fulness of the Godhead bodily. "All ye are complete in him who is the head of all principality and power." It is from him alone that strength can be derived to subdue the corruptions of our nature. Faith in the great Head of the church engages the assistance of the Holy Spirit on behalf of its believers, without whose special influence it is impossible for the soul to do anything effectually in point of duty, or to oppose any sin with success.

DEATH OF GEORGE IV.—No man clung to life with greater eagerness than George IV., or was more unwilling to hear from those about him any hint or suspicion of his apparent decay. When confined to his room, and his case had become evidently hopeless, he still felt the vital stamina so strong in him that he would not believe his own danger; he talked of preparations for the approaching Ascot races, which he would attend in person, and showed a confidence in his recovery which all around him knew to be impossible. On the 27th of May, 1836, prayers were ordered to be read in the churches for the restoration of the King's health, and although the work of death was gradually approaching, the most contradictory accounts were constantly circulated of his real state. At length the awful moment arrived. He went to bed without any particular symptom on the night of the 25th of June, but at three o'clock in the morning he seemed to awake in great agitation, and called for assistance. Sir Wathen Waller, who was in attendance, came to his bedside and at his request helped to raise him from his bed. He then exclaimed—"Watty, what is this! It is death! They have deceived me!" and in that situation, without a struggle, expired.—*Raikes.*

Obituary.

DIED, in Springwater, N. Y., Dec. 1st, 1857, JENNIE, daughter of Nathaniel T. and Delia M. WITHINGTON, aged 2 years, 1 month and 16 days.

She was a lovely child,—beautiful even in death. But how much more beautiful and lovely will she be when raised in the likeness of the dear Redeemer, and with Him and that glorious company of harpers shall stand on Mount Zion, "having His Father's name written in their foreheads," and with them be permitted to sing that new and untold song of glory which none can sing but such of our race who have never broken God's holy law. Such "are virgins" in the scripture sense—saved under that broad atonement which encircles the whole human family, before they personally transgress. Though redeemed from the family of man, yet "they are without fault before the throne of God." "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," said Jesus.

Brother and sister Withington were deeply afflicted. They wept, and we all did weep; and I am glad that it is written, that "Jesus wept."

I know by experience that the very cords of life seem broken; our hearts cling to the body of our dear ones; and all our tender feelings bleed as they sink into the silent tomb; but they, and we all, "sorrowed not as those who have no hope."

There was a large congregation for Springwater, to listen to an Advent funeral discourse, and among them three clergymen hearers. It was easy talking to the people, for Bro. Himes had just been there, whose coming was like the coming of Titus; not only from the consolation which they received through the gospel preached by him, but also the comfort, I trust, he received in knowing their fervent minds and earnest desire.

Bro. Himes was, under God, the means of removing much prejudice from the minds of many. He left a good and heavenly influence in favor of our blessed hope. Good was done in the name of Jesus. HENRY F. HILL.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Dr. J. C. Ayer, I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints. Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of our fraternity in the south appreciate your skill, and commend your medicine to our people. Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 24 Jan. 1856: "I had a tedious influenza, which confined me in doors six weeks; I took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.—
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years. Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable." We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.—
Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you that your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet so strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard, Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger.*

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have given me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellow-men.

The agent below named is pleased to furnish gratis my Ameri-

can Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headache arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 48 Kneeland street, Boston. C. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Boston street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. 132 and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURE. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cysitis, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

LYON'S KATHAIRON, the most celebrated Preparation for the Hair ever made! The immense sale of this unequalled preparation—nearly 1,000,000 bottles per year!—proves its excellence and universal popularity.

It restores the Hair after it has fallen out, invigorates and beautifies it—making it soft, curly and glossy—cleanses it from all scurf and dandruff, and imparts to it a delightful perfume.

The ladies universally pronounce it the finest and most agreeable article ever used. It excites in the scalp a new and healthy action, cleanses it from scurf and dandruff, prevents the hair from falling off or turning grey, cures eruptive diseases upon the head, and produces a fine growth of new hair upon bald places; gives the hair a fine, rich, glossy appearance, unequalled by any other article in the market. Sold everywhere for 25 cents a bottle.

HEATH, WYNKOOP & CO.,

Proprietors and Perfumers,
No. 63 Liberty street, N. Y.

E. D. Spear, the Indian Doctor, having removed to No. 26 Beach street, would inform the public that he may be consulted at his office upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan 4—1858

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JOHNSON'S CREEK, N. Y. Hiram Russell.
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NEWBURGH, Mass. Dea. J. Pearson, Sr., Water-street.
NEW YORK CITY. Dr. J. Crofut, No. 108 Columbia street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the state, and one cent out of it.

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ADVENT HERALD.

BOSTON, DECEMBER 19, 1857.

AT HOME.—I returned from Western New York, last Thursday evening, in company with Elder D. T. Ross, of Hebron, N. Y. My health is good. I was able to attend 44 meetings, and deliver forty-three discourses during my absence of less than a month, with much to encourage me in doing good to the scattered and faithful ones.

Bro. Ross is now with us, holding a protracted meeting, from which we hope for good results. Brethren will pray for us. He will continue over the Sabbath, Dec. 20th.

E. T. Welch.—I will remember you.

B. S. Reynolds.—I will visit Champlain, and vicinity, as soon as practicable.

ELDER D. T. ROSS preached for us last Sabbath, to good audiences, all day. He was well received, and his sermons produced a deep impression. The present is good for happy results by his visit.

Dedication, Providence R. I.

Bro. Himes:—Those coming to the Dedication of our Meeting House on the 23d, will remember, that there are but two daily accommodations from Boston. Those who do not come in A. M. train, cannot arrive here until after five P. M.

Ministers will please come in the morning.

Bro. Himes will labor with us for a season after the dedication, Lord willing.

Providence, Dec. 11th, 1857.

Massachusetts Ministers' Conference.

The MINISTERS' ASSOCIATION will convene at Providence, R. I., Wednesday P. M., Dec. 23d.

H. PLUMMER, Pres't.

J. PEARSON, JR., Sec'y.

ELDERS BOYER AND JACKSON.—These brethren are laboring faithfully in the Alleghany Mountains, in Elk, Center and Clearfield counties, Pa., and are doing much good. Eternity alone will reveal the good that they are accomplishing among the scattered flocks in those isolated regions. But these brethren are not well sustained. We know their condition and needs. They deserve and ought to have better support. We hope that those who enjoy the benefit of their labors will not see them want for any good thing. And when they cannot sustain them, let us know and we will see that they have help. Do not neglect this matter.

I have given the above notice because in "My Journal" of a visit with them, I spoke of their being "well sustained," which was a mistake of mine. I hasten to correct the mistake, and stir up all concerned to do their duty in this trying time.

VOLCANIC EREPTION.—An interesting account of the eruptions of volcano Amoe, in one of the Sanquir Islands, near Borneo, has been furnished by the Dutch resident at Manado. There were two separate eruptions: one on the 2d of March, and the other on the 17th. The emission of lava, stones and ashes, was so great as to obscure the sun, and produce total darkness. A violent hurricane, and lightning, accompanied the eruptions. A whole village was destroyed, beside an immense amount of growing rice. Nearly three thousand persons were killed.

CONTENTION.—An old divine, cautioning the clergy against engaging in violent controversy, uses the following happy similes: "If we will be contending, let us contend like the olive and the vine, who shall produce the best and the most fruit; not, like the aspen and the elm, which shall make the most noise in the wind."

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

DEFECTIVE RELIGION.—A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.—Howe.

The aim of education should be to teach us ra-

ther how to think than what to think—rather to improve our minds so as to make us think for ourselves, than to load the memory with the thoughts of other men.

DEAR BRO. HIMES:—The work of the Lord is still going forward in our midst. To day I baptised 20 happy souls, and others are seeking salvation. The funeral of sister Young was attended to day, and the congregation very large. At noon we left the place of worship for the burying-ground and the place of baptism, and while some were burying the dead, we were burying the living in the liquid grave in full view of them. Such are the scenes of earth. I never saw a more lovely sight than our season of baptism. The day was beautiful, and the concourse of people very large. We cut an opening in the ice, and thus performed the ordinance in the dead of winter, with warm and cheerful hearts. May the good work go on, till the Day of Christ. Yours, I. H. SHIPMAN.

P. S. In my last letter, please read, "revived," who were members before, instead of "received." I. H. S.

Justification through the blood of Christ is ever accompanied with sanctification by his Spirit; therefore, if the Spirit of God be working and burning in thy heart, fear not, thou art washed in the crystal sea which is before the throne; if sanctified by the Spirit of Christ, thou art justified by his blood.

The Youth's Guide.

The December No. of this little juvenile sheet will appear this week, being the last of a volume of 18 numbers, commencing July, 1856, and ending with the present month.—The purpose of this long volume is to have the future volumes commence at the beginning of the year and end at the close of it. The volume which will commence in January will consist of twelve numbers, as heretofore, accordingly.

There is a large number of subscribers whose payments extend only to the 1st of January, 1858, or No. 126, who will receive notice of this fact in the following manner. Those of this class who receive their papers in a wrapper with others, will perceive that their names are written in red ink; and those who receive their paper in a single wrapper, will find them enclosed in white paper, and directed in red ink. This is the only notice such will receive, and unless they immediately renew their subscription their papers will be discontinued, as we can send to only those who pay in advance.

It is hoped that there will be an immediate response by those wishing to continue their subscriptions, both for our encouragement and convenience. Immediate and prompt action is as easy as delay, and will enable all to secure the whole volume, besides obviating the sending of back Nos. Let there be efficient action taken to keep up and increase the circulation of the Youth's Guide. It may be introduced, not only among Adventists, but also among other classes of Christians. Let clubs be formed and individual subscribers obtained in all parts of the country.

The terms of the Guide, invariably in advance, are as follows:—Single copy, 25 cents per annum. Twenty-five copies, \$5. Fifty copies, \$9. Canada subscribers, with postage pre-paid, \$1 cents.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be, by T. M. Preble. "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18: 13. Boston, published by the author, 1857. 10 cts. single. \$6 per hundred. 90 c. per doz. For sale at this office, and by the author at East Weare, N. H.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
The Time of the End	\$1 00	.21
Memoir of Wm. Miller	1 00	.19
Hill's Saints' Inheritance	1 00	.16
Taylor's Voice of the Church	1 00	.18
Daniels on Spiritualism	1 00	.16
The World's Jubilee (Mrs. Silliman)	1 00	.17
The Kingdom not to be destroyed (Oswald)	1 00	.17
The Last Times (Seiss)	1 00	.16
Laws of Figurative Language	1 00	.15
Exposition of Zechariah	2 00	.28
Lord's Ex. of Apocalypse	2 00	.33
Wicks	1 50	.21
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Yahveh-Christ	.60	.10
Miss Johnson's Poems	.50	.08
Bliss' Sacred Chronology	.40	.08
Orrock's Army of the Great King	.40	.07
Proble's 200 Stories	.40	.07
Fassett's Discourses	.33	.05
Memoir of P. A. Carter	.33	.05
Wellcome's 24th and 25th of Matt.	.33	.05
The New Harp (Pew Ed. gilt 1.50)	.80	.16
" (Pocket Ed. gilt 1.00)	.60	.12

Tracts in bound vols., 1st vol.	.25	.05
" " " 2d	.35	.07
Works of Rev. Horatius Bonar, Eng. viz.:		
Morning of Joy	.40	.08
Eternal Day	.50	.10
Night of Weeping	.30	.07
Story of Grace	.30	.06

TRACTS.
The postage on a single tract is 1 cent, or by the quantity 1 cent an ounce.

A. The Six Kelso Tracts, at 6 cts. per set, or,

1. Do you go to the Prayer-meeting	at \$0.50 per 100
2. Grace and Glory	1.50
3. Night, Daybreak and Clear day	1.00
4. Sin our enemy, &c.	.50
5. The Last Time	.50
6. The City of Refuge	1.00
7. The Second Advent, not a past Event.	A
Review of Prof. Crosby, by F. G. Brown (1851).	Price, \$0.12 single.

B. 1. The End, by Dr. Cumming .04

2. Litch's Dialogue on the Nature of Man .06

6. Word of Warning, by W. W. Pym (1842) .20

C. 1. Prophetic View of the Nations, by N. N. Whiting .04

2. The Sabbath, by D. Bosworth .04

3. The Christian Sabbath .01

4. Israel and the Holy Land. By H. D. Ward (1843) .10

D. Eight 2d Adv. Library Tracts, at 25 cts. pr set

1. The World's Jubilee .04 single.

2. Prayer and Watchfulness .04

3. The Lord's Coming a Practical Doctrine .04

4. Glorification. By Rev. M. Brock .04

5. Miller's Apology and Defense .04

E. 1. The Earth to be destroyed by fire .04

2. First Principles of 2d Adv. Faith .04

3. Bible a Sufficient Creed .04

4. The Present Age—Delusive .02

5. Protestantism. Its hope of the world's conversion fallacious .12

6. Churches, Church Order, &c .03

F. Six Tracts for the Times, 10 cts. per set.

1. The Hope of the Church .02 single.

2. The Kingdom of God .02

3. Glory of God filling the Earth .02

4. Return of the Jews .03

5. The World's Conversion .02

6. Our Position .01

TRACTS FOR THE TIMES. No 7.—"Waiting and Working," Price, \$1.00 per 100.

G. 1. That Blessed Hope .01

2. The Saviour Nigh .01

3. The True Israel .02

4. Time of the Advent .02

5. Motive to Christian duties .01

H. 1. The Eternal Home .04

2. Approaching Crisis .10

3. Letter to Everybody (1842) .04

I. 1. Facts on Romanism .12

2. Promises—Second Advent .04

3. Declaration of Principles .25 pr 100

The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

Appointments.

If the Lord will, I will commence a protracted meeting at Clarencerville, C. E., Tuesday, Dec. 22d. This meeting will continue over the following Sabbath, if thought advisable. B. S. RAYMOND.

P. S. Elder S. W. Thurber is requested to come and labor with me during this meeting. B. S. R.

A series of meetings will be held in Waterloo, C. E., commencing Thursday evening, Dec. 24th, and holding over the Sabbath; also at the Outlet, Wednesday evening the 30th, and over the Sabbath; and at Derby Line, Vt., Wednesday evening January 6th, and over the following Sabbath. Elder D. T. Ross, of Hebron, N. Y., is expected to attend. J. M. ORRICK.

N. B. Bro. Ross wishes us to say, that though he gave encouragement to visit the Outlet the first of the year, he now finds that he will not be able to do so, and especially to attend the other appointments.

There will be a protracted meeting on Cheshire street, commencing Dec. 19th, and will continue about one week. Elder D. T. Taylor will attend. Brethren and sisters from abroad are cordially invited. In behalf of the brethren, IRA MORGAN.

P. S. My P. O. address is West Meriden, New Haven Co. Conn. Amos 600 East 21st St. New York City.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A. M. and 3 P. M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office

would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the *Herald*. J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total	\$436.29
D. Boddy, John Smith of Cincinnati, each \$5.	
L. G. Ingalls, \$3.	
S. Williams, \$2.	
W. Negus, W. Barker, S. Smith, W. Nichols, L. S. Phares, each \$1.	
J. J. Teetzel, Mary Corliss, each 50 cents.	
Present total,	\$457.29

BUSINESS NOTES.

D. Hoag—Sent book the 9th.
D. Clark—"
J. Pearson, Jr.—Sent in last bundle.
Mrs. Lucy Thayer, \$2.24.—The tracts ordered, and postage, come to 64 cts. Sent them the 9th. The bal. is cr. on Her. to No. 915.

W. Stone, \$1.—Sent the 10th.
W. Nichols—Sent books the 11th.

C. B. Turner—"
H. Hard—"
S. Minor—Had cr. you with \$2 but twice since July 1, 1851. We now cr. you \$2 more to No. 893—July 1, '58, taking your statement for our guide.

John Murray Brown, San Francisco.—That draft was not honored by the bank on which it was drawn.

D. W. Sarnby—Have sent the paper to A. M.; but the credits will be given when Bro. F. reports them.

W. H. Eastman—You did not say whether those were new or old subscribers. If old, please write us, as we have entered them for new.

Elizabeth Guinn.—The paper of George Lawrence is pld. to Jan. 1, and so we cr. the dollar to B. J. Thomas to the same time. We do not find as we send you more than one Guide now, and but seven in all to Salem. So that we do not know how to understand your note.

J. Smith, \$5.—Sent all but Eternal Day, which we are out of, but will send when we get it.

D. Boon—Have sent Nos. 8 and 12 of v. 18. The other Nos.—in vols. 11 and 14 we are out of.

RECEIPTS.

UP TO DEC. 15TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Rec'd, Nov. 14, \$1 from A. W. Gray, and dated "Jay," with the request that it be credited to "Mrs. Gray," and her paper stopped. As the state and given name are not given, and as we find none of the name of Gray at any of the "Jays" in the different states where we send to P. O.'s of that name, we are unable to cr. it.

R. Bloss 893, D. Libbey 867, A. S. Barber 882, Mrs. O. Shirley 893, C. Beckwith 893, D. B. Salter 871, W. Barker 872, J. Linn on acct. P. Johnson 593, S. Pierce 867, L. Allen 893, L. Dolles 880—sent tracts for stamps, T. Haskins on G. to 168, E. Ford 893, L. S. Phares 893, E. G. Dudley 880, H. C. Harriman 862, W. Mitchell 888, H. Louge 893, F. Lane 893, B. J. Thomas 867—each \$1.
S. Hubbard 891, E. Tenny 846, L. Webster 893, Deacon J. Smith 893—sent book the 10th, B. Barker 919, E. R. Crumpton 919, R. Bennett 867, E. McAlister 867, O. Cutler 846, D. Keeler 893 and 25 to G. to 138, A. Brown 872, F. Corker 919, W. Negus 919, T. Hasebury 847, D. Boon 919, W. S. Cutting 873, L. H. Blackman 913, S. Smith 919, A. P. Barringer (2 cts.) 893, Miss E. Knights 919, S. Williams 930, E. Dudley 893, W. B. Gilbert 867, A. Eastman 919—each \$2
H. L. Rich 913, W. S. Wood 896, L. A. Aldrich 841—each \$3.
B. Dudley 974, \$5.

L. Howdon, in full \$7; H. H. Gross 867, \$6, and cr. 3.75 on acct. for books returned, I. Smith 841, \$3.50; J. J. Teetzel 882, \$1.50.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE No. 46 1-2 Kneeland-street.

WHOLE NO. 267.

BOSTON, SATURDAY, DECEMBER 26 1857.

VOLUME XVIII. NO. 52.

THAT WILL BE DONE.

In the garden, kneeling lowly,
Anguish-stricken, sad, and faint,
With the blood-drops trickling slowly
Down that face so pale and holy,
Hear the Saviour's sad complaint,
In his spirits bitter cry,
"Father! let this cup pass by!"
In that calm, submissive tone,
"Not my will, but thine be done!"
Teach me, oh, my Saviour! teach me
When life's trial-hour draws nigh;
When its storms of sorrow reach me,
And my spirit would beseech thee,
"Father, let this cup pass by,"
Give me faith to trust thy care,
Give me grace to breathe the prayer,
In those words—my Saviour's own—
"Not my will, but thine be done."
Chris Intel.

Original.

The Testimony of Pagans concerning Christianity.

Not long since, Dr. Hutchinson enquired whether certain events recorded by the Evangelists have been also noticed by the writers of secular history?

The scarcity of materials in the works of heathen historians respecting the startling events attendant on the Saviour's death and resurrection, has been accounted for by the fact that such authors frequently omit what may not interest most of their readers. But while some may have remained silent from policy, to carry out the suggestion that "The best way of stopping heresies is to seem to neglect them;" it is quite probable that the writings of others, in which Christianity occupied a prominent place, may have perished.

The harmony existing between the testimonies of both friends and foes of the early church is truly striking.

The testimony of the avowed enemies is valuable; for if they testify truthfully, they must do so from a sense of honor, and not from predilections in favor of Christ or his despised adherents. Such testimonies may be but few, and scattered. As isolated, like the separated strands of a rope, they may be considered weak. But when combined they become strong, and confirm the truthfulness of the facts recorded by the Evangelists.

At the time of the Saviour's death documents existed entitled Acts of the Roman Senate; Acts of the Citizens of Rome; Acts of other cities; and also Acts of the Governors of Provinces. The Acts of the Senate were prepared by an experienced Senator. The Acts of the people were records of remarkable births, deaths, marriages, divorces, and the proceedings of courts of justice. The Acts of Governors of Provinces were records of all unusual transactions and occurrences.

Now as Palestine was at the time referred to a Roman Province, Pontius Pilate the Procurator could not have long remained ignorant of the Saviour's matchless fame, and the wonders wrought in the presence of astonished multitudes. He was therefore well qualified to furnish a reliable document respecting Christ for the Archives of the Empire.

Eusebius states that "when the wonderful resurrection of our Savior and his ascension to heaven, were in the mouths of all men. . . . Pilate informed the Emperor of it, as likewise of his miracles, which he had heard of; and that being raised up after he had been put to death, he was already believed by many to be a god."

That an account was sent to Tiberius also appears from Justin Martyr. In his apology sent to the Emperor Antoninus in A. D. 140, having referred to the striking events of the Savior's history, adds, "And that these things were so done you may learn from the Acts made in the time of Pontius Pilate."

Tertullian, famous for his skill in the Roman laws, in his apology (A. D. 200) says: "Of all these things relating to Christ, Pilate sent an account to Tiberius."

Lucian the Martyr says, in his apology for Christianity: "Look into your own annals: there you will find that in the time of Pilate, when Christ suffered, the sun was obscured, and the light of the day was interrupted with darkness."

The Christian Apologists most certainly would not have directed such special attention to documents, if not then in existence. That authors had recourse to such Registers for required information, appears from Pliny's letter to Trajan. Suetonius learned from them the day and place of the birth of Caligula. Such documents were sometimes read by the Emperors with unusual interest. That an original document of this character once existed respecting Jesus of Nazareth may be reasonably inferred from the fact that in the reign of Maximin, A. D. 307, certain heathens "forged acts of Pilate, derogatory to the honor of the Saviour." These were diligently circulated in order to discourage Christians in the profession of their faith.

That the account prepared by Pilate for the Archives of the Empire contained nothing derogatory to the Savior, may be inferred from his repeated efforts to release him, his convictions of his innocence, and the reluctance with which he gave sentence that it should be as his enemies desired (See Matt. 27:11-26, 62, 65; Mark 15: 1-15; Luke 23:1-25; John 18:28,40; and Chap. 19:1-13.) Moreover on the receipt of the document, the Emperor proposed to have the Savior defied, and referred the matter to the Senate; but as the Emperor had declined this honor for himself, the Senate objected. The estimation in which the Saviour was held by the Emperor does not conflict with the fact that subsequently Christians were much persecuted.—"Search your own writings," says Tertullian in his apology to an Emperor of a later reign, "and you will there find that Nero was the first Emperor who exercised any acts of severity toward the Christians, because they were then very numerous in Rome."

The following may not prove an inappropriate conclusion to this paper. It is a condensed Summary of the argument of Celsus, prepared by Dr. John Leland of Dublin, Ireland, and contained in his "answer to Christianity as old as Creation." Vol. 1: Ch. p. 150:—"Celsus, a most bitter enemy of Christianity, who lived in the second century, produces many passages out of the gospels. He represents Jesus to have lived but a few years ago; he mentions his being born of a virgin; the angel's appearance to Joseph on occasion of Mary's being with child; the star that appeared at his birth; the wise men that came to worship him when an infant, and Herod's massacring the children; Joseph's fleeing with the child into Egypt by the admonition of an angel; the Holy Ghost's descending on Jesus like a dove when he was baptised by John, and the voice from heaven declaring him

to be "the Son of God;" his going about with his disciples; his healing the sick and lame, and raising the dead; his foretelling his own sufferings, and resurrection; his being betrayed and forsaken by his own disciples; his suffering both of his own accord, and in obedience to his heavenly Father; his grief and trouble, and his praying, 'Father, if it be possible, let this cup pass from me;' the ignominious treatment he met, with the robe that was put upon him, the crown of thorns, the reed put into his hand, his drinking vinegar and gall, and his being scourged and crucified; his being seen after his resurrection by a fanatical woman, and by his own companions and disciples; his showing them his hands that were pierced, the marks of his punishment. He also mentions the angels being seen at his sepulchre and that some said it was one angel, others that it was two; by which he hints at the seeming variation in the accounts given of it by the evangelists.

"It is true he mentions all these things with a design to ridicule and expose them; but they furnish us with an uncontested proof that the gospels were then extant. Accordingly he expressly tells the Christian: 'These things we have produced out of your own writings.' He also says, 'you are beaten with your own weapons.'"

The foregoing article is already of sufficient length, and therefore in conclusion I dedicate it with my best wishes to my old friend: Rev. Dr. Hutchinson. I intended at first to send it to him direct, as a letter; but for those who may have patience to peruse it, I send it for publication.

J. W. BONHAM.

Lowell, Dec. 16th, 1857.

Original.

Report of Committee on Publications

The Committee to whom was referred the duty of arranging the organization of a Publishing Association, beg leave to report the following

ARTICLES OF ASSOCIATION.

The Committee would here express the hope that all persons willing to invest the sum of twenty-five dollars or more in this Association which will pay 6 per cent. on the money invested, a hundred fold on your religious prospects and enjoyment, and in the world to come as much as you dare to hope for, would forthwith send their names and sum they subscribe to Bro. Bliss, who will keep the names to himself till a sufficient sum is subscribed. We hope it may be done by the time of the next annual conference, which under present circumstances, is as soon as can be expected.

J. LITCH,
D. I. ROBINSON,
E. CROWELL.

We the subscribers, do hereby agree to form ourselves into an association for the purpose of publishing such books, tracts and periodicals as in our judgment may be conducive to the spread of truth in general, and the doctrines connected with the Second Advent in particular.

Article 1st. This association shall be called the Advent publishing association.

Article 2. Persons of good moral character and believing in the general sentiments of the Advent body, as put forth by the Albany Conference of 1845, may be members of this association by the payment of twenty-five dollars to its capital stock, and subscribing these Articles;

the capital stock to consist of two thousand dollars with power to increase it to five thousand.

Article 3. The officers of this association shall consist of a Secretary, Treasurer, and an executive Committee of five, one of whom may be chosen annually by the general conference of Advent believers. The remaining four, together with the Secretary and Treasurer, shall be chosen by ballot by the association, in such manner, that the term of service of the Secretary, Treasurer, and one of the executive committee, shall expire annually. The Secretary of the association shall be, ex-officio, Secretary of the executive committee, but shall have no vote in their body. Neither Secretary nor Treasurer shall be eligible to the office of executive committee.

Article 4th The executive committee shall have full power to conduct all the business of the association, subject to the instructions of the association. They shall keep an exact record of all their doings, and shall make an annual report to the general conference, if desired.

Article 5th Each person holding a share of the capital stock, of twenty-five dollars shall be entitled to a vote in the association: and no person shall be entitled to more than one vote.

No person holding less than four shares of the capital stock shall be eligible to the office of executive committee.

Article 6th The profits of the association, after paying 6 per cent. on the capital invested, shall be distributed under the instructions of the general conference, for missionary and other purposes.

Article 7th. All legacies left to this association shall be held and appropriated by them, unless specially donated to them, as trustees, and appropriated accordingly to the will and instructions of the donor or testator.

Article 8th. This association shall go into operation as soon as the sum of \$2000 dollars shall be subscribed.

Article 9th. These articles may be amended at any annual meeting of the association by a vote of three-fourths of the shares, or two-thirds of the shareholders.

God's Hand in our Troubles.

There is a striking parallel between the sins of Israel in the time of Amos, and the sins of which the people of this land, as individuals and as a nation, have been guilty. And the judgments that have come upon us, in the sudden reverse of prosperity, the disappointment of worldly schemes and expectations, the overthrow of public credit, are no less striking as a parallel to the judgments that came upon Israel. "Ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord."

The oppression of the poor; general irreligion and public immorality; corruption of manners; Sabbath-breaking; frauds in business, and luxurious living, are the specified grounds of divine judgment upon Israel. And if we have been guilty of these same sins; if we have been so eager for gain as to neglect and trample upon the needy; if one great staple of our commercial prosperity has been the fruit of oppression

and wrong; if fraud has abounded, and violence, immorality, and crime have had license in our streets; if the spirit of extravagance and luxury has predominated over prudence, integrity, and godly sobriety in our daily life; then we may well feel that God is visiting us with judgments for the self-same sins for which he punished Israel. But without arguing the relative connection of one sin or another with the evil times that have come upon us, there are two facts in which all Christians must agree. The hand of the Lord is in our calamities; and the day of calamity calls upon us for personal repentance and humiliation before God.

The moral government of God appears in the calamities of life over and above all the mere natural causes that operate for evil in the world. There are general laws and natural causes, the operation of which shows God's approval of virtue and his disapproval of vice and crime; and though these laws appear to move with the unconscious precision of material machinery,—like a locomotive that without knowing the difference between man & beast, destroys both alike if they transgress the rule of safety by standing upon the track—yet behind these laws, and working through them, is an intelligent and guiding power. And it behooves us to discern that power, and to acknowledge the hand of God above and through all natural causes and laws. But the Scriptures teach that in addition to the mere working of law by cause and effect to bring evil upon the transgressor, God also makes use of natural evil as a direct infliction upon the transgressors of the moral law.—*N. Y. Independent.*

Young Criminals.

The foulest crime with which our city has been disgraced for many years, the brutal murder of an old woman in Greenwich street a short time ago, was committed by two boys—mere boys—one of them says that he is fifteen, and the other that he is nineteen years of age.

Such a fact, in this day of light and religious instruction, is well fitted to awaken interest in the minds of all seriously reflecting persons. Is it possible that boys in our city become such criminals? Some of the gangs of burglars broken up lately were composed of boys—mere boys. Are these types of a class now numerous and fierce? And are there any adequate causes known to be at work to produce such a race of juvenile scoundrels? In our view these are among the most important questions that can engage the philanthropist of this city and country at the present moment. Hunger riots and charter elections and financial panics are matters of passing interest, and with all their admitted claims on present attention, they are nothing compared with the great fact that the boys of the town are becoming the criminals of the town. We have long been in the habit of making emigration the convenient apology for the number of vicious and dissolute people among us, but let us now admit that these boys are born among us, entitled to a place in our public schools, and surrounded with all the influences that religion extends to the young and to the poor. And what does it accomplish?—*N. Y. Observer.*

The Great Eastern.

Two walls of iron, about sixty feet high, divide the vessel longitudinally into three parts, the inner containing the boilers, the engine rooms, and the saloons, rising one above the other, and the lateral divisions the coal bunkers, and, above them the side cabins and berths. The saloons are sixty feet in length, the principal one nearly half the width of the vessel; and lighted by skylights from the upper deck. On either hand are the cabins and berths, those of first class passengers being commodious rooms, large enough to contain every requirement of the most fastidious of landmen. The thickness of the lower deck will prevent any sound from the engine room reaching the passengers, and the vibration from being at all felt by them. On each side of the engine rooms is a tunnel, through which the steam and water pipes will be carried, and also rails for economizing labor

in the conveyance of coal. The berths of the crew are forward, below the fore-castle, which it is intended to appropriate to the officers. Below the berths of the seamen are two enormous cavities for cargo, of which five thousand tons can be carried, beside coal for the voyage to Australia, making about as many tons more.

The weight of this huge ship being twelve thousand tons more, the motive power required to propel her twenty miles per hour must be proportionate. If the visitor walks aft, and looks down a deep chasm near the stern, he will perceive an enormous metal shaft one hundred and sixty feet in length, and weighing sixty tons; this extends from the engine room nearest the stern to the extremity of the ship, and is destined to move the screw, the four fans of which are of proportionate weight and dimensions. If he walk forward, and look over the side, he will see a paddle wheel considerably larger than the circle at Astley's; and when he learns that this wheel and its fellow will be driven by four engines, having a nominal power of one thousand horses, and the screw by a nominal power of one thousand six hundred horses, he will have no difficulty in conceiving a voyage to America being performed in seven days, and to Australia in thirty-five days. The screw engines, designed and manufactured by Messrs. James Watt & Co., are by far the largest ever constructed, and, when making fifty revolutions per minute, will exert an effective force of not less than eight thousand horses. It is difficult to realize the work which this gigantic force would perform if applied to the ordinary operations of commerce. It would drive the machinery of forty of the largest cotton mills in Manchester, giving employment to from thirty to forty thousand operatives.—The four cylinders weigh about twenty-five tons each, and are eighty four inches in diameter. The crank shaft, to which the connecting rods are applied, is a forging, and weighs about thirty tons. The boilers are six in number, having seventy-two furnaces, and an absorbent heating surface nearly equal in extent to an acre of ground. The total weight exceeds one thousand two hundred tons, and yet they are so admirably contrived that they can be set in motion or stopped by a single hand.

Sails will not be much needed, for in career-ing over the Atlantic twenty miles per hour, with a moderate wind, they would impede rather than aid progression; but in the event of a strong wind arising, going twenty-five miles per hour in the course of the vessel, sails may be used with advantage, and the Great Eastern is provided, accordingly, with seven masts, two square rigged, the others carrying fore and aft sails only. The larger masts will be iron tubes, the smaller of wood. The funnels, of which there will be five, are constructed with double casings, and the space between the outer and inner casings will be filled with water, which will answer the double purpose of preventing the radiation of heat to the decks, and economizing coal by causing the water to enter the boilers in a warm state. The captain's apartment is placed amidships, immediately below the bridge, whence the electric telegraph will flash the commander's orders to the engineer below, helmsman at the wheel, and look out on at the bows. In iron vessels great precautions are necessary to prevent the compass from being influenced by the mass of metal in such attractive proximity, and various experiments have been made with the view of discovering the best mode of overcoming this difficulty. It was originally intended to locate the compass upon a stage forty feet high, but this plan has been abandoned, and a standard compass will be affixed to the mizenmast, at an elevation beyond the magnetic influence of the ship.

Whatever misgivings may be felt as to the length of the vessel, and the great weight she will carry amidships, will be set at rest before she even touches the water, by the mode of launching, an operation which will be as great a novelty as the ship herself.—The plan hitherto has been to build the vessel on an inclined plane, and at right angles with the water; but in the case of the Great Eastern this was impossible, on account of her great length, to say nothing of the expense of building a vessel of her enor-

mous dimensions in a position that would elevate her fore-castle nearly one hundred feet above the ground. These considerations led Mr. Brunel to determine upon launching her sideways, with which view she has been built parallel to the river. In constructing the foundation of the floor on which she stands, provision has been made at two points to insure sufficient strength to bear the whole weight when completed. On these two points she will rest when ready, and thus her strength will be tested in the severest, and therefore, the most satisfactory manner.—*London Times.*

The Prohibited Book.

Bedell was in the habit of repeating a passage on a sermon, which he had heard Fulgentio preach at Venice, on this text, "Have ye not read?" The Divine told his audience, that if Christ were now to ask them that question, all the answer they could make, would be, "No, Lord! we are not suffered to do so!" On which he zealously descanted on the restraint put on the use of Scripture by the Romanists. This Fulgentio was a Minorite friar, and the intimate friend of Father Paul. He preached in so enlightened and Scriptural a manner, that Pope Paul the Fifth is reported to have said of his discourses, "He has indeed some good sermons but bad ones withal; he stands too much upon Scripture, which is a book that if any man keep close to, he will quite ruin the Catholic faith." On one occasion, when preaching on Pilate's question, "What is truth?" he told his audience that he had been long searching for it, and had at last found it. "Here it is in my hand!" He held up a New Testament, which as soon as the people had seen, he returned to his pocket, observing dryly, "The book is prohibited." He took part in the Venetian controversy against the Pontiff, but was induced by the Nuncio to visit Rome, on promise of safe conduct. He was at first received with favor, and even with festivity, but his entertainers finished their kindness by burning him alive!

Luther's Hymn.

Luther's paraphrase of the forty-sixth Psalm, more remarkable for strength than melody, is eminently characteristic of one "whose words were half battles." Written in the time of the darkest peril, it breathes the spirit of lofty courage and unshaken confidence in God, which prompted that memorable declaration of his when dissuaded from entering Worms, "Were there as many devils in Worms as there are tiles on its roofs, I will enter;" or that other one, still more memorable, "It is neither safe nor prudent to do aught against conscience. Here I stand. I cannot do otherwise. God assist me. Amen!" Like Paul, he could say, "None of these things move me."

Despite its ruggedness, this, by common consent, is regarded as the best of his hymns. The merits of Luther's poetry, like his prose, consists not in the prettiness of its diction nor the melody of its flow, but its homely vigor and coarse strength. The bristling asperities of his words, like burrs, cause them to stick, so that the mind cannot rid itself of them even if it would.

If the original be deficient in musical smoothness, the want of this may be excused in a version which aims at the utmost literalness. That given below was executed some time since. Noticing the fact that the original was sung at the Berlin Conference, and seeing a rather free version ascribed to Rev. William M. Bunting, copied in the New York Observer of last week, brought this to my remembrance. The music to which it is sung is also Luther's.

TRANSLATION.

A fast, firm fortress is our God,
A right good ward and weapon;
He helps when troubles are abroad,
Now when distresses happen.
The ancient hellish foe
Plots our overthrow;
Armed with cruel spite,
Much cunning and great might,
On earth there's not his fellow.
By our own might is nothing done,
We'd very soon surrender;
He fights for us, God's chosen One,

Our Champion and Defender.

Ask you, who's the same?
Christ Jesus is his name;
The Lord of Sabaoth,
Who God and man is both,
The field must needs be holden.

Though hosts of devils earth should fill
All eager to devour us,
We need not fear, we'll triumph still,
So His right arm empower us.
Harmed are we not, since
Judged is this world's Prince,
Looks he sour and grim,
We quail not, fear not him—
One word can hurl him headlong.

The Word of God they shall let stand,
And no thanks have they for it;
His Spirit's presence He'll command
On such as shall implore it.
Take they from us life,
Goods, fame, child and wife,
Let them—when it's done
They will have nothing won!
God's kingdom still remaineth.

DOXOLOGY.

Laud, honor, praise to God above,
The Father of all blessing!
Who gave His Son, His boundless love,
And pity thus expressing:
The Holy Ghost besides,
Who us from sin divides,
Works in us and abides,
Along Heaven's pathway guides—
Who helps us joyful. Amen!

New York Observer.

Case of Conscience.

"Friend Broadbrim," said Zephaniah Straightlace to his master, a rich quaker of the city of Brotherly love, "thou canst not eat of mutton at the noon-tide meal to-day."

"Wherefore not?" asked the good Quaker.

"Because the dog that appertaineth to that son of Belial, whom the world calleth lawyer Foxcraft, hath come into my pantry and stolen it—yea, eaten it up."

"Beware! friend Zephaniah, of bearing false witness against thy neighbor. Art thou sure it was Foxcraft's domestic animal?"

"Yea, verily, I saw it with my own eyes, and it was lawyer Foxcraft's large dog even Pinch'em."

"Upon what evil times we have fallen," sighed the harmless Quaker, as he wended his way to the office of his neighbor.

"Friend Gripus," said he, "I want to ask thy opinion."

"I am all attention," replied the Scribe, laying down his pen.

"Supposing, friend Foxcraft, that my dog had gone into thy neighbor's pantry, and stolen therefrom a leg of mutton, and I saw him and could call him by name, what ought I to do?"

"Pay for the mutton; nothing can be more clear."

"Know then, friend Foxcraft, thy dog, even the best men denominate Pinch'em, hath stolen from my pantry a leg of mutton, of the just value of four shillings and sixpence, which I paid for it in the market this morning."

"O, well, then it is my opinion that I must pay for it," and having received the amount the worthy friend turned to depart.

"Tarry a little, friend Broadbrim," said the lawyer. "Of a verity I have yet further to say unto thee. Thou owest me nine shillings for advice."

"Then verily, I must pay thee, and it is my opinion I have touched pitch and been defiled."

The Spirit of the Mormons.

The last news from Utah comes freighted with the usual batch of mingled blasphemy, common sense and cunning which goes under the name of Mormon preaching. But this time the general topic of discourse is not of a doctrinal or social nature, but concerns the relations of Brigham Young's subjects to the United States government. One spirit seems to animate all, and the religious rulers, the legislature and the people alike breathe the spirit of rebellion.—They do it, too, under the plea of popular sovereignty, and curiously enough, considering that three-quarters of the Mormons are recently arrived foreigners, under the sanction of the example of "our fathers." They proclaim their pa-

triotism, deprecate the continued appointment of territorial officials who, "neither fearing God nor regarding man," have proved themselves mischievous, unjust and corrupting, and deal out the most explicit threats in case their requests go unheeded. To such representations made by the legislature, President Heber C. Kimball adds the most vindictive theological imprecations, and Brigham Young foreshadows determined resistance, even at the cost of laying waste their whole dominions in Utah.

Can Brigham Young be in earnest in all this? Is he prepared to make war upon our government, rather than to receive the new officials, supported by an ample military force? We have no doubt of it. In the first place, he is a man of good judgment enough to know that if our officers are duly installed in the Territory, and have power to sustain the United States laws and put down all practices inconsistent therewith, that day will mark the decline of Mormonism. For then the autocratic power of Brigham will be visibly cut down, and all his "summer friends" and dissatisfied adherents will desert him. The hale of success, which has been his most powerful influence with many, will give place to the chagrin of discomfiture and personal mortification. Whoever wishes to leave his church or Territory will be protected from unconstitutional hindrances; and teachers and ministers of the Gospel will be allowed to pursue their vocations undisturbed. In short, the miserable delusion of Mormonism will be brought into such relations with the benign influences of the day, as to lose its power as a despotic system—and that gone, it may be safely left to wear its way along towards the certain issue of all delusions, religious and otherwise. This Brigham Young feels, even if he has never reflected on the process.

But while this powerful man, who has been much underrated, can realize these obvious forebodings, he is still the victim of his delusion to such an extent as to forbid him to count the odds where his religion is concerned. All observers represent him as a sincere believer in the views he inculcates, with his conduct in private and in public all of a piece. And how much he has witnessed to confirm his delusion! Twenty-five years a member of the faith, he has seen its originators, few and feeble, driven about the country in a whirlwind of prejudices, allowed to settle in a place only long enough to take root and then be torn up, involved in continual troubles by their own mismanagement, the founders shot, and the remnants, after wandering in aimless expeditions, finally carried through the fastnesses of the Rocky Mountains and set down in the great desert of North America. There, ten years ago, numbering 143 souls, they began the settlements which have now swelled into sovereign importance, and are receiving rapid contributions from every part of the civilized world. In all this great progress Brigham Young has been the master spirit. He feels, therefore, that the Lord has visibly attested his mission and proclaimed the mighty destiny of his people. And he may well get the conviction ineffaceably impressed upon him, that it is the prerogative of the "Latter Day Saints" to go on from conquering to conquer, and that even this government will be foiled in all efforts to check the spread of the faith and the power of the saints. We may, therefore, take it for granted that the Mormons will fight; and all our preparations, whether civil or military, should be made in the face of that contingency.—*Boston Jour.*

The Tarantula and its Deadly Persecutor.

Some of our readers may have heard of the tenacity with which the venomous tarantula is pursued by an inveterate enemy, in the form of a huge wasp—invariably resulting in the defeat and death of the former. We were an eye-witness to one of the conflicts last week, while on a ramble among the adjacent hills. This is the season when the poisonous tarantula leaves his well-fashioned abode to perambulate the dusty roads and the smooth paths so often trod by the industrious miners, and about their haunts a dozen or so may be seen any day of this hideous enlargement of the spider race, within a

circuit of a few yards, leisurely wending their way along the roads and bye-ways. Often have we marked, with attentive curiosity, his awkward gait while lifting his long unwieldy legs above the short blades of grass, and wondered for what uses and purposes this ugly little monster was placed upon this beautiful globe.

While attentively watching the motions of one of these insects during our walk, we were much surprised to see the object of our attraction suddenly stop short in his wanderings, and raise itself up to its full height, as though watching the coming of some unwelcome visitor. We at first supposed that it just espied us, and was expecting danger from our hands; but upon our retreating a few steps, he quickly crouched behind a tuft of dried grass, and remaining very quiet, seemed to make himself as small as possible. A slight buzzing was heard in the air, and in a moment a wasp passed quickly near, hovering on the wing over his trembling victim, the much dreaded tarantula. Like some bird of prey, the wasp remained thus poised a moment, and then, quick as thought, darted down upon his enemy and stung him many times with great rapidity. The tarantula, smarting under the pain, began a retreat with all the speed of which he was capable, but the wasp hung over him with revengeful tenacity, and again and again struck him with his venomous sting. Gradually the flight of the tarantula became slower and more irregular, and at length, under the repeated thrusts of his conqueror, he died, biting the grass with his terrible fangs. The wasp now seized his enemy and commenced dragging him away; with what intent we could not, as business called us thence, at that time discover.

The wasp whose attacks upon the tarantula are so fatal, has a long, slim, glossy, black body, yellow wings, and is armed with a very sharp, long, thorn-like sting, which may be seen protruding as it flies. It fears not the presence of man or beast when in pursuit of his enemy.—*Mariposa (Cal.) Democrat.*

Gen. Walker in Nicaragua.

General Walker, who took his departure from Mobile bay on the 18th ult., in the steamship Fashion, landed at Punta Arenas, in Nicaragua, on the 25th November, with one hundred and fifty men. Not the slightest attempt was made to prevent the landing, and the purpose of the expedition appeared not to have been guessed. The United States sloop-of-war Saratoga was lying in the harbor, and the Fashion passed under her stern at full speed, with only ten men on deck. The whole party were landed at Scott's wharf.

After landing the expedition the Fashion took her departure for Aspinwall, where, at the departure of the Star of the West, she was taking coal on board. Commodore Paulding, of the United States frigate Wabash, attempted to seize her at Aspinwall, but on examining her papers, found them correct, and consequently could take no further steps against her. The British and American naval forces had sailed from Aspinwall for San Juan, and would very probably take part in the scenes in that vicinity, or at least prevent the landing of any more filibusters. It was supposed that the difficulties between Costa Rica and Nicaragua, alluded to in previous accounts, would be settled without a resort to hostile measures.

The Journal of Commerce says: By a private letter from Greytown we learn that Walker's first act on landing was to order the Lieutenant of the Saratoga to go on board his vessel. He then took possession of Scott's houses, and attempted to seize the boats lying at the Point, for transportation on the River. The Commander of the Saratoga interfered and obliged him to relinquish the boats. Walker then seized Scott's schooner, (the schooner sent out from here during the former difficulties, sold to the local government and never paid for, resold by Walker to Scott, and since claimed by the original owner.) and commenced dismantling her to obtain materials for floats and rafts. The Saratoga again interfered, and a file of marines with loaded muskets soon obliged the workmen to desist. Walker was then ordered to give up pos-

session of Scott's houses and grounds, which order he reluctantly obeyed, moving farther up and fixing his headquarters at the Pilot's house. The letter further states that both the United States and British naval authorities are determined to prevent, if possible, the landing of reinforcements.

On the P. M. of the 31, the U. S. frigate Wabash, bearing the broad pennant of Commodore Paulding, sailed for San Juan, followed on the P. M. of the 4th. by H. B. M. ship of the line Brunswick, and steamer Leopard. It was thought that these vessels would blockade the harbor of San Juan, and at the same time station a force to prevent Walker passing up the river. The U. S. steamer Fulton was at Boca del Tora on the 3d, but would be ordered to San Juan.

The Watcher on the Tower.

BY CHARLES MACKAY.

Traveler—

What dost thou see, lone watcher on the tower?

Is the day breaking? comes the wished for hour? Tell us the signs, and stretch abroad thy hand, If the bright morning dawns upon the land.

Watcher—

The stars are clear above—scarcely one Has dimmed its rays in reverence to the sun; But lo! I see on the horizon's verge, Some fair, faint streaks, as if the light would surge.

Traveler—

Look forth again, O! watcher on the tower— The people wake, and languish for the hour; Long have they dwelt in darkness, and they pine

For the full day-light that they know must shine

Watcher—

I see not well—the morn is cloudy still; There is no radiance on the distant hill— Even as I watch, the glory seems to glow; But the stars blink, and the night breezes blow.

Traveler—

And is this all O! watcher on the tower? Look forth again; it must be near the hour, Dost thou not see the snowy mountain copes, And the green woods beneath them on the slopes?

Watcher—

A mist envelopes them: I cannot trace Their out-line; but the day comes on apace, The clouds roll up in gold and amber flakes, And all the stars grow dim—The morning breaks

Traveler—

We thank the lonely watcher on the tower; But look again, and tell us, hour by hour, All thou beholdest; many of us die Ere the day comes; O, give them a reply.

Watcher—

I see the hill-tops now; and chanticleer Crows his prophetic carol on my ear; I see the distant woods and fields of corn, And ocean gleaming in the light of morn.

Traveler—

Again, again, O! watcher on the tower— We thirst for day-light, and we bide the hour, Patient but longing. Tell us shall it be A light, calm, glorious day-light for the free?

Watcher—

I hope, but cannot tell. I hear a song, Vivid as day itself, and clear, and strong As of a lark—young prophet of the noon Pouring in sunlight his seraphic tune.

Traveler—

What doth he say, O! watcher on the tower? Is he a prophet? Doth the dawning hour Inspire his music? Is his chant sublime With the full glories of the coming time?

Watcher—

He prophesies—his heart is full—his lay Tells of the brightness of a peaceful day! A day not cloudless, nor yet devoid of storm, But sunny for the most, and clear and warm.

Traveler—

We thank thee, watcher on the lonely tower, For all thou tellest. Sings he of an hour When error shall decay, and truth grow strong, When right shall rule supreme, and vanquish wrong?

Watcher—

He sings of brotherhood, and joy and peace; Of days when jealousies and hate shall cease; When war shall die, and man's progressive mind, Soar as unfettered its God designed.

Traveler—

Well done! thou watcher on the lonely tower! Is the day breaking? dawns the happy hour? We pine to see it. Tell us yet again, If the broad daylight breaks upon the Plain.

Watcher—

It breaks—it comes—the misty shadows fly— A rosy radiance gleams upon the sky; The mountain tops reflect it calm and clear; The Plain is yet in shade, but Day is near.

Original.

Criticism on Luke 23: 43.

BY N. N. WHITING.

DEAR BRO.:—In my copy of Griesbach's N. Testament (which is a reprint of that termed the Manual Edition, edited by G. J. Göschen, Leipzig, 1805), the comma is placed after thee (σοι)—thus, *Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἐσθαι ἐν τῷ παραδείσῳ*—Truly I say to thee, Today thou shalt be with me in Paradise.

The following critical editions of the Greek text agree exactly with Griesbach—viz. Knapp, Lackmann, Bloomfield, Schott, Scholz, Kuinoel. The latter has the following remark in reference to this passage. "Nounulli interpretes post σήμερον interpungendum et verba ipsa ita reddenda esse censuerunt: *hodie, nunc, tibi affirmo, te mecum in Paradiso*—* Ita vero precederet sententia satis frigida, et ipse verborum ordo, atque formula *Ἀμὴν λέγω σοι*, hanc conjecturam repudiant: "Some interpreters have supposed that the point was to be placed after 'today,' and that the words themselves should be rendered thus—*Today, now, I declare to thee that thou shalt be with me in paradise*." He then observes (to save room I do not quote, but translate his Latin), "The sense which would be thus elicited is frigid enough, and even the very order of the words, and the form of expression, overthrow this conjecture. Hence interpreters thought of changing the pointing, because they did not understand how Jesus could say, Today thou shalt be with me in Paradise (by Paradise they understood heaven), when on that day, and the next, the body of Christ must have been in the sepulchre, but his soul must have been in the underworld (*ad inferos*, vide 1 Pet. 3:18, 19)."

In connection with this remark from Kuinoel, I would remark that in a note by Griesbach on this passage we have this sentence: "Alii (others)—σοι σήμερον." He thus gives the conjectural pointing which Kuinoel condemns—that is, "to thee today."

Now as to the Latin versions. The Vulgate—the earliest which has reached us and which is a revision of the Itala—we read, "Amen dico tibi: Hodie mecum eris in paradiso."—Leusden's is the same. Erasmus—Amen dico tibi, hodie mecum eris in paradiso. Beza—the same. Custalio—Hoc tibi confirmo, inquit, te hodie—* mecum in Paradiso. Schott—Adfirmo tibi, hodie mecum eris in paradiso. All these connect "today," not with "I say," but with "thou shalt be." This remark applies also to the German versions of Luther and De Wette, the Belgic or Low Dutch, the French of Martin, the Swiss-French (one of the best in the language), the Spanish of Padre Scio as revised by the American Bible Society, and the admirable Spanish Testament translated by Calderon and published by the American Bible Society.

I may add to these authorities that Tyndale has, "Verily I say to thee, Today shalt thou be with me in Paradyse." Cranmer—"Verily I say to thee: Today shalt thou be with me in Paradyse." So the Geneva Testament, except that it places a comma after thee. The Rheims New Testament has—Amen I say to thee: This day thou shalt be with me in paradise.

In short, the whole current of authorities is against the pointing which would make "today" modify "I say." No competent judge would hazard his reputation in this age by defending a position which has been taken simply to maintain a dogma.

N. N. WHITING.

* We have been unable to decipher a word which occurs in these two places in the manuscript of Prof. W.—ED. HER.

HERMAN WITSIUS, D. D., a distinguished professor of Divinity in the Universities of Franeker, Utrecht, and Leyden, in the middle of the

last century, says of this passage, that Christ not only named the *place* where the thief should be with him, "which he calls Paradise,"—a very common way of speaking among the Jews, who place the souls of the godly deceased 'in the garden of Eden;' but also of the time . . . today: 'and it was about the sixth hour,' the noon of the day, before the expiration of which, the death of both intervening, that our Lord promised him these joys. But because such a sudden change of condition, seemed to be strange and almost incredible, Christ confirms his promise by an asseveration, Amen, verily. These things are plain. Whereas, on the other hand, the interpretations of our adversaries are strained and foolish. They imagine the words may be thus pointed or distinguished, 'I say unto thee today, thou shalt be with me in paradise;' as if Christ did not fix the time, when the thief was to be with him in paradise, but only declared the truth of what he promised. And they refer to Deut. 30:11, 15, 17, 18, where Moses says, 'I command thee this day,' &c. But how weak is this? For, 1st, The thief could not be ignorant of the time, when Christ said this to him; he did not want to have that inculcated, 2dly. It is not our Lord's saying 'today,' but his saying 'Amen, verily,' that declares the truth of the promise. . . 4thly. Maldonat himself looks upon this exposition as insipid and weak; Bellarmine accounts it ridiculous, from the same arguments almost with ours. 5thly. The phraseology of Moses is of a different nature, 'I command this day,' 'I denounce unto you this day,' for besides, that the words there cannot be otherwise construed, here they both may and ought. Moses there prophesies of things, that were to come to pass afterwards, and would have the Israelites mindful of that time, in which he had foretold them in such a pathetic protestation; and therefore this day or today, has a remarkable emphasis in the discourse of Moses; but renders the discourse of Christ, if construed as our adversaries would have it, weak and insipid."—*Body of Divinity*, vol. 2, p. 754-5.



The Advent Herald.

BOSTON, DECEMBER 26, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

REPLY TO A "CORRECTION."

Under the head of "correction," in another column, a correspondent notices some things pleasantly discussed with him a few weeks since;—to understand which it will be necessary to retrospect a little.

In the *Herald* of July 18, Eld. D. Bosworth enquired whether the interrogation—"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" in Isa. 33:14—is equivalent to asking "who shall dwell with God?" an explanation which he had heard, but dissented from. We showed in reply that by no law of language, could "devouring fire" and "everlasting burnings" be there considered as denominatives of God, or of anything but agents of punishment.

In the *Herald* of July 25, the week following, our present correspondent joined issue—he having inculcated that view—requested our examination of the passage, and gave his understanding of it to be

"Simply this: Who among us will be permitted to dwell in the presence of the overwhelming, burning, everlasting glory of God—though, possibly, this may not be the meaning."

This was replied to and more conclusive reasons presented for rejecting such an interpretation.

In the *Herald* of Sept. 19, our correspondent proposed several interrogations on the subject, which were concisely answered.

This was followed by a "Rejoinder" from him in the *Herald* of Oct. 3, in which he claimed that

the interrogations in Isa. 33:14, are in "a form of the negative." He adds:

"So in the text referred to. 'Who among us shall dwell with devouring fire?'—That is, no one can—it is impossible. Let us not violate the plainest laws of language! I will leave it to any Hebrew scholar under heaven if this text is not in the negative form."

In reply to this it was shown that the questions were in the precise form they were in when he affirmed their meaning to 'be, who shall dwell with God!'—which interpretation was at variance with this new position; it was intimated that in taking another, and so diverse a view, common candor required an acknowledgement of former error; and it was shown by valid arguments, that the interrogations are not of such form as to affirm a negative.

In the *Herald* of the week following, (Oct. 10) our correspondent gave a "correction;" in which he claimed that his position was not understood,—that he wrote his "rejoinder" on our "own premises of construction." He says:

"I throw you on your own premises, and then reason, it will be so and so on these premises! It seems to me this is plain enough. If Isa. 33:14 is the question, and Isa. 33:15 is the answer, as I have taught, then, according to the plainest laws of language, the question must be in the affirmative. But if Isa. 33:15 is not the answer to Isa. 33:14 as you contend, then, according to the simple law of language, it involves a negative.—Will any scholar dispute this. It will be time enough for me to confess a change of opinion when I obtain one."

We showed in reply that this new position, was as far removed from any premise we had taken, as it was from his own; that the questions in Isa. 33:14 are in the same form, whether the next verse is the answer to them or not; that, whether answered, or not answered, the questions being unchanged, they cannot be regarded as in the affirmative form in the one case, and as in the negative in the other,—by any law of language; and, as "any Hebrew scholar" was appealed to, we referred the matter to Prof. Whiting.

In the *Herald* of Oct. 17, our correspondent followed our surrejoinder with a rebutter, which was denominated by him a "surrebutter," in which there was only a reference to this point.

In the *Herald* of Oct. 24, a response came from Prof. Whiting, who says:

"I remark, 1. That the 15th verse is not a reply to the interrogation in the 14th. The Hebrew has a full point (called *Soph-Pasook*) at the close of the 14th verse. The 15th begins a new subject; and this the English reader will see, if he reads the 15th and 16th verses in connexion. The English version properly places a semicolon at the close of v. 15th.

"2. It may be inquired, 'Why is not a reply made to the question of verse 14th?' For this good reason—no reply is required, as the interrogation, 'Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?' is not a question proposed by the prophet, speaking in the name of the pious Israelites—but it is an interrogation put in the mouths of the sinners and hypocrites (properly 'the impure'). The sinners are afraid—fearfulness surprises the hypocrites—and in the apprehension of Divine wrath they ask, 'Who of us shall dwell,' &c.

This is sustained by various authorities, when the Professor adds:

"3. Now what did these 'sinners' and 'hypocrites' fear? What excited their alarm and caused its expression in the question? That question contains its own answer. It was 'devouring fire'—'everlasting burnings.' All must allow that they supposed, at least, that there either were then—or would be—such things as 'devouring fire' and 'everlasting burnings.' The prophet, who utters the word of God, does not endeavor to allay their fear by telling them—that there could be no danger—there could not be any 'devouring fire' or 'everlasting burnings.' He who commissioned and inspired Isaiah, —at a later period, himself told his disciples that when he should gather all nations before him, he would say to those on the left hand, 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels;' and he notices the result in these solemn words: 'And these shall go away into everlasting punishment.' Every sober-minded reader can determine whether his words will stand."

In the present No. of the *Herald*, our correspondent has again broached the question,

1. He submits to Prof. Whiting's decision that v. 15 is not a reply to v. 14: but

II. He dissents from the decision on the point he agreed to "leave to any Hebrew scholar under heaven," viz, whether the questions in Isaiah are or are not, "of a negative form" Not only this, but he claims support from Prof. W. for the following inference, which he gives as his present but now settled view of the text—that the wicked say:

"We see before us a devouring fire—it will utterly consume us—how can we live in it! who among us shall think for a moment of dwelling there; I believe without an item of doubt that the above is the sense of the passage. I think Bro. Whiting, in spite of himself, makes it so, and so do all the scholars I have consulted. My mind is perfectly at rest now, on this passage, and I wait for your conversion."

We admire the patience indicated in the close of the last paragraph, that can 'wait for our conversion' under the force of the argument therein pre-

sented! We have heard of the patience of Job; but its light must henceforth pale when we seek for a vivid illustration of that grace. We are gratified that a fixity of opinion is now professed to have been arrived at. But we marvel much that any such support can be claimed from Prof. Whiting's article which is so destitute of it, that our reverence cannot be very great for the pretended scholarship of such "scholars" as could encourage our correspondent in any such conclusion.

The support supposed to be derived from Prof. W. is thus stated by our correspondent.

"He says '1, the wicked use the words "who among us shall" &c; 2, he shows that they use the words prospectively—they are aware of a 'fire' which will 'devour' them, not perpetuate their existence! Now this is what I contend for."

We have given the words of Prof. W. and our correspondent's interpretation of them, that our readers may see if there is anything in the former to sustain the inference in the latter.

Our correspondent has changed the adjective "devouring," into the verb "devour;" which is unwarranted in any verbal criticism. The word "devour," which he quotes, is not in the text, nor in Prof. W.'s comment, and he must see that the Professor does not use the word "devouring fire," in any sense incompatible with dwelling in it; for he knows that Prof. W. does not hold to any cessation of consciousness, and that he makes it synchronize with "everlasting punishment."—There is not a syllable in the article of the Professor that indicates a distinction in his mind between a fire that devours, and one in which existence may be perpetuated—not perpetuated by, as our correspondent infers, but in the punishment which the fire pre-figures. And hence we find no warrant for our brother's deduction, that he is sustained by the professor.

To make it perfectly apparent that our correspondent is not sustained by Prof. W. we addressed him a note, to which he replies:

"The interrogations in Isa. 33:14, which were noticed in the *Herald* not long since, are not in a form which implies a negative answer. The wicked, who ask the question, do not, as the original shows, question the possibility of the punishment to which they refer, but ask, 'Who are the subjects of that punishment.' Yours, &c.,

N. N. WHITING.

This decision is so decisive, that if our brother adheres to his offer "to leave it to any Hebrew scholar under heaven," he will no longer controvert this point; but will do what is always considered the proper thing under the circumstances—not only respecting his interpretation of the Professor's meaning, and the decision given, but will rectify his own former interpretation of the passage among those whom he has thus instructed.

To sustain the meaning of the text that our correspondent has given in his present article, he has changed not only the form of the interrogations, in Isa. 33:14, but their significance. For instead of asking, "Who among us shall dwell" there! he makes them ask, "How can we live" there!

The last form of interrogation, that which our brother has given, is one that implies a negative, when it is connected with a condition that is obviously impossible,—as, "can the rush grow up without mire?" Job. 8:11,—which is an affirmation that it cannot. But when it is not connected with such a condition, it does not affirm a negative. To the question, Can God forgive sin? the answer would be that He can. Sometimes the condition is not impossible, but difficult. In such case there is no negative required. Thus when God asks "Can a woman forget her sucking child?" Himself answers, "Yea, they may forget,"—though it is almost an unsupposable circumstance. Therefore, if the question stood in the Bible in the form that our brother has given it, it would have respect to the possibility of dwelling in "everlasting burnings" which would have to be determined by a consideration of all declarations of Scripture, which speak of such punishment and its duration. But, as that is not the form of the interrogation, it is not the possibility of such punishment that they question. They enquire simply, who shall be its subjects? For, they ask not, 'Who can? nor How can we? but, "Who among us shall?" i. e. which of us shall? The form of the question is an admission that some will,—which supposition of the wicked the prophet does not correct—and their inquiry has respect simply to the persons, of their number, who will be destined to such a doom. We think our brother will see this, and trust he will have the candor and magnanimity, to admit its correctness; for in error there is loss, but in truth there is great gain.

III. The next reference of our correspondent is to the words of Christ to the thief: Luke 23:43, "Verily I say unto you, Today shalt thou be with me in paradise,"—respecting which in his "Sur-

butter," of Oct. 17, he had claimed that it should be punctuated with the comma after "today"—instead of before, as in the text. He there professed to claim this punctuation, "by the best kind of authority." In Note "67" of the reply, he was asked "to give the authority—a single one, no matter how feeble the critic, who will venture his reputation on what Dr. Clarke calls 'this most feeble and worthless criticism.'" In response he now says:

1—"Griesbach, one of the best Greek scholars in the world, rendered it thus in the margin of his Greek Testament, in his critical Notes.—See Griesbach's large Greek Testament."

As we had not a copy of the above work, we referred this statement to the venerable and justly celebrated scholar and commentator, Dr. Wm. Jenks of this city. He informs us that in Griesbach's large Testament, the comma is before and not after "today," and that the margin does not endorse the punctuation of our correspondent.—When anything is in the margin, it is important to know whether it is there approved of or not. That it is not there approved by Griesbach, is evident from its being rejected in the text; for no scholar could approve that in the margin, which he disapproved of in the text. Therefore our brother is not sustained by the witness to whom he has appealed.

We have before us the Greek text of Dr. M. A. Scholz,—in which is noted every variation between it and that of Griesbach—every variation between it and that of Stephens, which was followed by Dr. Mill and is usually that reprinted in England, every variation between it and that of Beza, from which the authorized translation is said to have been made; and the variations of the second of the Elzevir edition—but the comma is before "today" and there are no indications of any variations in this text, in any of these authorities. It is the same in the text of Tittmann, revised by Aug. Hahn, which is regarded as the standard one by Biblical scholars and which Prof. Whiting's translation is from. And it is the same in the Testament of Erasmus, which Dr. Jenks showed us and which is of the date of 1521.

Since writing the foregoing we have received the letter from Prof. Whiting which appears in this week's *Herald* on p. 411, and we have also found the following criticism of Dr. Herman Olshausen. In his new and critical commentary he says of this passage:

"The sublime promise of Christ, Verily I say unto thee, To-day, &c., has been superficialized to such a degree by some, that they render the words thus: 'I to-day say unto thee,' (that is, now, so that the comma is made to stand after *seemeron*) 'thou yet shalt enter into Paradise. God is love, and he will yet make thee also happy.' But as Kuinoel observes on this passage, 'The impressive I say unto thee, does not at all harmonize with such a mere assurance, one which any person could have expressed.'"

The term Paradise, says Olshausen, is "by no means synonymous with heaven, heavenly world. This passage leaves, on this point, no doubt whatever. For, since *seemeron*, to-day, is annexed, and since it is expressly stated that the soul of Christ, at his death, went into hades to the dead (1 Pet. 3:18), it follows that Christ could say, 'Thou shalt be with me,' only if the soul of the person crucified with him went also to the general assembling-place of the dead."

2. Our correspondent farther says on this point:

"Hudson is a good scholar, and he writes it thus in his book."

Hudson does not, as we have discovered, quote the passage in his book; he only gives a paraphrase of it, and therefore does not thus write the text. Hudson is not decided as to the interpretation of the text; he gives two opposite views of it, and says it may mean this, or it may mean that, but does not decide between the two; and hence he cannot be quoted as authoritatively deciding in favor of either. And so the question of his scholarship does not need to be here discussed. His words are:

"Nor does the reply of Christ to the thief on the cross sustain the modern view [that of going to heaven at death]. The meaning may be: 'I say unto thee, even this day, when it all seems so unlikely, thou shalt be with me in Paradise, when I enter my kingdom;' or, the term Paradise, may denote the state of the saints in the underworld. With this interpretation the Gnostics disliked the passage; and we are told that Marcion cut away the expression; 'thou shalt be with me in Paradise.'" *Debt and Grace*, pp. 257, 8.

We find no other reference of Hudson to this passage which, as shown above, he does not quote and only paraphrases. He affirms with us that it does not sustain the modern view of going to heaven, does not decide between two opposite views of the passage, and hence our brother's unqualified declaration that he "writes it thus in his book," is not sustained.

3. Our correspondent adds:

"John Milton says it had been rendered so in the times before him."

This reference to Milton, implies that in the times before him it was the common punctuation,

that it was sustained by ancient usage, and was not disapproved of by him. Instead of this, Milton quotes the text, gives it the common punctuation, says that "some have not hesitated to alter" it, for the reason that the text was troublesome to them, and does not say whether those who did so lived before or in his day. His words and punctuation, with our italics, are:

"The seventh text is Luke 23:43. 'Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.'

"This passage has, on various accounts, occasioned so much trouble, that some have not hesitated to alter the punctuation, as if it had been written, I say unto thee today," &c. And then in a note, he refers to "Whitby on this passage, and the reason he gives against the punctuation proposed."—i. e. which places it after today. *Christian Doctrine*, v. 1. pp. 377, 8.

Thus Milton—who disbelieved in the consciousness of the dead, but was sufficiently discriminating as a scholar, and honest as a writer, not to take such an unwarranted liberty with God's word,—gives no countenance to our brother's punctuation, and virtually rebukes those who alter it, by saying, they "have not hesitated to alter it," and intimating as the reason, that it was an obstacle to their theory, and so troublesome, that they did not hesitate thus to dispose of it. Such is Milton's judgment of the cause of the alteration, and his opinion of the controversialists who so alter it.

How then does Milton dispose of the text to harmonize with his own theory? After saying that "properly speaking, 'paradise is not heaven,'" he seems to make it consist in a condition of unconsciousness. His words are:

4. Our correspondent adds:

"Newcome says it [the text] was left out of former copies altogether."

"That spiritual state in which the souls as well as bodies of the arising saints previously abode, might not improperly be called paradise; and it was in this state, as appears to me, that the penitent thief was united to the other saints without punishment for sin. Nor is it necessary to take the word to-day in its strict acceptance, but rather for a short time, as in 2 Sam. 16:3; Heb. 3:7. However this may be, so much clear evidence should not be rejected on account of a single passage, of which it is not easy to give a satisfactory interpretation." *Ib.*, pp. 378, 9—i. e. a satisfactory interpretation that will harmonize with his theory.

Our correspondent should have added where Newcome says this, of whom he says it, and what his words are respecting it. For it is so easy to make confident affirmations, in preaching or writing, which will not abide examination, that we feel more safe to verify them before adopting.

Dr. Jenks informs us, that in all his researches he has never found the authenticity of this passage questioned. It is in the oldest, and in all the MSS. Newcome in his harmony of the gospels gives it with the uniform punctuation; and has no note upon it that intimates its ever having been questioned, which he would have been likely to do in that connection if such were the fact. In his *Observations on Our Lord as a teacher*; and in his "Observations on the translation of the Bible," we find no such statement; and the only intimation of this, that we have anywhere found, what Hudson says, as before quoted, of the dislike the Gnostics—early heretics, who denied the resurrection and intermediate state,—had for it, and his citation from Epiphanius "that Marcion set away the expression: 'Thou shalt be with me in Paradise.'"

Thus the only ones who left it out, "cut it out," because they "disliked it." But they could not cut out what was not previously there; and hence is witness, referred to by our brother, sustain the authenticity of the text.

5. After citing the above authorities, our correspondent says:

"I think it a feeble text to build a theory on, in which the Bible plainly, to my mind, presents so much testimony."

Our brother has shown his value of the text, by omitting it a feeble one, and himself italicizing

He does not "cut it away" like Marcion; if he does not dislike it as the Gnostics did, he does not "hesitate to alter the punctuation" unadvisedly given to it, or to question its authenticity as we much regret; for confidence in teachers of words must necessarily be greatly proportioned to their reverence for its authenticity. They are the disciples of Him, who said: "He that rejecteth me, receiveth not my words, hath One that judgeth him," John 12:48. We hope to be able to say, have given unto them the words which thou hast set me,"—which we could not do, should we alter the original, or disparage the text.

In the "surrejoinder" of our correspondent, in the Herald of Oct. 17, he referred to Phil. 1:23, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." He said of it: "The text is originally, 'having a desire for the dissolving, and being with

Christ.' We could not tell by this, whether our correspondent meant to affirm, that such is the sense of the Greek, that the Greek text was originally different from its present, or that this was the first English version of it. And so in Note 98 we asked: "What is the authority for this rendering? Who do you find affirming that the text thus stood originally? and when was it altered to its present reading?" In the present article, our correspondent says:

1. "Cranmer renders it, having a desire to be dissolved," &c. &c."

We are very happy to be able to sustain the declaration of our brother, that Cranmer's Bible does render it, "Having a desire to be dissolved and to be with Christ,—a thing much more better." This, however, is not what our correspondent had affirmed, that it "is originally having a desire for the dissolving and being," &c. From this Cranmer's translation differs materially. But, is Cranmer's Bible the original English version, or does it give the sense of the original Greek? It is and does neither. The first Bible printed in the English language was translated by Wm. Tindal from the Greek and printed in 1526. The text there reads: "I desire to be loosed and to be with Christ." There was a translation made by Wickliffe from the Latin, supposed to be about 1360, but not printed till 1731, in which it reads "I have desire to be dissolved and to be with Christ;" but being printed so late, Tindal's must rank as the original English version. Cranmer did not translate the Bible; but Tindal's version, after his death, was revised by Miles Coverdale and John Rogers, who compared it with the Hebrew, Greek, Latin and German, and published it as "Mathews Bible" in 1537. Afterwards, in 1540, this was re-examined by Cranmer, who put a preface to it, whence it was called "Cranmer's Bible"—in which the "to be loosed" of Tindal, is changed into "to be dissolved," probably in accordance with some Latin version.

That this is not the sense of the Greek, is evident from the uniform dissent of translations from the Greek. Prof. Whiting says, "Cranmer's translation is entirely incorrect in this case" and the reason is that *avaluo* is "in this place in the Infinitive Mode, first Aorist, Active voice"—and not in the passive as Cranmer has it. Tindal's being also in the passive is in that particular incorrect. That "to be dissolved" is not a happy rendering, needs no argument. Milton says of the Latin, "*cupiens dissolvi*—having a desire for dissolution," that the Greek word *avaluo* "signifies anything rather than dissolution," *Chris. Doc.* v. 1 p. 375. It is however used as a metaphor for that which is analogous to this; for it is applied to the forgiveness of sins, as Robertson shows; or to the abolition of forms of government, as Donnegan;—but its main idea, as shown by Pickering and those above-named, is that of departure, as from a banquet. Among the Greeks it was also used as a nautical, or sea term, expressive of "to loose the anchor, weigh anchor, set sail, put off;" and thus it was used by them for "departure from life." Milton endorses this use of the term, when he says of Paul's desire "to depart and be with Christ,"—"In the same manner, one who is going on a voyage desires to set sail and to arrive at the destined port," (p. 376),—Milton considering that "all notice of the intermediate passage" is omitted. We refer to him, solely because our brother has recognized him as authority; and he is too candid a reasoner to contend for a meaning that his own authority condemns.

2. Our correspondent adds:

"R—Testament renders it, to be loosed."

What Testament is meant by this "R—" we have been unable to determine, nor do we find any person sufficiently profound to enlighten us. It has been intimated that it might be the *Rheims* version, which is the present English text in the Papist or "Douay Bible," and is translated from the Latin Vulgate. But in this, the rendering is, like Cranmer's "to be dissolved," and is justly set aside by scholars because it is not a translation from the original Greek.

Whatever version, then, may be meant by the "R—Testament, if it has the rendering "to be loosed," it is no proof that the Greek means "the dissolving;" and it is open to the objection, that it is in the passive voice, indicating something to be suffered by Paul, whereas the Greek is in the active voice, something to be done by him. His desire, as expressed in the Greek, is not "to be loosed," but to unloose, set sail, or depart and to be with Christ. Dr. Jenks has given us the rendering of the French as follows:

"For Christ is to me life, and to die is gain. . . For I am pressed on the two sides. My desire being to depart from this world and to be with Christ, which would be much better."

3. Our correspondent asks:

"Does not Wesley render it to be dissolved?"

We reply that Wesley renders it:

"Having a desire to depart and to be with Christ." And his comment is,

"To depart—out of bonds, flesh, the world; and to be with Christ—in a nearer, fuller union. It is better to depart: it is far better to be with Christ." *Notes on Phil.* 1:23.

V. In our correspondent's "Rejoinder" in the Herald of Oct. 3, he said:

"Tell me of a 'spirit-being' not personally organized!"

We replied "that the question did not have respect to personal organization—spirits being persons and created beings—but to material organization;" and among the instances cited, we referred to the "spirits of just men made perfect"—in Heb. 12:23. In the Herald of Oct. 17th, our correspondent said of this passage:

"How simple it would be to read it—'the minds of just men made perfect,' by the love of God—just men perfected in mind, by the love of God. But you think it refers to the glorified condition. Well, Enoch and Elijah, and 144,000 more are glorified and have got spirits in bodies. They are before the throne—redeemed from the earth."

To the first of these positions we appended Note 88, enquiring for the authority for such a reading! and why he should change the reading and significance of the text without authority! And to the last we appended Note 89, asking, if such was the meaning, why it did not read "just men," instead of "spirits of just men?"

As he had taken two positions, we wished him to settle on one of them, lest we might attempt to put our finger on the wrong one, and find it skipping from under. In his present article, he produces no authorities for the change he made in the text;—from which we infer that he can find none—but he does not say that he abandons it. He repeats his reference to Enoch, Elijah, &c., has nothing additional to sustain his former reference to them, passes over our enquiry, why reference is made to the spirits of just men, instead of the just men, themselves, and then he "waives" this view—thus adhering to neither of the two positions before taken,—resorts to a third and enquires:

"Have we really come to the general Assembly?" &c.,? "or is it only prospectively? So the spirits of just men are made perfect prospectively."

We would like to know, if this is "really" our brother's position! or does he thus argue on some one's else premises? If he has abandoned his former positions, he should say so; and if he has not he should not contend for this. In answer to his present enquiries, we reply that in the Greek, it is in the past tense, "we have come"—it being the present mode of access to the heavenly mercy-seat which Paul contrasts with that of the Jews, which was through the ordinances of Sinai; and the spirits of just men made perfect, and the heavenly Jerusalem, in the present tense, are adjuncts of this new dispensation,—as shown in full in the Herald of Dec. 5, in answer to J. M. O.

In conclusion, our correspondent professes to write not "for controversy, but for correction."

This is commendable, and we doubt not but our brother sincerely thinks himself uninfluenced by prejudice, or by a desire to subvert a theory.—But, this being the case, he cannot fail to abandon his interpretations which the foregoing examination of his authorities must show him are insufficiently sustained. And we would ask him to ponder the question, why, if he has correctly interpreted the texts in dispute, he should find it so difficult to find support for his interpretations, should find the authority on which he relies so defective and insufficient, and his evidence so doubtful and fragmentary? And, also, we would ask him to ponder how truth can be loved more than theory, when interpretations are adhered to that are supported only by exploded and ungrammatical renderings, and by alterations of texts at variance with all sound scholarship!

Our brother refers to some objection to his and others coming into the Herald to controvert the question. The objection, as far as we have heard, has all come from those who are in harmony with him in sentiment. We have not restricted him at all, and should be pleased to see any array of facts which he might present against our view of the question—only we should like to have them prove to be facts,—and authorities that are relevantly, accurately, and pertinently quoted.

Our Bro. professes himself now at rest on the question, and thinks it plain that "the dead are unknowing." The quotation is his, but he does not show from what he quotes it. He cannot, however, be at rest, and have any difficulty in the interpretation of any opposite passage. He cannot be at rest, and say "I believe" certain scriptures, "but don't know what they mean;" nor, if to his

expression of belief he is obliged to add, "I have my doubts on the subject." We take it for granted that he thinks his doubts now all removed; but to be intelligently at rest on any passage, its interpretation must be intelligently sustained; for that must be rejected that is opposed to all competent authority, and to the faith of the church in its earliest, best, and purest ages.

It is true, as our brother says, that we seem to look at truth "from different stand points;" but why need we so? or why should we? If we equally seek the truth, are humble and teachable, and sincerely seek the guidance of Him who has promised to lead into all truth, why should we not be led to like results? We would as soon adopt our brother's views as ours, if we could find them to better harmonize with God's word: and we care not how that speaks—our only aim being to find out what it speaks.

We heartily unite with our brother's closing wish to seek truth, and leave men out of the question. That has ever been our principle of guidance. And we can cordially join in his petition that the Holy Spirit may direct us into all the truth. May we seek only truth, be guided by it and submissive to it. If such be our sincere prayer, why should we long contend for opposite conclusions? or why should we try to support an alteration or interpretation of a text, when shown that such position is unsound and defective?

FOREIGN NEWS.

The steamship Canada, from Liverpool 5th inst., arrived at this port on Saturday evening.

A telegram from Paris states that a Congress of the maritime powers is to be held in London on the subject of African emigration.

The tower of the citadel of Vincennes, Paris, fell on the 29th of November, burying under its ruins the entire military guard on duty at the time, numbering twenty, eighteen of whom were killed, and the remaining two so much injured that their recovery was considered hopeless.

Letters from Jiblea (one of the Kooria Moorria islands) estimate the quantity of guano on the island at 500,000 tons, equal in quality to the Upper Peruvian. A good deal of labor will however, be requisite to get it on board, as it has to be carried a long distance.

The Calcutta *Phoenix* asserts that one of the most active "exciting causes" of the extensive spread of the revolt in India has been the love of loot (plunder) inherent to the people of every clime and country in the world, and in particular to the natives of India. At any rate plunder of the government treasures has been one of the great incentives to popular outbreaks wherever they have occurred.

A list of fifty-three treasures which have been plundered is given, and the loss of the government in specie is estimated at ten crores of rupees (£10,000,000 sterling).

A disastrous storm had occurred off the Banffshire coast, Scotland, in which forty-two fishermen were drowned, leaving a number of widows and orphans.

The bank of Prussia had been empowered by the Minister of Finance to advance loans on merchandise.

A Prussian royal decree of the 27th ult. suspends for three months all legal restrictions on the rate of interest.

At an extraordinary meeting of the Hamburg Civic Council, held on the 27th, it was unanimously agreed to accept the proposition of the Senate, to create Exchequer Bills to the amount of fifteen million marks banco, to be lent on the security of imperishable merchandise, state bonds, or railway shares.

The London *Observer* questions the accuracy of the announcement made by the *Times*, as to the abolition of the East India Company, and says up to that date (Sunday the 29th) no decision had been arrived at by the government.

According to letters from the Cape of Good Hope, 5000 troops for India have been dispatched thence. Moreover, the German Legion, with their commanders, Biron Sutterheim, Brigadier Wooldridge and the English officers, have to a man volunteered for service in India, and have offered to guaranty a force of 30,000 Germans at call if required.

On Monday, 30th, the launch of the Leviathan was continued, and at the close the total distance she had been was 34 ft. 6 in. at the stem and 35 ft. 3 in. at the stern. The tide flows under her, and at one o'clock was within 4 in. of her keel. Perfect confidence prevails as to the result. A royal party from Windsor was present on Monday.

OUT OF BLISS ON THE APOCALYPSE. We are out of this work, and there is a call for it. We cannot at this time get out a new edition.

If any of our agents have any on hand, they will notify us, as we should like them.

THE CLASS IN TROPES.—S. A. G. Thank you. You may, if you please, take the letter R.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

Continued from our last.

A Discussion.

FIGHTING AGAINST GOD.

REPLY.—I had no previous knowledge of Mr. Bosworth, and consequently was not wrestling with flesh and blood, in the notice I took of his article in the Herald. To the charge of unfairness in quoting from him, I plead, Not guilty. I quoted a large share of his article, and that connectedly; and would be glad if every reader of the Review could see the whole of it. I have not seen the tract he speaks of, but I am not at all surprised that he admits that all the ten commandments are binding. What I mean by creeping around a law, is to profess to keep it, and still evade and violate it. In case of a prohibitory liquor law, the man that sells a cracker for sixpence and gives away a glass of liquor, is no less an enemy to the law, than the man that openly violates it. So the man that professes to keep and teach the law of God entire, and yet labors to subvert it, is, in fact, the worst enemy of the law, and consequently, of Him who gave it. The light on the change of the law by the Man of Sin, shines too clearly for the plea of ignorance to avail. The sins of those in past times, who were ignorant, and really thought they were obeying God, while they were keeping the commandment of the beast, will doubtless be blotted out, but now God commands all men everywhere to keep his Sabbath.

God is now sending forth a special warning against the worship of the beast, declaring in the most positive terms, that if "any man" worship him he shall drink of the unmixed wrath of God. None will escape the wrath, who turn a deaf ear to the warning. It can benefit no man to try to soften this message. The truth is to be spoken in love, but the truth must be spoken. It can do a sinner no good to flatter him that he can be saved in his sins. Sin is the transgression of the law. And to say that we cannot understand the law, is to charge our sins upon the Law-giver. B. professes to have put his "neck to the yoke" of the law of God, as he understands it. The figure is familiar with me, for I have used oxen. But in case I had put the yoke upon one ox, and the other should come up and put his neck to the yoke as he understood it, with his head in the opposite direction to his fellow, I should certainly require him to turn about and put his neck to the yoke as I understood it. This puts me in mind of Tyndale's translation of Phil. 2:2. It reads something like this: Fulfill ye my joys, that ye all drawe one waye. But professed observers of the law of God draw opposite ways. The fault is not in the law.

I confess I used some homely expressions in my article, but I presume I was understood. Yet I am willing to take them back. The reader is at liberty to substitute *evades, eludes, or avoids by artifice*, for "creeps around;" and for "dug up," he may read *created, invented or discovered*. But the charge of sneering I repel; I was serious and in earnest in what I said. And I have reason to be serious; for I verily believe that those who are under the sound of the Third Angel's Message, opposing the Lord's Sabbath, are laboring hard to lose eternal life. I judge no man; the Lord is our Judge. But I have a right, nay, I am in duty bound, to believe that God will fulfill his threatenings against those who choose the commandments of the beast in preference to his own.

I do not concede that the true Sabbath was ever lost to the whole human race since the creation of the world. There is no reason to believe it. As wicked as the world now is, and as willingly as they would lose a day, so that Sunday might become the seventh day of the week, they cannot do it. God established the cycle of seven days at the creation, Noah repeatedly observed it, and Laban and Jacob were not ignorant of it. Neither were the Israelites when they came out of Egypt, which is proved by the sixteenth of Exodus. In remarking upon this chapter, B. says, "I see one day employed by divine direction, travelling from Elim to the wilderness of Sin." Very well. "Six days following manna falls." Hold, sir! you do not read that there. We are not informed how many days the manna fell before the Sabbath; hence

there is no evidence that the said journey was performed on the Sabbath. The day now called Friday is known in heaven's vocabulary only as the "sixth day." It was so numbered and marked at the creation. And that the sixth day here is the sixth day of the week is certain, because the next day was the Sabbath, which is proved by the fourth commandment, to be the very day on which God rested at the creation. So the journey to the wilderness of Sin, might have been performed on the first, second or third day of the week; and the first fall of manna might have been on the second, third, or fourth day. It was the sixth day of the week, and not the sixth on which manna had fallen, that the people had gathered a double portion. No direction had been given to the people to gather a double portion on that day; therefore their doing so proves that they had a previous knowledge of the Sabbath. Moses had been informed that this would take place, but had not communicated it to the people. A difficulty now arose.—They had now made preparations for the Sabbath, and now they recollected that Moses had been wroth with them that laid up manna over night. In this dilemma the rulers came and laid the case before Moses, to ascertain whether they had done wrong. He approved of what they had done, as being agreeable to the word of the Lord. To-morrow, said he, is the rest of the holy Sabbath unto the Lord. How could to-morrow—a day in the future—be the holy Sabbath unto the Lord? God had, at the creation, hallowed, blest and sanctified the day on which he had rested, and it had come in its regular order ever since. If the day had not been rested upon and made holy before, how could it be the *Holy Rest* before it had arrived?

To be continued.

Correction.

Bro. Bliss:—When you closed up your last article to me, you remarked to the effect, that if I should wish hereafter to make any corrections or amendments the Herald would be open. I have waited sometime to let things develop themselves more perfectly—have investigated more fully—have become satisfied of several things—and now thankfully claim your generously offered privilege.

I. Bro. Whiting has settled the question, as to whether the fifteenth verse of the thirty-third chapter of Isaiah be an answer to the fourteenth verse, that it is not. I submit. So let it be.

II. Bro. Whiting has not, to my mind, settled the question, that the fourteenth verse is not in the negative. He has rather confirmed my mind, that I am right. He says:

1st. The wicked use the words, "who among us shall," &c.

2nd. He shows that they use the words prospectively—they are aware of a "fire" which will "devour" them—not perpetuate their existence!!!

Now this is just what I contend for. I will render the sense of the passage to express my view of the matter.—We see before us a devouring fire—it will utterly consume us—how can we live in it? who among us shall think, for a moment, of dwelling there? I believe, without one item of doubt, that the above is the sense of the passage. I think Bro. Whiting, in spite of himself, makes it so; and so do all the scholars I have consulted. My mind is perfectly at rest now, on this passage, and I wait for your conversion!

III. In relation to the words of Christ to the thief on the cross—I read it, "Verily I say unto thee to-day, thou shalt be with me," &c. This you question.

Griesbach, one of the best Greek scholars in the world, rendered it thus, in the margin of his Greek Testament, in his critical notes.—See Griesbach's large Greek Testament. Hudson is a good scholar, and he writes it thus in his book. John Milton says it had been rendered so in the times before him. Newcome says it (the text) was left out of the former copies altogether! I think it a feeble text to build a theory on against which the Bible plainly, to my mind, presents so much testimony. I think Bro. Crowell has given us the sense of it plainly enough.

IV. "Having a desire to depart and be with Christ."

Cranmer renders it, having a desire to be "dissolved," &c. R.—Testament renders it, "to be loosed." Does not Wesley render it dissolved? Are not these good authority?

V. "Spirits of just men made perfect." Enoch is glorified—his spirit is made perfect. Elijah is glorified—his spirit is made perfect.

A multitude have been raised from the dead, after Christ arose, and led "captive" up to glory—their spirits are made perfect. See Eph. 4:8. But waiving this. Have we really come to the "general assembly" and "church of the First Born," and "New Jerusalem" &c? or is it only prospect-

ively! So the spirits of just men made perfect prospectively!

Conclusion. I do not write these items for *controversy*, but for *correction*. Some of your readers are opposed to me, or any one else, coming into the Herald to controvert this matter. Well, I submit. But we may have an opportunity yet to controvert to our heart's content. It has been proposed to issue a Monthly, on purpose for controversy—if so, the field will be opened fairly. Until recently I have had some doubts on this question: now I have none. "The dead are unknowing," looks to me plain and simple. Let not our friends on either side "vaunt:" this will not be wise.—We look at things from different stand points. What looks like proof to one, looks feeble to another. I could amuse you by writing the opposite sayings of persons in relation to our short controversy, but I forbear. This is all talk. Leave the men out of the question, and seek truth.

May the Divine Spirit direct us all into truth.

EDWIN BURNHAM.

Letter from C. Churchill.

BRO. J. V. HIMES, SIR:—In answer to my question on Isa. 24:5, in Notes and Queries Advent Herald Aug. 15th, the first question "what ordinance has been changed?" was not answered satisfactorily, to my mind. You answer:—

"The ordinance is the rule of faith which God has given in his word. Men change this when they substitute for it their own views of what is right and proper for them to do."

It seems to me that this is too vague an answer for so definite a question or declaration. The verse reads, "The earth is also defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the everlasting covenant." This is put in the singular, and pointed out in the most definite manner. I think it means just what it says, "changed the ordinance."

It is evident that this whole chapter refers down to the end of time—consequently he viewed things just as they would be at the time of the end. It is evident it must refer to one of the three ordinances which our Lord left to be perpetuated in the church, and as the washing of saints' feet, and the Lord's supper, have not been changed, it must refer to Baptism; and to prove that this has been changed, we need only to say, we have no account of our Lord's being baptized in all the modes that are now practiced by different churches. See Matt. 3:15; Mark 1:10. "And Jesus when he was baptized went up straightway out of the water:" It is evident that all who do not follow his example have changed the ordinance.

Again, look at the commission that our Lord gave to his disciples. Matt. 18:19. "Go ye therefore and teach all nations, baptizing them in the name," &c. It is evident that none are suitable candidates for baptism but such as are capable of being taught. Hence it follows that infants are not suitable candidates for baptism, and in baptizing them they change the ordinance.

Again, have those who have been sprinkled, or poured, been "buried with him in baptism" (i. e. in likeness of his burial, when he lay in the tomb.) Wherein also ye are risen with him" (i. e. in likeness of his resurrection.) Col. 2:12. Do they not lose the figure and change the ordinance!—See Rom. 7:3,4,5. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Is the candidate who is sprinkled or poured in the meeting-house before the altar, buried with him by baptism into death? (i. e. buried beneath the water, in likeness of one buried beneath the surface of the earth.) If your friend should die, and your neighbors, or the sexton, should undertake their burial, and should stand them up, and then take their thumb and finger and put a pinch of dirt upon their head, or even take both of their hands full of dirt and pour it upon their head, and then pronounce them buried, would you not feel yourself mocked and insulted? Yea, most shamefully imposed upon, most assuredly you would. Even so God by the mouth of the prophet, has declared his awful displeasure against the children of men for this heaven-daring crime, and has reckoned it as one of the greatest crimes of earth. See Isa. 24:7, "Therefore hath the curse devoured the earth; and they that dwell therein are desolate: Therefore the inhabitants of the earth are burned and few men left." Our Lord instituted the ordinance himself: and no mortal man has a right to change it. See Matt. 6:19. "Whosoever therefore shall break one of

these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." Hence it follows that all who do not obey the commission our of Lord (Matt. 28:18) "Go ye therefore and teach all nations, baptizing them." How? as Paul says, "For if we have been planted together in likeness of his death," Now, to plant is to bury in the earth, (who does not understand this) hence they who do not baptize by immersing or planting the candidate beneath the surface "change the ordinance." Hence it follows that all who have not been thus "planted together in likeness of his death," have not been baptized.

CASTLE CHURCHILL.

Musings of an Evangelist.

NO. 1.

In what may follow in the articles I now propose to present, some things may appear too small to entertain the mind, some things will not be looked at from the stand-point which the writer occupied, while some of them may have been suggested by the devil. But we propose to write out some of our secret musings, and make them public. They may meet the eye and heart of some who have passed over the same road, or of some who have located on the road and have forgotten who were on pilgrimage to "the better land."—Some may also have their thoughts awakened to consider important duties much neglected.

But where shall I begin? I have always been thinking. Well, I will begin at the point where I thought seriously of obeying the deep impressions the word of God made on my heart about the duty of the Christian to hold up before the world a crucified, risen, living, glorified Saviour. When I felt that the love of Christ constrained me, the spirit of Christ wrought upon me, and the word of Christ was as fire shut up in my bones, and that I must preach the gospel of Christ, I thought of my unworthiness, unfitness, ignorance, want of education, slow speech, small gift; then of the vastness of the work; the responsibility of it, the liability to err in my calling, and if not, to err in the work. I could appreciate the words of an Apostle,—"Lord, who is sufficient for these things?"

Yet I believed the Lord had blessed His Word, had arrested my attention, shown me His love for me, a lost sinner, had healed my soul, and shown me the perishing condition of a sinful world, while the voice of the Word sounded in my ears and reached my heart. "Who will go for me?" I started at the thought, and answered, I cannot go.

The Word read again, "Go ye into the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What results to follow the preaching of the Gospel! thought I. But I can't preach. "He that converteth a sinner from the error of his ways, shall save a soul from death, and hide the multitude of sins," led me to contemplate the great gain of preaching, if God helped.

But I don't know how to preach, I shall appear like a fool. Here again the Word met me, "God hath ordained by the foolishness of preaching to save them that believe."

But what shall I preach, if I try? "Preach the Word." Again, "The Lord gave the Word and great was the company of them that published it."

But it is not the fashion now to preach the plain Word. The people want eloquent orations and learned addresses, theological essays, and pleasing speakers, of much school wisdom. I can produce none of these. Here the words of Paul stare me in the face. "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.—For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power. That your faith should not stand in the wisdom of man, but in the power of God."

I could plead no longer. A learned man must come down to my level to preach as God wanted to have him. Let the Spirit dwell in my heart, and go Thou with me, O Lord, and I will try. I did try, but "the fear of man" brought a snare on my heart, and I failed; sinking in doubt and shame I half determined it was a final test of my call—the case had turned that I could not preach. In a moment I saw the snare; faith renewed its hold on the arm of the Lord. I at once resolved, I will try again. I did try, and God has set his seal to the effort, and stood by me, granting his aid, and blessing me a thousand times.

But what was the prospect of earthly advantages, of a home of peace and plenty, of ease and

enjoyment! I thought of these things, I saw the multitudes around me professing to be Christians, and many of them were such, with varieties of pleasant things, farms, stock, houses, stores, goods, shops, &c., and spending their time and energies, improving their various gifts to increase these things—to add to their comforts and conveniences, to supply their houses and families with all earthly blessings. But the faithful ministers of Christ could not so act; they must practice greater self-denial than others.

Here was a temptation; I had a talent to do business; had tried, and found I could earn money. I had friends and associates and kindred, in whose society I delighted. Should God permit, I could establish myself in a desirable position, and enjoy society, help on the cause of God with my spare means, and so be in quiet. Is not this a temptation to nature?

But hark! A voice whispers to my soul as in the stillness of a death-scene, and with the power of an earthquake, "God gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life." How could I plead longer? Jesus had denied himself of His glory in heaven, taken our nature, refused earthly glory, wealth, and dominion, roved in the wilderness, the mountains, the deserts, "had not where to lay his head," spent his time teaching the people, did not settle down, but said, "Lo, I come to do Thy will, O God," died at the hand of his enemies. This he did for me, that my sins might be forgiven, that I, and "whosoever believeth might have everlasting life." Could I refuse to be His servant?

Letter from D. I. Robinson.

Bro. Himes:—At your request, I send a brief statement of my labors on "the mission," to the Herald for publication.

My first letter left me at Truro—I spent 3 Sabbaths with that church, and preached 17 times.—Some good appeared to be done—some were awakened.

At Boston, and preached twice in the vestry to Br. Fassett's people. Meetings were very good.

At Providence I spent two weeks. One Sabbath doing a good protracted meeting several were converted.

At South Reading two Sabbaths, to a few tried souls.

At Templeton many times to a good company of sabbatarians and people, who tried hard to get a meeting here, and meeting all the time, but failed. We hope for a future reviving there. Here I baptised several, and had many good social meetings with the which I shall remember with pleasure.—Mathe Lord prosper them.

At Hadersness, three times, to a few good brethren and sisters, who hold on to the faith and hope, and love hear it. Sad trials have troubled them, so they are not so many and united as once they were. Mathe Lord unite them, and they be workers with God. Then would they prosper.

At the Sabbaths in Worcester, one with the colored church, many blessed social meetings also did I have with them last winter, and summer, while passing through from place to place. It is a church with which I have labored before, as also with interest during this revival.

At Lowell I preached 3 times to a room full of those who were formerly fed by Bro. Sherwin. They are good happy and liberal.

At Lawrence I preached once, though I visited it 4 times. A good meeting.

At Smith has been a prosperous church but has had its ups and downs the past year. I spent several Sabbaths with, and hope not without profit—both with its Pastor Bro. Burnham, and after his resignation. We see they are in a way of mutual prosperity and the present pastor, Bro. Gunner.

At Exeter, I preached three Sabbaths to a congregation of all sorts of hearers. The last Sabbath large attendance.

At Kilton, one Sabbath in the Methodist meeting house full and good attendance.

At Exeter, I visited twice, on "Mission," and preached twice to good attendance. I labored since two weeks, in a good protracted meeting with Bro. S. The church seems to be coming into a better and more orderly condition, two started for kingdom.

At Penobscot. The brethren here are in a good state of life and peace, and some turning to the Lord. I preached to them 3 times and had good attendance.

At Naryport. Here is good church and meeting-house and congregation. I spent 4 Sabbaths with church. Three of them while their pastor was absent. The social meetings were very good. The church is united, and has a prospect of prosperity. Some manifested a desire for religion.

At Hill. I took charge of this flock,—good,

but tried, poor. If their house were centrally located, it would I think, be soon filled, and so a Salem. It is a great misfortune, generally, to have them placed on the out-skirt of a town. Our meetings are good,—growing in numbers and interest steadily—1 baptised five—received four in to society. And they desire me to labor with them through the winter; and in their present situation it may be duty, and best to do so.

In all, 21 places; 173 sermons; 70 social meetings; Baptised, 10; conversions, 25; given away 500 tracts; traveled 2000 miles; expenses, \$77.38 service, 8 months, collections \$81.98; yours truly in the hope,

D. I. ROBINSON.

Haverhill, Mass., Dec. 8, 1857.

Bro. D. Campbell writes from Branford, C. W., Dec. 3d, 1857.—

DEAR BRO. HIMES.—I send you these lines to inform you and the friends of the cause of the coming Messiah, that I have been on a pilgrimage preaching the gospel of the kingdom, of 556 miles, with my own conveyance, and preached 46 times and in 25 different places; had warm times in preaching the signs of the times and the gospel of the kingdom. Brethren and sisters were comforted and sinners awakened. I had the happy privilege of being invited by sinners to hold protracted meetings, and baptised 5 happy young persons. To God be all the glory, through Jesus Christ our Lord. Elder J. Litch hath been laboring in different parts of this province over two weeks. I heard him preach twice to good acceptance, and he is to labor in different places for several weeks. Elder S. Chapman hath arrived in this province and preached 5 times at Father Campbell's neighborhood to good acceptance. The friends of the cause were revived, and sinners interested very much. We expect, if time lasts a little longer, to have some fruit to God's glory. Also preached in the neighborhood of Bro. Willard. Saint and sinner were solemn, and it was truly a melting time. I conversed afterwards with some that were truly comforted. We are now in the brethren Lampkins' neighborhood, hoping that God will work by his servants and people, to prepare a people for the coming of the Lord. Our trust is in the Lord for power and wisdom. Let all that love the truth in sincerity pray for the advancement of the cause and church of the coming Messiah in this province. Your Bro. in hope,

D. C.

A sister writes from Salem, Mass., Dec. 13th, 1857:—

Our little Church is prospering under the faithful labors of our pastor, Bro. Gunner. Some of the members of the church have been revived in their minds and are earnestly praying for a revival of pure and undefiled religion in our midst. There have been two conversions since Bro. G. came amongst us. I feel that there are others who are deeply interested, and that ere long we shall hear them anxiously inquiring, "What they shall do to be saved."

For my own part I feel the need of taking a bolder and more fearless stand on the Lord's side. I think I have cherished too much of a manfearing spirit. I earnestly desire to get rid of it, and to be clothed with humility, as with a garment; so that I can feel prepared to speak for my Master, Christ, wherever I go.

I am confident that if we, as professed lovers of Christ, should take such a position in this matter: as we naturally should in worldly things, and such a position as the apostles took, making it our chief business, our meat and drink to glorify God; that we should see a different state of things at once. Sinners would feel that we were in earnest, and turn to God, and we shall receive a double blessing.

May the Lord help us "as a church," to examine ourselves; and purge us from whatever of pride or sin prevents us from being wholly consecrated to this work!

Bro. H. E. Carver writes from Iowa city, Dec. 4th, 1857:—

BRO. HIMES:—Although I have been an Adventist ever since 1843, I have never taken the Herald regularly until solicited to do so by Bro. J. Cummings about 10 months ago. For several months it was very irregular; many papers not coming at all, and sometimes torn and mutilated. The consequence was, I felt but little interest in the paper; but since they have been coming regular, my interest in them has increased, and I find myself waiting for them when the day arrives for the appearance of the Herald.

I am a believer in the destruction of the finally impenitent and also the view of the "sleep of the dead." I claim, however, to be no bigot, and love to read all that can be said on both sides of a subject, when the writers' object seems to be to elicit truth and honor God; hence I feel much interested

in the articles on the state of the dead prior to the resurrection. Such an examination as that will do good, in my judgment; and if all Adventists would cultivate and manifest the spirit that seems to pervade those articles, there need be no divisions among us, in consequence of our different opinions on some subjects. I should like to see that writer take up the subject of the Sabbath, and elucidate it in the same style he treats the one under consideration, giving to every passage the force and meaning that legitimately belongs to them, harmonising apparent contradictions, &c.

I love to read the interesting letters found in the Herald,—particularly Bro. Chapman's.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Sugar Hill, N. H., Dec. 1st, 1857, of typhoid fever, aged 25 years, RANSOM E. MUSSEY, son of sister Abigail Mussey, whose name is occasionally seen in the Herald.

He has left a companion to mourn his loss, as well as a widowed mother. He called upon God in his sickness, and gave evidence of his acceptance with God. May God comfort the mourners.

I. H. SHIPMAN.

DIED, at Sugar Hill, N. H., Dec. 11, 1857, of erysipelas, in the 53d year of her age, sister NANCY YOUNG, wife of brother Ithiel C. Young.

She left a large family of children, who, with her companion and other relatives, mourn her sudden death.

She was sick only four days. The consolation of the mourning is, that she left an evidence of her acceptance with God, and they hope to meet her in the kingdom of God.

I. H. SHIPMAN.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1856.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 8, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trials.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and dispel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take, and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute in no meanly to the relief of my afflicted suffering fellow-men.

The agent below named is pleased to furnish gratis my Ameri-

can Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
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DR. LITCH'S RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 48 Kneeland street, Boston. O. F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. J. J. and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

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DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

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